

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND
GUJURĪ

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- „ II. Mōn-Khmēr and Tai families.
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 - „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- „ IV. Muṇḍā and Dravidian languages.
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 - Part I. Bengali and Assamese.
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- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahnda), and the Piśācha languages.
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 - „ III. Bhīl languages, Khāndēśī, etc.
 - „ IV. Pahārī and Gujurī.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ē,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह ha		ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha				

Visarga (:) is represented by *h*, thus क्रमशः *kramashah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangsa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मै *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح j	د d	ر r	س s	ع ' gh
ب b	چ ch	ڌ ḍ	ڑ r̥	ش sh	غ gh
پ p	ه h	ذ z	ز z	ص s	ف f
ت t	ک kh		ژ zh	ض z	ق q
ث ṭ				ط ṭ	ک k
ث s				ظ ẓ	ک g

ل l
م m

ن n

when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و w or v

ه h

ی y, etc.

Tanwīn is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَا *banda*. When pronounced, it is written,—thus گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बान *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ts'h*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (چ), Kāshmīrī (च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmīrī (ञ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhtō (چ) or (چ) are represented by *n*.
- (e) The following are letters peculiar to Puṣhtō :—
 ت *t*; چ *ts* or *dz*, according to pronunciation; د *d*; ر *r*; ز *zh* or *g*, according to pronunciation; ش *sh* or *kh*, according to pronunciation; ن *n* or ن *n*.
- (f) The following are letters peculiar to Sindhī :—
 پ *bb*; ب *bh*; ت *th*; ٺ *t*; ڌ *th*; ڦ *ph*; ڄ *jj*; ڇ *jh*; ڃ *chh*;
 ڙ *ñ*; ڍ *dh*; ڏ *d*; ڌ *dd*; ڇ *dh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;
 ڻ *n*; ڻ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, „ „ „ *a* in *hat*.

ě, „ „ „ *e* in *mel*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

ERRATA IN VOLUME IX, PART IV.

Page 356, No. 35, Col. 2, for 'Ākhà' (corrected by hand), read 'Ākhà.'

Page 618, L. 4 from the bottom, insert a word as shown in the proof returned herewith.

35

Page 664, No. 75, Col. 2, for 'Uṭ,' read 'Ūṭ.' No. 95, Col. 2 (Col. 4 of page), the letter Ā is defaced.

Page 806, L. 3, for ३१ read ३१

Page 823, L. 17, for 'maĩ' (corrected by hand), read 'maĩ.'

Page 968, No. 54, Col. 4, for 'Nāṇḍo,' read 'Nāṇḍo.'

PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, viz.:—in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The *Pahārī* languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern *Pahārī*, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central *Pahārī* languages, Kumaunī and Garhwālī. Finally in the West we have the Western *Pahārī* languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern *Pahārī* there are in its proper home. Many persons (especially Gorkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern *Pahārī*, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western *Pahārī* are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of *Pahārī* speakers in British India are therefore as follows:—

Eastern <i>Pahārī</i> (1901)	.	.	.	.	.	.	.	.	.	.	143,721
Central <i>Pahārī</i> (1891)	.	.	.	.	.	.	.	.	.	.	1,107,612
Western <i>Pahārī</i> (1891)	.	.	.	.	.	.	.	.	.	.	816,181
TOTAL										.	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern *Pahārī* who inhabit Nepal.

To these speakers of Western *Pahārī* must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujurī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gurjaras of Sanskrit literature. The Sanskrit Khasā and Gurjara are represented in modern Indian tongues by the words Khas, and Gujār, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,¹ I believe to be of Gurjara descent.

Sanskrit literature contains frequent² references to a tribe whose name is usually spelt 'Khasā (खस), with variants such as Khasa (खस), Khasha (खष), and Khasīra (खशीर).³ The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,⁴ but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmīr, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśītāśis or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁵ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.⁶ Another legend makes the Piśāchas the children of Kapiśā, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.⁷ That the Piśāchas were

¹ See p. 13, note ⁵.

² Authorities on Kanēt and Khas :—

CUNNINGHAM, SIR ALEXANDER,—*Archæological Survey of India*, Vol. XIV, pp. 125 ff.

IBBETSON, SIR DENZIL,—*Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATKINSON, E. T.,—*The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 268-70, 375-81, 439-42, etc. (see Index).

STEIN, SIR AUREL,—*Translation of the Rāja-Taraṅgiṇī*, London, 1900, Note to i, 317; II, 430, and elsewhere (see Index).

HODGSON, B. H.,—*Origin and Classification of the Military Tribes of Népāl*. *Journal of the Asiatic Society of Bengal*, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of Part II of *Essays on the Languages, Literature and Religion of Népāl and Tibet* (London, 1874).

VANSITTART, E.,—*The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN,—*Le Népal*, Paris, 1905. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

³ E.g. Mahābhārata, VI, 375 :—*Daradāḥ Kāśmīrāḥ . . . Khaśīrāḥ*, Dards, Kāshmiris, and Khaśīras. Regarding the equation of the last named with Khasās, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brāhma himself!

⁶ So Kalhana, *Rājatarāṅgiṇī*, i. 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation

⁷ Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.¹ Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark² about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khasīras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishthira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Mēru and Mandara, i.e. in Western Tibet.⁴ These are the Khasas . . . the Pāradas (? the people beyond the Indus), the Kulindas⁵ and the Taṅgaṇas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipīlika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāśmīras (Kāsh-mīris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Pisāchas, Kāmbōjas⁹ (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duṣṣāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹⁰ Bāhlikas (inhabitants of Balkh), Yāvanas (Greeks), Pāradas,¹⁰ Kulīṅgas (a tribe on the banks of the Satlaj¹¹), the Taṅgaṇas,¹⁰ Ambashthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy¹²), Pisāchas, Barbarians, and mountaineers.¹³ Amongst them,¹⁴

¹ J. R. A. S., 1905, pp. 285 ff.

² XVI, 17; McCrindle,—*Ancient India as described in Classical Literature*, p. 118. Is it possible that ‘Thuni and Forcari’ represent ‘Hūṇa and Tukhāra’?

³ II, 1822 ff.

⁴ II, 1858. Cf. Pargiter, *Mārkaṇḍeya Purāṇa*, p. 351.

⁵ *Vide post.*

⁶ The Τάγγαροι of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅgaṇapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukēśvara near Badrināth (Atkinson, op. cit. p. 357).

⁷ III, 104.

⁸ VII, 399.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Eranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Eranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a sickle.’ Now we shall see that in Western Pahārī and in the Pisācha languages generally, *tr* continually becomes *ch* or *śh*. Thus the Sanskrit word *putra*, a son, becomes *puch* or *pueh* in Shina. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Pisācha dialects is the Kashmiri *drōt*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ I.e., if they are the same as the Kulīṅgas of Mār. P., LVII, 37.

¹² VII, 1, 66.

¹³ VII, 4818.

¹⁴ VII, 4848.

armed with swords and pikes were Daradas,¹ Taṅgaṇas,¹ Khaśas, Lampākas (now Kāfirs of the Hindū Kush),² and Pulindas³.

We have already seen that the Khaśas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karṇa describes the Bāhikas in the 8th book, they are again given a bad character.⁴ Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvati (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlam), and the Sindhu (Indus) issue from the hills, is the region of the Āraṭṭas, a land whose religion has been destroyed.⁵ There live the Bāhikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśā (Bias). They are without the Vēda and without knowledge. The Prasthalas,⁶ the Madras,⁷ the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āraṭṭas, the Khaśas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.⁸

In the supplement to the Mahābhārata, known as the Harivaṁśa, we also find references to the Khaśas. Thus it is said⁹ that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaśas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhāristān of Muslim writers.

In another place,¹⁰ the Harivaṁśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹¹ Daradas (Dards), Pāradas,¹¹ Taṅgaṇas,¹¹ Khaśas, Pahlavas (Parthians), and other barbarians (Mlēcchhas) of the Himālaya.

Many references to the Khaśas occur in the Purāṇas. The most accessible are those in the Vishṇu and Mārkaṇḍeya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Vishṇu Purāṇa¹² tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

¹ See above.

² Mār. P., LVII, 40, and Pargiter's note thereon.

³ There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Vishṇu P., Vol. II, p. 159

⁴ VIII, 2032 ff. A clan of the Bāhikas is the Jartikas (2034), who perhaps represent the modern Jātts. If they do, the passage is the oldest mention of the Jātts in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āraṭṭas are mentioned in verses 2056, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Ambashthas (see above). Their capital was Śākala, the Sagala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śākala.—“When shall I next sing the songs of the Bāhikas in this Śākala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?

⁸ At the time that the Śatapatha Brāhmaṇa was written, the Bāhikas were not altogether outside the Aryan pale. It is there (I, vii, iii, 8) said that they worship Agni under the name of Bhava.

⁹ 724.

¹⁰ 6440.

¹¹ See above.

¹² I, xxi.

story of Sagara, but does not mention the Khasas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vāyu Purāṇa, on the other hand, in telling the story mentions the Khasas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khasas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhiras,¹ the Kaṅkas,² the Yavanas, and the Khasas (v. l. Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēcchha) kings, who had no Brāhman. These were the kings of the Kirātas, Hūnas, Yavanas, Andhras, Kaṅkas, Khasas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khasas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khasas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,⁴ Yavanas,⁴ Śakas,⁴ Pāradas,⁴ Pahlavas,⁴ Chīnas,⁵ Kirātas,⁶ Daradas⁴ and Khasas are those who became outcast through having neglected their religious duties,⁷ and, whether they speak a barbarous (Mlēcchha) or Aryan language, are called Dasyus. Here again we see the Khasas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Samhitā* of Varāhamihira. The former⁸ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.⁹ Here again we have the Khasas referred to the north-west.

¹ On the Indus, the Abiria of Ptolemy.

² Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhisṭhira already mentioned (Mahābhārata, II, 1850) they are mentioned together with the Śakas, Tukhāras, and Rōmas (? Romans), i.e. as coming from the north-west.

³ *Vide post.*

⁴ See above.

⁵ Usually translated 'Chinese', but I would suggest that, in this and similar passages, they are the great Ship race, still surviving in Gilgit and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kulluka.

⁸ xvii, 52. *Bāhlikīśākhāyānī Khasānām cha svadīpajā*. I am indebted to Prof. Konow for this reference.

⁹ Lakshmidhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlika (Balkh), Kākaya (N. W. Panjab), Nepal, Gandhāra (the country round Peshawar), and Bhōta (for Bhōṭa, i.e. Tibet), together with certain countries in South India is said by the ancients to have been Paīśāchi. See Lassen, *Institutiones Linguae Pracriticae*, p. 13, and Pischel, *Grammatik der Prakrit-Sprachen*, § 27.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāsmīras (Kāshmiris). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭōtpala, in his commentary to the *Bṛihatsaṃhitā*, quotes Parāśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,'³ Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gāndhārā (Peshawar country), and the Gangetic Dōāb. This passage does not give much help.

Kalhaṇa's famous chronicle of Kashmīr, the *Rājatarāṅgiṇī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmīr rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Pantsāl range, between the middle course of the Vitastā (or Jehlam) on the west, and Kāshṭavāṭa (Kishtwār) on the east.

In numerous passages of the *Rājatarāṅgiṇī* we find the rulers of Rājapuri, the modern Rajaurī, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Āns River, now called *Panjgabbār* . . . as a habitation of Khasas. Further to the east lies *Baṇṣāla*, the modern *Bān'hāl*, below the pass of the same name, where the pretender Bhikshāchārā sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Biohhlārī' and which in the chronicle bears the name of *Vishalāṭā*, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khasāl (marked on the map as 'Kasher') which leads from the Marbāl Pass on the south-east corner of Kashmīr down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parṇōtsa or Prūṇts mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Simharāja, the ruler of Lohara or Loh'rin, is designated a Khasa, . . . and his descendants, who after Diddā occupied the Kashmīr throne, were looked upon as Khasas.—That

¹ The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*nashṭarājya*), the nomads (*paśupālas*,? worshippers of Paśupati), the Kīras (a tribe near Kashmīr, Stein, *Rāja Tarāṅgiṇī*, trans. II, 217), the Kāsmīras, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kulu), Sairindhras (not identified), Forest men, Brahmapuras (Bharmaur in Chamba), Darvas (close to Abhisāra), Dāmaras (apparently a Kashmīr tribe, Stein II, 304 ff.), Foresters, Kīrāsas, Chīnas (Shins of Gilgit, see above, or Chinese), Kaupindas (see below), Bhallas (not identified), Paṭōlas (not identified), Jaṭāsuras (? Jaṭṭs), Kunaṭas (see below), Khasas, Ghōshas and Kuchikas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaupindas or Kupindas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanēts of the Simla Hill States, whose name he wrongly spells "Kunet." The change from 'Kupinda' to 'Kanēt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanēts with Varāhamihira's Kunaṭas, but here again there are difficulties, for the *t* in 'Kanēt' is dental, not cerebral. Such changes are, however, not uncommon in the 'Pisācha' languages.

² A similar but fuller list is also given in Varāhamihira's *Samāsasamhitā*, in which the Khasas are classed with Daradas, Abhisāras and Chīnas.

³ LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Virānaka as 'a seat of Khaśas' Of this locality it has been shown . . . that it was situated in the ancient *Dwāruvati*, the present Dwārbidi, a portion of the Vitastā valley between Kathai and Muẓaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmir belong. The name *Khakha* (Pahāri; in Kāshmiri sing. *Khokh*", plur. *Khakh*') is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *kh* or *h* (compare Kāshmiri *h* < Sanscrit *ś*).

The *Khakha* chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the Khaśas was Khaśiras. The name Kaśmīra (Kashmīr) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that *Khaśa* and *Khaśira* are more probable etymologies. At the present day, the Kāshmiri word for 'Kashmīr' is '*kashīr*,' a word which is strongly reminiscent of *Khaśira*.¹

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśiras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's Achaasia regio as indicating the same locality, and this word not impossibly also represents '*Khaśa*'. Perhaps more certain identifications from Ptolemy are the *Kάσιοι* Mountains and the country of *Kάσια*.²

In other places³ he tells us that the land of the *Ὀττοροκόρροι* (Uttarakurus) and the city of *Ὀττοροκόρρα* lay along the Emodic and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.⁴

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjab there was a group of tribes, one of which was called *Khaśa*, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become *MLēchchhas*, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmīr, Kashgar in Central Asia, and the Kashgar

¹ The change of initial *kh* to *k* is not uncommon in Piśācha languages. Thus, the Sanskrit *khara*, an ass, is *kur* in Bashgali Kāfir, and in Shinā, a language very closely connected with Kāshmiri, the root of the verb meaning 'to eat' is *ka*, not *kā*.

² *Serica* VI, 15, 16, in Lassen I.A. I², 28.

³ VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., I², 1018.

⁴ According to Lassen, p. 1020, the *Kάσια ὄρη* of Ptolemy are the mountains of Kashgar, i.e. '*Khaśa-gairi*', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khōnar is also called the Khashgar. For further speculations on the subject the reader is referred to St.-Martin, *Mém. de l'Acad. des Inscr. Sav. Étrang.* I série vi, i. pp. 264 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmīr.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khasās, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khasās, they claim to be of impure Rājput (*i.e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khasās by descent. In fact, as we shall see, the principal dialect of Kumaonī is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khasās of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khasās, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishnu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

The Gurjaras.

ences to the Khasās, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata

¹ Ibbetson, *op. cit.*, § 487. Regarding the Rāos, see p. 18, note ², post.

² Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, *op. cit.*

³ Authorities on the connexion of Rājputs and Gurjaras or Gūjars :—

TOD, J.,—*Annals and Antiquities of Rajasthan*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Beames. London, 1859. I. 99 ff., etc. (see Index).

IBBETSON, SIR DENZIL, K.C.S.I.,—*Outlines of Panjāb Ethnography*. Calcutta, 1883, pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I, App. III. (by A. M. T. J.), Account of Bhinmal, esp. pp. 463 ff.

SMITH, VINCENT A.,—*The Gurjaras of Rajputana and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

BHANDARKAR, D. R.,—*Foreign elements in the Hindu Population*. *Indian Antiquary*, XL (1911), pp. 7 ff. esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūnas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmaṇas as equivalent to Kshatriyas and were called Rājput̥s, and some were even admitted to the equality with Brāhmaṇas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hsuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.⁴

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² *India* (Saichau's translation, I, 202). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mēwātī spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

³ *Rājatarāṅgiṇī*, v. 143-150, and Stein's translation, I, 99.

⁴ *Bombay Gazetteer* (1896), Vol. I, Part I, pp. 3, 4.

⁵ The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Śrīmāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūpa coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūpa-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshṭra (Kāthiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujurs and Ajars of Swāt, and the similar tribes in the lower Himalayas to the east of Chāmbā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajars took up various languages, Puṣhtō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came *via* Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (*cir.* 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.²

Turning now to the other explanation, we may premise by stating that the Gurjaras may possibly have entered Rajputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujuri is more archaic in its forms than its nearest congener, modern Mēwātī. See the Gujuri section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjaras of Rājputāna and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7—37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.

Janjūās, and Pathāns being too strong for them.¹ But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāñiās (traders), Gūjar and simple Sutārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāṭs (masons).²

Gūjars, as distinct from Rājput̥s, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājput̥s.³ These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput̥ tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar⁴ has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājput̥s there are no Gūjars. The main population is, as we have seen, Khaśa, in which the non-military Gūjars must have been merged.⁵ The Sapādalaksha Gūjar-Rājput̥s, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājput̥s in Sapādalaksha. In the times of the Musalmān rule of India many more Rājput̥s from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahārī languages and Rājasthānī.

¹ Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmāl, North-West of Mount Ābū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sistān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

² Bhandarkar, l.c., p. 22.

³ In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 46,046 were enumerated in Alwar, 184,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁴ l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sawā-lākḥ*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Siwālik' hills.

⁵ We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khaśiā and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khaśas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājput̥s.

⁶ The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahārī tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasās, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasā population. Others were fighting men, and were identified by the Brāhmaṇs with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājput̥s, the great Rājput̥ states of Rajputana.²

The Khasās were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have

Results on the language.

elsewhere contended, and I believe proved, that the wild tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmirī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahārī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasās, whom Sanskrit tradition makes to be related to the Piśāchas.³ But the Pahārī languages, although with this Khasā basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājput̥s from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājput̥s of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

¹ It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājput̥s and the Gūjars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahārī of Kumaun and Garhwal (i.e. of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *kō* and the verb substantive derived from the \sqrt{achh} , while in the Western Pahārī of the Simla Hills (i.e. Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *rō*, while one of the verbs substantive (*ā*, *is*) is probably of the same origin as the Western Rājasthānī *ādi*. As for Gujarātī, the genitive ends in *nō*, and the verb substantive belongs to the \sqrt{achh} group. West of Western Pahārī we have the Pōthwārī dialect of Lahndā. Here also the genitive termination is *nō*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahndā dialects in one very remarkable point, viz. the formation of the future by means of a sibilant. We thus see that right along the lower Himālaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

³ Attention will frequently be called to these Khasā traces in dealing with each language in the following pages. See especially the section devoted to Western Pahārī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.¹

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khasās and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khasā-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khasās of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.²

The question of the language spoken by the Gujurs of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *chhaũ*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindī. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pahārī Groups.

² See p. 26.

Now the Gujurs of Swat speak this mixed Mēwātī Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujuri therefore must be a form of Mēwātī Rājasthānī, and we cannot describe the latter as a form of Swat Gujuri, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.¹ The use of Hindōstānī forms in this mongrel submontane Gujari, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

KHAS-KURĀ OR NAIPĀLI.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasās, the *Kάσαιοι* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jöhlam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasās as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pāṭan, near Kāṭhmāṇḍū, was not Khasā, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.³ Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasās, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaūn, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāṭhmāṇḍū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

¹ These are described in Volume III, Part I.

² For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1884.

³ A drama in the language of those days called the *Harischandranṛtīya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasās came into Nepal with Rājā Mukunda Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwarī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khasā-speech.' In other words, the Khasās, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Ohhatris and Khatris from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak bad Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.* :—Dahī, Daḍhī, or Daṛhī; Dēnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.¹ The following Table shows the number of speakers recorded in British India in 1891 and 1901:—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States)	5,037	81,313
Bombay (and States) . . . . .	.....	2
Burma . . . . .	.....	5,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,983
Punjab (and States) . . . . .	.....	7,641
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
TOTAL	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domiciled Naipālis, who speak a corrupt form of their native language mixed with Kumaoni, the language of the district. It is locally called 'Sōriyālī Gorkhālī' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide* p. 238.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Harischandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century ; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīwan Pustakūlaya*. The most important of these is a version of the *Rāmāyaṇa* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gōpīnāth Lōhani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachisi*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:— "*Bengalensis, Tourutiana (i.e. Maithilī), Nepalensis, Marathica, Peguana, Singalaea, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāṭhmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāṭhmāṇḍū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205 : Vol. iv, pp. 66, 488.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HODGSON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HODGSON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

- HODGSON, B. H.,—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xxvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Dahi, Dadhi, or Daḥhi, of Denwar, and of Kuswar].
- CAMPBELL, [SIR] G.,—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) Khas of Nepal.
- CAMPBELL, [SIR] G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL,—*History of Nepal, translated from the Parbatīyā by Munshī Shew Shunker Singh and Pandit Shri Gunānand : with an Introductory Sketch of the Country and People of Nepal by the Editor*. Cambridge, London, 1877. [P. 300 a 'Parbatīyā' Vocabulary.]
- TURNBULL, A.,—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary* designed for the use of Missionaries, Tea-planters, and Military Officers. Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.,—*A Grammar of the Hindī Language, in which are treated the High Hindī* etc., with copious Philological Notes. 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOPPING-HEPENSTAL AND KUSHAL SING BURATHOKI,—*Khās Gurkhālī Grammar and Vocabulary*. Calcutta, 1899.

No. Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāṭhmāṇḍū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus "instead of", as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हामि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given ", not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign , or *virāma*. Thus, *bhāṇ* (sing.), a share, must be written भाण, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālīs, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *ī* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and घुस् instead of वृस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,¹ the following characters will be employed in this work :—

Initial.	Non-initial.	
ए	ँ	ē
ए	ँ	ē
ओ	ँ	o
ओ	ँ	ō

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeoṭā* or *yōṭā*, one; while the plural termination हर haru, is often written हेर for हेर heru.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sārhyā* or *sārhyē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thiyā*, *sārhyā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस् hos or हवस् hawas, thou art.

¹ See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *i*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nārī* is नारि *nāri* or नारी *nārī*. The shortening of a final *i* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmī* or *hāmī̃*, we; *chhu* or *chhū̃*, I am. When a word ends in a nasalized short *i*, it is usually written *ñi*. Thus, *tapāĩ*, Your Honour, is written तपाञ्जि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ṅ*. Thus, सँग *sāga* or सङ्ग *saṅga*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ṅ*, instead of by *anunāsika*. Thus, *hōū̃*, I may be, is written either होउँ *hōū̃* or (incorrectly) होउङ्ग *hōuṅ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sāga*, literally, with one person city-dwelling man, i.e., with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chāĩ*, *chāhi* or *chāhī̃* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *tī madhyē kāñchhā-chāhi-lē bābu sāga bhandā*, on the younger of them saying to his father; *tes-kō jēṭhā-chāhi chhōrā* (Bible Society's version,—*tyes-kō jēṭhō chāĩ chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēṭō*, a boy; *kēṭā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōrā-mā̃*, not *gōrā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvi Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanaujī dialect of Western Hindī at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Chhattīsgarhī dialect of Eastern Hindī to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 83, and Part II, p. 55.

² See Vol. VI, p. 28.

hāt, a hand ; obl. sing. and nom. plur. *hāt* ; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nāu*, a name ; obl. plur. *nāwa*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana ; and the oblique form in *ō* or *u* (i.e., the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versā*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chaī chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout ; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *ēkā Ujjayanī nivāsi dvij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other :—

Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

bābu-kā ghar, in the house of a father.

jō putra dhan-lē śarīr-lē samartha bhai āmā-bābā-lāi ānanda dīdai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying ; *ṭārḥā* (nom. *ṭārḥō*) *pardēs gai*, having gone to a far country ; *pardā*, in (i.e. while) happening ; *pugdā*, on arriving ; *sōdhā*, on asking ; (Specimen III) *chhāḍā*, on (i.e. while) being, while Specimen II has *chhāḍā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khāḍai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them ; (Specimen II) *farakai*, at a distance, far ; (Specimen II) *aunē* (nom. *āunu*), on coming. So (Luke ii, 33) *na rōṭi khāḍai na dākh-ras piūḍai āyō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piṭṭai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēṭō*, a servant-boy, is always *kēṭō*, and never *kēṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāṭa</i> (<i>chhōrō-bāṭa</i>), from a son.	Abl. <i>chhōrā-haru-bāṭa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> (<i>hē chhōrō hō</i>), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diyō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jāni*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyō*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Iśwar-kō rāj kailē āṇḍa chha ? Iśwar-kō rāj rūp dēkhinē garī āṇḍai-na*,

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *katī chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhi, dayā gari, dauri gai, tes-kō gardan-mā ankamāl gari, mwāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā būbu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeuṭī strī-lē pachhāri-bāṭō chhēu āyē-ra as-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardārī gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uṭhi āphnā būbu chhēu gai bhanūlā*, I, arising, going near my father will say, and for the present, *ma timi-lāi kāl-dēkhi bachāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhitra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhuṭō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. *In the colloquial language*, the agent case *may* optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *ma* (nominative) *kuṭ-lā* and *mai-lē* (agent) *kuṭ-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipālī New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikhay-mā bhandā-ohha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharū-mā-kō ek-janā-lē mā-lāi pakarāi dinchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharū-mā*, and the whole sentence would mean ' (I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Isṅwar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhi*, it may be observed, is employed in the same sense in Bhīl dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural, it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāg-kō sampati*, the goods of the share; *brāhmaṇ-kī kanyā*, the daughter of the Brāhmaṇ; *bābu-kā ghar*, in the house of the father; *skēwā bhanānē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country; *tapāñi-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar nām garē-kō yek sahar*, a city Dhārānagar name-made, i.e., named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhūṇḍiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthānī form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhai-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhai-na*, a little lower down in the Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *ma*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khēt-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rām-rō chhō-rō*, a beautiful son, *rām-rī chhō-rī*, a beautiful daughter, *ram-rā* (or *rām-rō*) *chhō-rā-kō* (or *chhō-rō-kō*), of a beautiful son; *rām-rā chhō-rā-haru*, beautiful sons; *rām-rī chhō-rī-haru*, beautiful daughters. So, *kāñchhā chhō-rā-lē*, (by) the younger son; *ṭār-hā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā dvij-kē*, of a Brāhman; but also, *āphnu khēta-mā*, (he put him) in his fields; *baṛō namratā̃-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kēṭō bhandā kēṭi rām-rī*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kēṭā-haru bhandā Rāmlāl rām-rō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sānō chha*, he is shortest of even all. *Dēkhi* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>ma</i> , I.	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I.	<i>taī-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , me.	<i>ta</i> , <i>taī</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmi</i> , we.	<i>timi</i> , ye.
Ag.	<i>hāmi-lē</i> , we.	<i>timī-lē</i> , ye.
Obl.	<i>hāmi</i> , us.	<i>timī</i> , you.
Gen.	<i>hām-rō</i> , our.	<i>tim-rō</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *maĩ-lē*, *mērō̃* *hāmi*, *hām-rō̃*, *tā̃*, *taī̃*, *tērō̃*.

Mr. Turnbull gives *mō* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāṭa*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmra nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-le rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *tyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañi* or *tañi*, thou; and *ui*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *ana*, and its emphatic forms *unī*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindī *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindī *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindī, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Aphnu* is not so strictly used as in Hindī, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined :—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yaṣ</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>uni</i> , <i>un</i>
Obl.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>uni</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *wuna*, *wuni*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dina phik chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pēṭ chiri hēnu bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tī, tī, tini-haru</i>
Obl.	<i>jun</i>	<i>tī, tī, tini, tine, tina, tin</i>

Examples of the use of these pronouns are :—

jas-lē ...sarir utpanna garyō, who produced a body ; *jō sukh bālakh-lāi hunchha*, *sō hāmi-lē pāye-naū*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō amrit phal rājā-lē rānī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāū-mā*, in that place ; but (Specimen IV) *jō tyō jōgī-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath dī*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tina-kā chār rānī ohha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tini-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēṭō*, whose servant-boy ? *tyō timi-lē kas-saṇa kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kyā*) *hō*, what is your name ? *kyā hō* ? what is it ? *timi kun palṭan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, *kōhi* or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi*, *kyē*, *kēhi*, *kāhi*, *kaihi*, or *kōhi*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi din pachhi*, after some days ; (Specimen IV) *kōhi bakhāt-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kailhē kāhi Kṛishṇa hāmilāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yati (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.¹ The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ</i> , I am	.....	<i>chhaũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chhau</i>	<i>chheu</i>
3	<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhuĩna, chhuĩna</i> , I am not	.....	<i>chhainaũ, chhaĩna</i>	.....
2	<i>chhainas</i>	<i>chhinas</i>	<i>chhainau, chhauna</i>	<i>chheuna</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ</i> , I am	<i>haũ</i>
2	<i>hos, hawna</i>	<i>hau</i>
3	<i>hō</i>	<i>hun</i>

¹ Philologists should note that this verb is also treated as a participle in Kāśmīrī, and also in Kumaonī and Garhwālī.

The Negative form is :—

Person.	Singular.	Plural.
1	<i>hōina</i> or <i>huĩnā</i> , I am not	<i>hōinaũ, haũna, hũna</i>
2	<i>hōwāinas, hōinas</i>	<i>hōinau, hauna</i>
3	<i>hōina</i>	<i>hōinan</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyō</i> or <i>thiyā</i>	.....	<i>thiyũ</i>	.....
2	<i>thiis</i>	•.....	<i>thiyau</i>	.....
3	<i>thiyō</i>	<i>thiĩ</i>	<i>thiyē, thiyā</i>	<i>thiĩn</i>

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thē, thyē, thyā</i>	.....	<i>thyũ</i>	.....
2	<i>this</i>	.....	<i>thya</i>	.....
3	<i>thyō</i>	<i>thiĩ</i>	<i>thē, thyē, thyā</i>	<i>thiĩn</i>

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyana, thiyena, thiĩna</i>	.....	<i>thiyanaũ, thiyenaũ, thiy- aũna</i>	.....
2	<i>thinas, thiĩnas</i>	.....	<i>thiyana, thiyenau, thiy- auna</i>	.....
3	<i>thiyana, thiyena</i>	<i>thiĩna</i>	<i>thiyanan, thiyenan</i>	<i>thiĩnan</i>

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrō chhōrā bhannā lāyak kō chhaina, I am not at all worthy to be called your son.

tā sadhai mai-sāga chhas, thou art always with me.

mērō jō chha, (that) which is mine.

yō gyān dīna thīk chhaina, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēthā-chāhi chhōrā khēt-mā thiyō, the elder son was in the field.

dui chhōrā thiyē, there were two sons.

tahā-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēna.

yō rājya-mā Chandramān rājā thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē yek jānkār thiyē, each was (plural of respect) more learned than the other.

Ohhu, I am, has a present participle *chhāḍō*, being. Its locative *chhāḍā-mā* or *chhāḍai*, or its oblique form *chhāḍā* or *chhāḍa*, in being, is very often used as an adverb meaning 'while.' Thus :—*tī-chhōrā dhērai farākai chhāḍā-mā*, while that son was a long way off; *baṛō namratāī-lē prasanna garāunē bhayē-kā chhāḍā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrō chhōrā bhannu yōgya kō aba bhaīna, I became not at all worthy to-be-said your son, and

Ma timrō chhōrā bhanna lāyak kō chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have :—

hāmi-lē harkha garnu¹ munāsib chha, by us joy to make is proper.

ānanda hāmi-bāṭa pāunu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yō gyān dina !hīk chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōtā pāthā diyenau, you did not give one kid to make rejoicing.
tirtha-jātrā garna gayē, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garnā-lē, from seeing Bhagawān (Bhāgavata Purāṇa, X, page 150).

darśan garna āūlā, I will come to see (infinitive of purpose) (ib.)

u baptismā hūnu-lāi āyō, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta rōṭi khāna na saki, not being able to eat ample bread.

rīn-chukti hūna saktaina, there cannot be payment of the debt.

chētiyē-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.

ubarna pani pāunē, getters (of permission), on the other hand, to leave over and above.

tapāñi-haru-kā najik basna payenaū, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā āunē, on this your son coming.

Bhagawān-kā yastā bacchan sunnē, bittikai 'jō āgyā' bhani, Jamarāj-lē bālakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of Bhāgavata Purāṇa, X, page 153).

prāṇ jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dinē-kō ichchhā garyē-kō thiyē*, Vasudēva had made a wish (i.e. an intention) of giving cows (Bhāgavata Purāṇa, X, page 150), in which, according to Captain Austaman Singh, *dinā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garnu*, it is to be done, means 'please do'? In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jōgī-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the Bhāgavata Purāṇa, X, page 151, we have :— *i dui bhāi-lāi parhnu kē thiyō ? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are :—

mai-lē pāunē ansa-bhāg, the share to be got by me.

sugur-lē khānē dhuṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garnē*, *garṇyē*, or *garṇyā*, a doer, or one who is about to do. Examples are :—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.

ubarna paṇi pāunē, getters (of permission), on the other hand, to leave over and above.

timrō sampati khāi dinē, one who has eaten up your property.

prasanna garāunē, (men) who caused them to become satisfied.

chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *di*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bīkramājīt rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

bhandā, on saying.

pardā, on happening.

pugdā, on arriving.

sōdhdā, on asking.

chhādā, *chhādā-mā*, while being.

khādai, on eating, an-eating.

piūdai, on drinking, a-drinking.

jādai, *jādā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus:—

kharcha garī sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are:—

maryā-kō thiyō, he was dead.

harāīyē-kō thiyō, he was lost.

kuśālānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (i.e. because he had got).

marē-kō thiyō, he was dead.

Specimen III:—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV:—

Dhārānagar nāma garē-kō yek śahar, a city (which) made the name Dhārānagar, i.e., which was named Dhārānagar.

Saṅkha nām garē-kā rājā, a king named Śaṅkha (plural of respect).

yek jōgī rukh-mā jhūṇḍīyē-kō, an ascetic hanged on a tree. Here *jhūṇḍīyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baṭuli*, having collected; *dēkhi*, having seen; *khāi*, having eaten; *basi*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kādh-mā bōkē-ra tīrtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak bintī garū*, how far may (i.e. need) I make a long representation; *hāmī khāi piī majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jabāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say barkha-samma sōwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthāui (Mārwarī), and somewhat as in Bihārī (Bhojpurī). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindi transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp garē, I did sin.

dhērai sukh-bhōg garyau, you made much pleasure (and) happiness.

chhōrā-lē bābu-lāi bhanyō, the son said to the father.

kumālē-lē tēli-lāi māryō, the potter killed the oilman.

yek din bēsyā-lē bhanī, one day the courtesan said.

timrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.

tini-haru-lē ānanda mānē, they celebrated rejoicing.

Bikramājī-lē rājya garē, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.

Rājā-lē ti brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).

yak-janā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.

mērō chhōrā maryā-kō thiyō phēri bāchyō, my son was dead, again escaped (*i.e.* came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-ohhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī¹ the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Döpping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garnu hunchha*

¹See Vol. III, Part I, p. 209.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachīsī (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra bati hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khwaūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāṇa*, page 155) *Kṛishṇa hāmī-lāi sañjhanchhan* (for *sañjhochhan*), does Kṛishṇa (ever) think of us? *ma sabai kām birsanchhu* (from *birasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō khabardārī garthyō*, that guardian kept watch over the kingdom; *Bhartrihari nīti-pūrbak rājya garthē*, Bhartrihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāṇa*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindī *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.

timrō ṭahal garda-chhu, I am doing thy service.

ma kuṭdai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan pāūdā-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mardā-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābū-ra mā bilāpī bhai tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuṭdai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawān-kā mukh-kamal-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are :—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kuṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *hō* instead of *chha*) :—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi paṇi paryē-kā chhau-na*, but have ye not read this ?

Specimen IV :—

parīkṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tīn-janā-kō janma bhai rahē-chha*, the birth of three persons having occurred has remained ; i.e. has taken place.

jōgī-kō rūp lī rahē-chha, having taken the form of an ascetic, he has remained ; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē, thiyā, thyā, thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyes-kā sāthi-haru-lē bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēv-lē gāi dinē-kō ichohhā garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ‘*paṇi ma āūlā, bhani, paṭhāyē thyē*, I sent (long ago), saying, ‘I will come again.’ (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garda-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull’s Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dī*, give, we have the following forms (see also page 44).

Infinitive, *dīnu* or *dīnu*, to give.

Present Participle, *didō* or *dīdō*, giving.

Past Participle, *diyē-kō*, one who gave.

Conjunctive Participle, *dī, dīi* or *diyi* (*y* inserted for the sake of euphony), having given.

Aorist, *dīnchhu*, I give, I shall give, I gave.

Similarly the root *lī*, take ; *kḥā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *rahnū* or *rāhnū* ; Pres. Part. *rahdō* or *rāhdō* ; Aorist 1 sing. *rahnchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,¹ and generally have *anunāsika* (˜), not *n* in the aorist. Thus :—

Infinitive, *garāunu* or *garāūnu*, to cause to do.

Pres. Participle, *garāudō* or *garāūdō*, causing to do.

Past Participle, *garāyē-kō*, one who caused to do.

Conjunctive Part., *garāi*, having caused to do.

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tes-lāi paralōk-mā āphnai māsu khwāūchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindī, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Particples present no difficulties, the negative being simply prefixed. As regards the various tenses :—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garū*, let me not do ; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardāina* or *garnna*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garnu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows :—

	Sing.	Plur.
1	<i>garnna</i>	<i>garnnaū</i>
2	<i>garnnas</i>	<i>garnau</i>
3	<i>garnna</i>	<i>garnan.</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardaina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyē*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardāina thiyē*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

¹ They also drop the *u* before the *i* or *ī* of the passive voice. See p. 45 post.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

timrō āgyā nāghī-na, I do not disobey your orders.

yōṭā pāṭhā diyenau, you did not give a kid.

kasai-lē kēhi diyena, no one gave anything.

āphnu pēṭ bharna pāyena, he did not get (permission) to fill his own belly.

bhitra gayena, he went not inside.

hāmi-bāta pāunu bhayena, the getting from us did not take place.

ma timrō chhōrā bhannu yōgya kō aba bhaīna, now I did not become at all worthy to be called your son.

hāmi abhāgi-lē tapāñi-haru-kā najik basna pāyenaū, we unfortunate ones did not get (permission) to dwell near Your Honours.

rin-chuktī hūna saktaina, there cannot be payment of the debt.

jō putra āmā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became.' Similarly 'you did' would be *tapāñi-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 *post*.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language¹ the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

Bhagawān nāhā āi, tapāñi-haru-lāi prasanna garnu-hunē chha, (the revered)

Bhagawān, having come here, is about to (i.e., will) make Your Honours pleased.

pūrṇa garnu-hunē chha, (the revered Krishna) will fulfil his promise.

tapāñi Kṛishṇa-lāi chārāi dēkhnu-hunē chha, Your Honours will quickly see

Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

¹ Vide *ante*, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhāg ma-lāi dinu-hos*, please give the share to me.

āphnā darmāhādār nōkar jastai garnu-hawas, please make me like one of your own wage-earning servants.

hāmi-lāi āgyā garnu-hawas, please give the order to us.

hajūr rāj garnu-hos, let Your Honour do ruling.

aba Braj-mā pālnu-hawas, now please proceed to Braj.

guru-dakṣiṇā māṅgnu-hos, please ask for a teacher's fee.

sō bālakh dinu-hos, please give that boy.

tapāñi Braj-mā jānu-hos, Your Honour, please go to Braj.

tī-haru-lāi sañjhāi dinu-hawas, please console them.

tapāñi surtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*.

Paramēśvar-Bhagawān-lē tyō gyān birsāi-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

dui bhāi bhanna lāgnu bhō, the two brothers began to say.

ānanda hāmi-bāṭa pāunu bhayena, (Your Honours) from us did not obtain pleasure.

Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphnā ghara-mā basālnu bhō, (Krishna) settled them in their own houses.

tapāñi-lē snēh-kā sātha rākhnu bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita paṛhna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garna lāgnu bhō, they began to do service.

chausaṭṭhi kalā siknu bhō, they learnt the sixty-four arts.

guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhās-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagawān-lē bhannu bhō, Bhagawān said.

nij daitya-kō pēṭ chiri hērnū bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kā śahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Mathurā āunu bhō, having sat down in a chariot, they came to Mathurā.

Nanda-jī sudhyāuna lāgnu bhō, Nanda-jī began to ask.

Aorist.—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēv āgyā garnu hunchha, the revered Śukadēva made the order, *i.e.*, said (*Hindōstānī farmāyā*).

sō kshamā-garna yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñi-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garnu, pālnu, samhār garnu, ityādī garnu hunchha, He creates, protects, destroys, etc.

jē jē tapāñi, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēv bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñi hāmrā-nimitta sārhai khēd-mā hunu hunthyō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñi-lē śahā lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hṛiday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigyā garnu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *āsu-kā dhārā-lē abhishēk garnē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā ohhādā, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hūnu, to become.

jānu, to go.

āūnu, to come.

dīnu, to give.

līnu, to take.

rūnu, to weep.

chhūnu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūnna*, I do not become, I shall not become, etc. ; *jānna*, *āūnna*, *dīnna*, and so on.

¹ On p. 14 of Mr. Turnbull's Grammar, there is, however, *āphu hūnu hūda chha*, thou art.

Hūnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms :—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following :—

Sing. 1.	<i>hōū</i>	<i>jāū, jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawa, hau</i>	<i>jāwa, jau</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawa* and *jāwa* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāṇa, page 153 ; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *āūnu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus :—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing.	<i>ā</i>
2. Plur.	<i>āwa, āu (as above)</i>

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwa, dēu (as above)</i>
3. <i>dēwas</i>	<i>dīun</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *dī* or *dai*, and *lī* or *lai*. Thus :—

(Specimen IV) *rājya dī āphu jaṅgal-mā gayē*, having given the kingdom, he himself went into the forest.

tyō phal li āphai khāyē, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

Rūnu, to weep, *dhūnu*, to wash, and *chhūnu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhūnu* and *chhūnu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153) :— *tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ij* to the root, and in Khas-kurā by adding *i* (often written *ī* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Kṛishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa.

snēh-lē bharīyē-kā bandhuvarg-kō charaṇ-kā darśan garna āulā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bādhīyē-kā guru-putra-lāi tapāñi-lē ṇahā lyāunu bhayē-kō chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhūṇḍīyē-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapāñi-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

Past:—*hārīyē-kō thiyō, phēri pāiyō*, he was lost (and) again was (or is) found.

dhulā-lē Uddhav-jī-kō rath bīkul dhākīyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā ḍakrāhaṭh-lē rath-kō śabda pañi sunīyena, moreover, owing to the bel-
lowing of the bulls, the sound of the chariot was not heard (negative past).

Aorist:—*jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs gari bhinna dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite:—*aru kēhi bar chāhīdaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garāūnu*, to cause to make, is *garāīnu* or *garāīnu*, to be caused to make.

¹ So also the Passive was formed in Māhārāṣṭrī Prakrit by adding *ijja* and in Saurasēnī and Māgadhī Prakrit by adding *ia*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garṇu* ; obl. *garṇa* ; loc. *garṇyē*, *garṇē*, *garṇyā* ; the act of doing.

Present Participle, *gardō* ; obl. *gardā* ; loc. *gardai*, *garda* ; doing.

Past Participle, *garyō*, *garē-kō*, *garyōkō*, *garyā-kō* ; obl. *garē*, *garē-kā*, etc. ; one who did.

Future Passive Participle, *garṇu*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *garda*, *gardā*, *gardā-mā*, *gardai*, *gardā khēri*, or *gardai khēri* ; while doing.

Conjunctive Participle, *gari*, *gari kana*, (*garē-ra*, etc.) ; having done.

Noun of Agency, *garṇē*, *garṇyē*, *garṇyā* ; a doer, one who is about to do ; Impersonal honorific form *garṇu hūṇē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.		PAST.	
I do, I may do, let me do.		I shall do.		I did.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garū</i>	<i>garaū</i>	<i>garūlā</i>	<i>garaūlā</i>	<i>garē</i> , <i>garyē</i> , <i>garyā</i>	<i>garyū</i>
2. <i>gar</i> , <i>garas</i>	<i>gara</i>	<i>garēlās</i> , <i>garlās</i>	<i>garaulā</i>	<i>garis</i>	<i>garyau</i>
3. <i>garos</i> , <i>garē</i>	<i>garun</i>	<i>garēlā</i> , <i>garlā</i>	<i>garlan</i> , <i>garnan</i>	<i>garyō</i> (fem. <i>garyi</i> , <i>gari</i>)	<i>garē</i> , <i>garyē</i> , <i>garyā</i> , (fem. <i>garyin</i> , <i>garin</i>)
Impersonal Honorific. <i>garṇu hos.</i>		Impersonal Honorific. <i>garṇu hūṇē chha.</i>		Impersonal Honorific. <i>garṇu bhō.</i>	

AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.	
Singular	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>gar-chhu</i> ¹	<i>gar-chhaū</i>	<i>gar-thyē</i> ¹	<i>gar-thyū</i>	<i>garda-chhu</i> ^{1,2}	<i>garda-chhaū</i>	<i>garda-thyā</i> ^{1,3}	<i>garda-thyū</i>
2. <i>gar-chhas</i>	<i>gar-chhau</i>	<i>gar-this</i>	<i>gar-thyau</i>	<i>garda-chhas</i>	<i>garda-chhau</i>	<i>garda-this</i>	<i>garda-thyau</i>
3. <i>gar-chha</i>	<i>gar-chhan</i>	<i>gar-thyō</i>	<i>gar-thyē</i>	<i>garda-chha</i>	<i>garda-chhan</i>	<i>garda-thyō</i>	<i>garda-thyē</i>
Impersonal Honorific. <i>garṇu hunchha.</i>		Impersonal Honorific. <i>garṇu hunthyō.</i>		Impersonal Honorific. <i>garṇu hūda-chha.</i>		Impersonal Honorific. <i>garṇu hūda-thyō.</i>	

PERFECT.		PLUPERFECT.		FUTURE PERFECT.	
I have done.		I had done, I did.		I shall have done.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garē-kō chhu</i> ³	<i>garē-kā chhaū</i>	<i>garē-kō thyē</i> ³	<i>garē-kā thyū</i>	<i>garē-kō hūlā</i>	<i>garē-kā haūlā</i>
2. <i>garē-kō chhas</i>	<i>garē-kā chhau</i>	<i>garē-kō this</i>	<i>garē-kā thyau</i>	<i>garē-kō hōlās</i>	<i>garē-kā haūlā</i>
3. <i>garē-kō chha</i>	<i>garē-kā chhan</i>	<i>garē-kō thyō</i>	<i>garē-kā thyē</i>	<i>garē-kō hōlā</i>	<i>garē-kā hūnan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chha.</i>		Impersonal Honorific. <i>garṇu bhayē-kō thyō.</i>		Impersonal Honorific. <i>garṇu bhayē-kō hōlā.</i>	

¹ Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

² *Gardai* may be substituted for *garda* throughout.

³ Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PERIPHRASTIC.		
(If) I do.		
	Singular.	Plural.
1.	<i>garda-hũ</i>	<i>garda-haũ</i>
2.	<i>garda-hos</i>	<i>garda-hau</i>
3.	<i>garda-hõ</i>	- <i>garda-hun</i>
Impersonal Honorific. <i>garnu hũda-hõ.</i>		

Verbs with roots ending in vowels vary slightly from the above, see page 89.
For irregular verbs, see page 43.

B. Negative Conjugation.Infinitive, *na garnu*, etc., not to do.Present Participle, *na gardõ*, etc., not doing.Past Participle, *na garyõ*, *na garõ-kõ*, etc., one who did not.Future Passive Participle, *na garnu*, etc., not about to do.Adverbial Participle, *na gardã*, *na gardai*, etc., while not doing.Conjunctive Participle, *na gari* (*na garõ-ra*), etc., not having done.Noun of Agency, *na garnõ*, etc., not a doer. Honorific Form, *na garnu hunõ*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.	PAST.	
I do not, I may not do, let me not do.			•	I did not.	
	Singular.	Plural.	I shall not do.	Singular.	Plural.
1.	<i>na garũ</i>	<i>na garaũ</i>	Not used. The Present Definite is employed instead.	<i>garĩna</i>	<i>garyaũna, gar(y)enaũ¹</i>
2.	<i>na gar, na gares</i>	<i>na gara</i>		<i>garĩnas</i>	<i>garyauna, gar(y)enau²</i>
3.	<i>na garos, na garð</i>	<i>na garun, na garnan</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enan, garyanan</i>
Impersonal Honorific. <i>na garnu hos.</i>			Impersonal Honorific. <i>na garnu hunð cħħa.</i>	Impersonal Honorific. <i>garnu bhayena.</i>	

¹ Or *garyũna, gar(y)enũ*.² Or *garyanau*.

AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.		I do not, I shall not do.		I was not doing.	
		Singular.	Plural.	Singular.	Plural.
1.	} Not used. The Present Definite is employed instead.	<i>gardīna, gardaina⁴</i>	<i>gardaīna, gardainaū¹</i>	<i>gardīna³ thyō⁴</i>	<i>gardaina thyū</i>
2.		<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina this</i>	<i>gardaina thyau</i>
3.		<i>gardaina</i>	<i>gardainan</i>	<i>gardaina thyō</i>	<i>gardaina thyō</i>
		Impersonal Honorific. <i>garnu hūdaina.</i>		Impersonal Honorific. <i>garnu hūdaina thyō</i>	

Or *gardĩna, gardainũ*.² Or *gardaina*.³ Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.⁴ This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garnna*, etc.) as described on p. 40.

PERFECT.			PLUPERFECT.	
I have not done.			I had not done, I did not.	
	Singular.	Plural.	Singular.	Plural.
1.	garṣ-kṣ chhūina¹	garṣ-kṣ chhāina	garṣ-kṣ thiyena¹	garṣ-kṣ thiyaina
2.	garṣ-kṣ chhainas	garṣ-kṣ chhauna	garṣ-kṣ thinas	garṣ-kṣ thiyauna
3.	garṣ-kṣ chhaina	garṣ-kṣ chhainan	garṣ-kṣ thiyena	garṣ-kṣ thiyenan
Impersonal Honorific. garnu bhayṣ-kṣ chhaina.			Impersonal Honorific. garnu bhayṣ-kṣ thiyena.	

FUTURE PERFECT.			The Impersonal Honorific Future Perfect is garnu bhayṣ-kṣ hūdaina.
I shall not have done.			
	Singular.	Plural.	
1.	garṣ-kṣ hunna²	garṣ-kṣ hūdaina	
2.	garṣ-kṣ hūdainas	garṣ-kṣ hūdauna	
3.	garṣ-kṣ hūdaina	garṣ-kṣ hūdainan	

PASSIVE VOICE.³

C. Positive Conjugation.

Infinitive, *garñnu*, etc., to be done.Present Participle, *garñdð*, etc., being done.Past Participle, *garñyð*, *garñyð-kð*, etc., been done.Adverbial Participle, *garñdð*, etc., while being done.Conjunctive Participle, *garñi*, etc., having been done.Noun of Agency, *garñnyð*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garñū*, I am done, I may be done, let me be done, etc. Second person plural *garñau*.Future, *garñūlā*, I shall be done.Past, *garñyð*, I was done.Aorist, *garñochhu* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garñthyð*, I was done (continuously).Present Definite, *garñda-chhu*, I am being done.Imperfect, *garñda-thyð*, I was being done.Perfect, *garñyð-kð chhu*, I have been done.Pluperfect, *garñyð-kð thyð*, I had been done, I was done (a long time ago).Future Perfect, *garñyð-kð hūlā*, I shall have been done.Present Subjunctive (Periphrastic), *garñda-hū*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, *na garñnu*, not to be done; *garñna*, let me not be done; *garñina*, I was not done; *garñdina*, I am not being done, and so on for the other forms.

¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

³ Throughout the Passive Voice, the typical *ñ* is often written *i* or, before vowels, *iy*. Thus, *garñnu* or *garñnu*, to be done; *garñūlā* or *garñūlā*, or *garñyūlā*, I shall be done. As explained on page 39, under the head of Vocale Roots, the *ñ* or *i* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *wāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

garṇu, to do, *garāũnu*, to cause to be done.

bannu, to become, *banāũnu*, to cause to become.

chaṛḥnu, to ascend, *chaṛhāũnu*, to cause to ascend.

lāgnu, to be applied, *lagāũnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāũnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

garṇu, to do, *garṇu lāũnu* or *garnē garāũnu*, to cause to make. So, from intransitive verbs.

bannu, to become, *bannu lāũnu*, or *bannē garāũnu*, to cause to make.

chaṛḥnu, to ascend, *chaṛḥnu lāũnu* or *chaṛhnē garāũnu*, to cause to send up.

lāgnu, to be applied, *lāgnu lāũnu* or *lāgnē garāũnu*, to cause to apply.

The verb *lāũnu* in the above means 'to apply,' and is a contracted form of *lagāũnu*. It should be distinguished from *lyāũnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāũnu*, to give to eat, from *khānu*, to eat, and *basālnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

(a) *Intensives*, as in *birsāũnu* or *birsāi dīnu*, to cause to forget: *lāũnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.

(b) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—

mā khāi sakē-kō chhu, I have finished eating.

mā dīi sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampati kharcha garī sakē pachhi, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

(a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—

mā dīnu sakchhu, I will be able to give (Turnbull).

prasasta rōḥi khāna na-sakī, not being able to eat ample bread (Specimen II).

rin chukṭi hūna saktaina, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus :—

chētiyē (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgī-lāi haluwā chaṭāna lāgī, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dinu*) and *Acquisitives* (with *pāunu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this :—

us-lāi jāna dēu, let him go.

āphnu pēṭ bharna pāyena, he did not get leave to fill his belly (Specimen II).

tapāñi-haru-kā najik basna payenaū, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *mañ-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhitra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindī *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples :—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōlī bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōlī byāhāna jānu parnē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus :—

garnē garnu, to do habitually.

mañlē jānē garē, I went habitually.

From Nepal, itself, we have :—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are :—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *ī* are often employed as adverbs or prepositions. Thus, *phēri*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sōdhā*, 'what is it?' having said, on asking, i.e., on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dinu-hos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma uṭhi āphnā-bābu chheṁ gai, "hē bābā, Iśwar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhañna; ma-lāi āphnā-darmāhādār-nōkar-jastai garnu-hawas," bhani (1) bhanū-lā, bhani (2), uṭhi āphnā-bābu-chheṁ gayō; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.*

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarir-lē, samartha bhai, āmā-bābā-lāi ānanda dīdāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pani āphai-āphu najrānā arpan garnē chhan bhanē, aru rājā-kā tā kē kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāṇa*, p. 150) : *manushya-lē prāṇ jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrā in-mā man lāyō bhanē, param-gati-mā prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, i.e., on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buṭhā-haru pani tarun bhayē, kina bhanē bārambār nētra-kā dwārā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāṇa*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē darāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhī *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and danoing; *Bikramājī-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>aba</i>	<i>Braj-mā</i>	<i>pālanu-hawas</i> ;	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bharīyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charan-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āūlā</i> ,	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj ; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).¹

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-kō sampati urāyō, he squandered the goods of his share.

āphnu pēṭ bharna pāyena, he did not get (power) to fill his belly.

ma timrō chhōrā bhannu, to call me your son.

mērō chhōrā maryā-kō thiyō, phēri bāchyō; harāiyē-kō thiyō, phēri pāiyō, my son was dead, again survived; was lost, again became found.

nāch-kō sōr suni, hearing the sound of dancing.

timrō bhāz yō, your brother came.

tes-kō bābu bōl-binti garyō, his father made supplication.

timrō ṭahal garda-chhu, I am doing your service.

timrō āgyā nāghina, I disobeyed not your order.

SPECIMEN III.

kiśōr-abasthā-kō ānanda, the joy of the condition of youth.

ṭhulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-chāhi-lē bhandā, on the younger one saying.

kāñchhā-chhōrā-lē sabai dhan baṭuli, the younger son having collected all his wealth.

ṭārḥā-pardēs gai, having gone to a far country.

āphnā-ansa-bhāg-kō sampati, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

ma timrō chhōrā bhannu, to call me your son.

ti-chhōrā dēkhi, seeing that son.

mērō chhōrā marē-kō thiyō, my son was dead.

jēṭhā-chāhi-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Pachisi*),—*ēkā dvij-kō chhorō thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu sāga, with the father.

bābu-lē (Agent case).

āphnu khēta-mā, (he put him) in his fields.

mērā-bābu-kō, of my father.

āphnā-bābu-chheū, (I will go) near my father.

tes-kō bābu-lē, his father (saw him).

tes-kō-gardan-mā, on his neck.

kharcha gari sakō (i.e. *sakyā*) *paohhi*,
 after completely expending.
dukh pardā, on affliction falling.
tes-dēs-kā mānis sāga, with a man of that
 country.
mērā-bābu-kō, of my father.
āphnā-bābu-chheū, (I will go) near my
 father.
hē bābā, O father.
āphnā-nōkar-jastai, like your own
 servant.
pharakai chhādā-mā, while being at a
 distance.
ghar-ko najik pugdā, while arriving near
 the house.
sōdhdā, while asking.
timrā-bābā-lē yak bhōj garē, your
 father made a feast.
hē chhōrā, O son.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
 father.
chhādā, while being.
hām rā nimitta, for our sake.
tapāñi-haru-kā najik, near Your
 Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother
 and father.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but
jōgi-kō sāth, with the ascetic.
bētāl-kā jukti-lē, through the device of
 the goblin.

PLURAL.

Direct and oblique forms
 in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē,
 of a certain man there were two sons.

bābu-lāi, to the father.
tapāñi-kō-mukhēji, before you, in your
 presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-chāhi-lē bhanyō, the father said.

SPECIMEN II.

āmā-bābu-lāi, to a mother and a father.
barō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
un-kō rin-bāṭa, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-*
kā sāth, with the courtesan.

Direct and oblique forms
 in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē, of a
 certain man there were two sons.

āphnā chākar-lāi, to his own servants.
garē (i.e. *garyā*), he (plural of respect)
 made.
āphnā-sāthi-haru sāga, with my own
 companions.

SPECIMEN III.

prasanna garāunē-bhayē-kā chhādā,
 pleased makers-become while-being,
 i.e., while coaxing (their parents).

SPECIMEN IV.

tina-kā chār rānī chha chhōrā bhayē,
 of him there were four queens and
 six sons.

SPECIMEN III.

āmā-bābu-lāi gyān-prāpta bhayē-kō jānī,
 recognizing his mother and his father as
 being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachisi*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिहरुमांको कान्छो-चड्ढले बाबुलाइ भन्यो बाबै धन् सम्पत्तिको मंलाइ पर्ने भाग् मंलाइ देउ भनि । अनि त्येस्ले तिनिहरुलाइ आफ्नु जीविका बांङि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडो देस्मां गइ गयो अनि वहां कुकर्ममां दिन् बिताउंदै आफ्नु धन् सम्पत्ति हरपुट पायो । अनि जब त्येस्ले आफ्ना सबै थोक् खर्च्येको थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्ये हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरवासी-हरुमांको येउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुंगुर चराउनुलाइ आफ्ना खेतमां पठायो । अनि त्येस्ले सुंगुरहरुले खांदै गयेका कोसाले अघाईने अति दुच्छे गर्दै थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिंदैन थियो । तर जब त्येस्लाइ चेत आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बनि गर्नेहरुकां रोट्टीको परसस्त छ अनि मं चडं यहां अनिकाल्ले नष्ट हुंद छु । मं उठ्येर आफ्नु बाबु थांइ जांछु अनि उस्लाइ भन्छु हे पिता मैले स्वर्गको बिरुइमां अनि तपांइको मुखेजि पाप् गयें मं फेरि तपांइको छोरो भनीने माफिकको छुइंन मंलाइ आफ्ना बनि गर्नेहरुमांको येउटा जत्तिको तुल्याउंनु हवम् भनि' । अनि त्यो उठ्येर आफ्नु बाबु थांइ आयो । तर त्यो टाडै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडाली मांरि त्येस्लाइ चूमा खायो । अनि छोरोचड्ढले त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको बिरुद्धमां अनि तपाङ्गको मुखेजि पाप् गये मं फेरि तपाङ्गको छोरो
भनीन माफिकको कुट्टन भनि । तर बाबुचङ्गले आफ्ना दासहरूलाई भन्यो
छिट्टै मूल लबेता निकालि ल्यायेर त्येस्लाई लगाव अनि त्येस्को हात्मां चींठी
र गोडामां जुत्ता लगाइ देव अनि पलुवा चङ्ग बाच्छो ल्यायेर मार र हांमि-
हरु खाइ आनन्द गरुं किनभन्यो यी मेरो छोरो मंयेको थियो अनि फेरि जीयो
हराईयेको थियो अनि पार्इयो भनि । अनि तिनिहरुले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चङ्ग छोरो खेतमां थियो अनि त्येस्ले घरको नजिक
आइ पुग्दाखेरि बाजा र नाच्को सोर् सुन्यो । अनि त्येस्ले दासहरूमांकी
येउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाई भन्यो
तिम्नो भाई आइ पुग्यो अनि तिम्नो बाबुले पलुवा चङ्ग बाच्छो मांयो किन-
भन्यो त्येस्लाई निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित्
भयो अनि भित्र जाने दृष्टे गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाई
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाई उत्तर दिइ भन्यो हेर मं येत्ति
बर्ष देखि तिम्नो लागि दास्ती गर्द कु अनि तिम्नो आज्ञा कैलेइ तर्काइनु र
पनि तिमिले मंलाई मैले आफ्ना मित्रहरु सङ्ग आनन्द गर्नुकोलागि कैलेइ
बाख्राको पाठो दियौन तर यो चङ्ग तिम्नो त्यो तिम्नो जीविका बेष्टेहरु सङ्ग
खल्काउने चङ्ग छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाच्छो
मांयो भनि । अनि त्येस्ले त्येस्लाई भन्यो ए छोरा तं सधैं मं सङ्ग छस् अनि
जति मेरो छ सबै तेरो हो । तर आनन्द र रमाइट् गर्नु उचित् थियो
किनभन्यो यो तेरो भाई मंयेको थियो अनि जीयो अनि त्यो हराईयेको
थियो अनि पार्इयो भनि ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-kā	dui-bhāī-chhōrā	thiyē.	Ani	tiniharu-mā-kō
One-person-man-of	two-brother-sons	were.	And	them-in-of
kānchhō-chaī-lē	bābu-lāi	bhanyō,	'bābai,	dhan-sampatti-kō
younger-the-one (ag.)	the-father-to	said,	'O-father,	the-wealth-property-of
mā-lāi	parnē-bhāg	dēu'	bhani.	Ani
me-to	the-falling-share	give'	saying.	And
āphnu-jivikā	bāri	diyō.	Ani	dhēr-ai
his-own-living	having-divided	gave.	And	many-even
kānchhō-chhōrō	sab-ai	thōk	bhēlā	garyē-ra
the-young-son	all-even	things	collected	having-made
gai	gayō,	ani	wahā	kukarmma-mā
having-gone	went,	and	there	evil-deeds-in
āphnu-dhan-sampatti	chharapuṭṭa	pāryō.	Ani	jaba
his-own-wealth-property	scattered	made.	And	when
āphnā-sab-ai-thōk	kharchyē-kō-thiyō,	taba	tyes-dēs-mā	sārō-anikāl
his-own-all-even things	spent-had,	then	that-country-in	a-hard-famine
paryō,	ani	tyes-lāi	apugyē	hūnu
fell,	and	him-to	want	to-be
saharbāsiharu-mā-kō	yeuṭā-kā	gayē-ra	tāsiyō,	ani
citizens-in-of	one-to	having-gone	leant-on,	and
suṅgur	charāūnu-lāi	āphnā-khēta-mā	paṭhāyō.	Ani
swine	feeding-for	his-own-fields-in	sent.	And
suṅgurharu-lē	khāḍai-garyē-kā-kōsā-lē	aghāīnē	ati	ichchhē
the-swine-by	an-eating-done-husks-by	to-be-satiated	very	wish
garda-thiyō,	ani	kas-ai-mānchhē-lē	tyes-lāi	kyēi
a-making-was,	and	any-even-man (ag.)	him-to	anything
Tara	jaba	tyes-lāi	chēt	āyō,
But	when	him-to	sense	came,
katti-banni-garnēharu-kā	rōṭī-kō	parasasta	chha,	ani
how-many-wage-makers-to	bread-of	sufficiency	is,	and
chaī	yahā	anikāl-lē	nasṭa	hūda-chhu.
on-the-other-hand	here	famine-by	destroyed.	a-becoming-am.

uṭhyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, " hē
having-arisen my-own-father-near will-go, and him-to I-will-say, " O
 pitā, maī-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhanīnō māphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 chhuī-na; mā-lāi āphnā-banni-garnēharu-mā-kō yeutā jattikō
I-am-not; me (acc.) your-own-wage-makers-in-of one like
 tulyāūnu-hawas" bhani.' Ani tyō uṭhyē-ra āphnu-bābu-thāi āyō.
please-to-make-equal" saying.' And he having-arisen his-own-father-near came.
 Tara tyō tār-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dēkhyē-ra tiṭhāyō, ani duguryē-ra tyes-lāi anālō māri
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chūmā khāyō. Ani chhōrō-chaī-lē tyes-lāi bhanyō, 'hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, 'O-father,
 maī-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhanīnō māphik-kō chhuī-na'
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not'
 bhani. Tara bābu-chaī-lē āphnā-dās-haru-lāi bhanyō, 'chhiṭṭ-ai
saying. But father-the (ag.) his-own-servants-to said, 'quickly-even
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā aūthī-ra gōrā-mā juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and
 paḷuwā-chaī bāchchhō lyāyē-ra mār-ra hāmiharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū. " Kina" bhanyē, yō-mērō-chhōrō mār-yē-kō-thiyō,
let-us-make. "Why"-if-you-say (i.e., because), this-my-son died-had,
 ani phēri jiyō; harāiyē-kō-thiyō, ani pāiyō' bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found' saying. And they (ag.)
 ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chaī-chhōrō khēt-mā thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-haru-mā-kō yeutā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
 'yō kyā hō?' bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, 'timrō
'this what is?' saying asked. And he (ag.) him-to said, 'thy

bhāi āi pugyō, ani timrō bābu-lē paluwā-chaĩ bāchchhō
brother having-come arrived, and thy father (ag.) fattened-the calf
 mñāyō, "kina" bhanyē tyes-lāi nikānandai hūdai-garyē-kō phēri
killed, because him (acc.) in-good-health a-being-made again
 pāyō' bhani. Tara tyō krōdhit bhayō, ani bhitra jānē ichchhē
got' saying. But he angered became, and within to-go wish
 garyena; ani tyes-kō bābu-lē bāira āyē-ra tyes-lāi
made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāūnu lāgyō. Tara tyes-lē āphnu-bābu-lāi uttar
to-remonstrate-with began. But he (ag.) his-own-father-to answer
 dii bhanyō, 'hēra, mñ yetti-barkha-dēkhi timrō lāgi dāstī
having-given said, 'see, I so-many-years-from of-you for labour
 garda-chhu, ani timrō ājñā kailē-i tarkāina-ra pani
a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mñ-lāi, mañ-lē āphnā-mitraharu-saṇa ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kailē-i bākhrā-kō pāthō diyau-na; tara yō chaĩ timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that
 imrō jivikā bēśyēharu-saṇa khalkāūnē-chaĩ, chhōrō, jais-ai āyō,
your living harlots-with devourer-the, son, as-even he-came,
 taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryau' bhani. Ani tyes-lē
then you (ag.) him-of-for fattened calf killed' saying. And he (ag.)
 tyes-lāi bhanyō, 'ē chhōrā, tā sadh-aĩ mñ-saṇa chhas, ani jati
him-to said, 'O son, thou always-even me-with art, and whatever
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhaṭ garnu
mine is, all-even thine is. But rejoicing-and merriment to-do
 uchit thiyō, "kina"-bhanyē, yō tērō bhāi māryē-kō-thiyō, ani
proper was, because, this thy brother died-had, and
 jiyō; ani tyō harāiyē-kō-thiyō, ani pāiyō' bhani.
lived; and he been-lost-had, and was-found' saying.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले बाबु सँग मैले पाउने अंसभाग् मलाइ दिनु होस भनि भन्दा बाबुले अंस कुम्हाइ दियो । केहि दिन पछि निज् कांछा छोरा ले सबै धन् बटुलि टाढा पर्देस् गै तहि मौज्मजा गरि आफ्ना अंसभाग्को संपति सबै उडायो । संपति खर्च गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् आइ पर्दा तेस् देस्का यक् जना सहर्बासि मानिस् सँग गै बस्यो । त्यो सहर्बासिले तेस्लाइ आफ्नु खेतमा सुगुर् चराउने काममा लायो । कसैले केहि दियेन । तेस्ले सुगुर्ले खाने ठुठोले पनि आफ्नु पेट् भर्न पायेन । चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोटि खान नसकि उबार्न पनि पाउने कतिका दर्माहादार् चाकर्हरु थिये मर भोक्ले मर्दकु । म उठि आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरे । म तपाजिको छोरा भनु योग्य को अब भर्खन । मलाइ आफ्ना दर्माहादार् नोकर् जस्तै गर्नुहवस भनि भनुँला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै फरकै छँदामा तेस्को बाबुले देखि दया गरि उडडि गै तेस्को गर्दनमा अंकमाल् गरि म्नाइ खायो । छोरा ले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको मुखैजि पाप् गरे । म तपाजिको छोरा भन लोयक को छैन । तर बाबुले आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यसलाइ दे । हात्मा औठीर गोडमा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ मजा गरौ किनभने यो मेरो छोरा मझाको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको थियो फेरि पाईयो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खित्मा थियो । आइ घरको नजिक् पुग्दा बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा तिनो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिनो बाबाले

वक् भोज् गरे भनि चाकरले तेस्लाइ भंडा त्यो रिसाइ भित्र गर्थेन ।
 तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बिन्ति गयो । तेस्ले बाबुलाइ जबाब्
 दियो हेर यतिका बर्खदेखि तिम्नो ठहल् गर्दछु कैले पनि तिम्नो आग्या
 नाघौंन तैपनि तिमिले कैले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्नो संपत्ति खाइ दिने
 यो तिम्नो छोरा आउने बित्तिकै तिमिले तेस्को लागि भोज् गयो । तब
 बाबुआहिले भन्यो हे छोरा तँ सधै मसँग छस् । मेरो जो छ सबै तेरो हो ।
 हामिले मजा गरि हर्ख गर्नु मुनासिब् छ किन भने यो तेरो भाई मरेको
 थियो फेरि बाच्यो । हरार्थेको थियो फेरि पार्थेयो ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō dui chhōrā thiyē. Tī-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
chāhi-lē bābu-sāga, 'mai-lē pāunē, ansa-bhāg ma-lāi dinu-hos,'
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
bhani, bhandā, bābu-lē ansa chhuṭyāi diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
nij-kāñchhā-chhōrā-lē sab-ai-dhan baṭuli tārhā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
urāyō. Sampati kharcha gari-sakē-pachhi tes-thāū-mā
squandered. Property expenditure making-completed-after that-place-in
ṭhulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
kā yak-janā-sahar-bāsi-mānis-sāga gai basyō. Tyō sahar-bāsi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
lāi āphnu khēta-mā sugur-charāunē kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
kēhi diye-na. Tes-lē sugur-lē khānē ḍhuṭō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
āphnu-pēṭ bharna pāye-na. Chētiyā-pachhi bhanna lāgyō ki,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
'mērā-bābu-kō prasasta-rōṭi khāna na-saki ubārna pani pāun
'my-father-of ample-bread to-eat not-being-able to-leave-over even getters
katikā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
uṭhi āphnā-bābu-chheū gai, "hē bābā, Īswar-ra tapāñi-
arising my-own-father-near going, "O father, God-and Your-Honour-
māthi mailē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
bhañ-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhanũ-lā,' bhani, uṭhi, āphnā-bābu-chheũ gayō. Ti.
saying will-say,' saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakai chhādā-mā tes-kō-babu-lē dēkhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā gari, ḍaūri gai, tes-kō gardan-mā aṅkamāl gari,
compassion making, running going, him-of neck-on embracing doing,
 mwāi khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bābā, Īśwar-ra
kiss ate. Son (ag.) father-to said, 'O father, God-and
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bhanna
Your-Honour's (in-)presence sin I-did, I Your-Honour's son to-be-said
 lāyak kō ohhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'asal
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good
 lugā lyāi yas-lāi de, hāt-mā auṭhī-ra gōrā-mā juttā pañi
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also
 lāi-dē. Lau, hāmi khāi pii majā garaũ; "kina?"
putting-give. Lo, we eating drinking pleasure let-make; "why?"
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō
(if) they-said (i.e. because), this my son dead was
 phēri bāchyō; harāiyē-kō thiyō, phēri pāiyō,' bhani, tini-haru-lē
again was-saved; been-lost was, again became-found,' saying, they (ag.)
 ānanda mānē.
rejoicing experienced.

Tes-kō jēṭhā-chāhi-chhōrā khēt-mā thiyō. Āi ghar-kō najik
Him-of elder-the-son field-in was. Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi ḍāki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,
 kyā hō?' bhani, sōdhā, 'timrō bhāi āyō kuśalānanda-sahi
what is?' saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē,' bhani,
him got-by (i.e. because) your-father (ag.) a feast made,' saying,
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not.
 Tes-kō bābu bāhira āi tes-lāi bōl-binti garyō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jabāb diyō, 'hēra, yatikā-barkha-dēkhi timrō ṭahal
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-chhu; kailhē pañi timrō āgyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhē pañi ma-lāi āphnā-sāthi-haru-sāga majā garna-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōṭā pāṭhā pani diye-nau. Bēsyā-haru-sāga basi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
 bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã
feast made.' Then father-the (ag.) said, 'O son, thou
 sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
 majā gari harkha garnu munāsib chha, "kina?" bhanē, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
 tērō bhāi marē-kō thiyō, phēri bachyō; harāiyē-kō thiyō, pheri
thy brother dead was, again was-saved; been-lost was, again
 pāiyō.'
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva gamu hunchha*, Śukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapāñi khēd-mā hunu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुकदेव् आग्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त भयेको जानि चैल्हे यो ग्यान् दिन ठीक् छैन भनि मायाले त्यो ग्यान् बिसाई दिनु भो । वाहाँ पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ बडो नम्रताइले प्रसन्न गराउने भयेका छँदा हे आमा हे बाबा भनि केहि भन्न लाग्नु भो । तपाजि हाम्रा निमित्त साह्रै खेदमा हुनु हुन्थ्यो । तै पनि बाल्य पौगंड किशोर् अवस्थाको आनन्द हामिबाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजीक् वस्न पायेनौ । बाबुका घर बसेको जो सुख बालखुलाइ हुन्छ सो पनि हामिले पायेनौ । जस्ले चारै पुरुषार्थ दिने शरीर् उमन्न गयो जस्ले पालन् गरि ठुलो बनायो उन्को रिन्बाट बराबर् सय बर्खसम्म सेवा गरे पनि रिन् चुत्ती हुन सक्तैन । जो पुत्र धन्ले शरीर्ले समर्थ भै आमा-बाबुलाइ आनन्द दिँदै तैस्लाइ परलोकमा आफ्नै मासु खाउँछन् ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the Bhagavad Bhakti Vildsinī.)

Śrī-Śukadēv āgyā garnu hunchha, Paramēśwar-Bhagawān-lē
(By-)Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag.)
āmā-bābu-lāi gyān prāpta bhayē-kō jāni, 'ailhē yō
mother-father (acc.) knowledge obtained become knowing, 'now this
gyān dina ṭhik chhai-na,' bhani, māyā-lē tyō gyān
knowledge to-allow right is-not,' saying, illusion-by that knowledge
birsāi dinu bhō. Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving became. There-after Bhagawān the-two brothers,
mātā-pitā-kā najik āi, barō-namratāī-lē prasanna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become
chhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgnu
on-being, 'O mother, O father,' having-said, something to-say beginning
bhō. 'Tapāñi hāmra-nimitta sārha-ai-khēd-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
hun-thyō. Tai-pani bālya-paugaṇḍa-kīśor-abasthā-kō ānanda hāmi-bāṭa
becoming-was. Nevertheless infancy-boyhood-youth-condition-of joy us-from
pāunu bhayo-na. Hāmi-abhāgi-lē paui tapāñi-haru-kā najik
getting became-not. We-luckless (ag.) moreover Your-Honours-of near
basna pāyenaū. Bābu-kā ghar bāsē-kō jō sukh
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
bālakh-lāi hunchha, sō pani hāmi-lē pāyenaū. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
purushārtha dinē, śarir utpanna garyō, jas-lē pālan gari
human-objects giver, body produced made, who (ag.) cherishing having-made
ṭhulō banāyō, un-kō rin-bāṭa barābar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service
garē, pani rin-chukti hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
śarir-lē, samārtha bhai, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for
paralōk-mā āphn-ai māsu khwāūchhan.'
other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (*i.e.* Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. ‘O Mother, O Father,’ said they, ‘for our sakes you have suffered hard affliction ; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.’

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *garyē*, *gayē*, *thē* (for *thyā*), *diē*, *garē*, *diyē*, *khayē*, *bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(*Preface to the Baitāl Pachisi.*)

धारा-नगर् नाम् गरैको येक् शहर थियो । तहाँका राजा गन्धर्व-सेन् थिये । तिन्का चार् रानी छ छोरा भये । येक् सें येक् जान्कार थिये । तिन्का ठाजँमा सङ्ग नाम् गरेका राजा भये । तिन्लाइ तिन्का भाइ बिक्रमाजित्ले मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा बिक्रमाजित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफु जंगल्मा गये । भर्तृहरौ नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मण्ले अमृतको फल् ल्याइ दिये । राजाले ति ब्राह्मण्लाइ धन्-दौलत् दि बिदा गरे । त्यो अमृत फल् राजाले रानीलाइ दिये । रानीले आफ्नु प्यारो उपपति कोत्वाल्लाइ दिई । कोत्वाल्ले त्यो फल् बेसालाइ दियो । बेसाले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफ्नै खाये । त्यै स्त्री चरित्र बैराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रले येक् रक्वाला खटाये । त्यो रक्वाला राज्यको खबर्दारी गर्थ्यो । राज्य सुन्य छ भनि खबर् पाइ राजा बिक्रमाजित् आयो । त्यहाँ राज्यको रक्वाला देव सँग राजाको कुस्ती पख्यो । हे राजा म तिमिलाइ काल् देखि बचाउँछु । पैछे येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुख्मा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा आफ्ना दर्बार्मा आयो-र भन्न लागे जो त्यो जोगीलाइ आइ ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले म ति
जोगीलाइ ल्याजँकु भनि राजा सँग बित्ति गरि गै जोगीलाइ हलुवा मुखमा
चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलु-
वाको तेज्जले-र बेस्याको हावभावले जोगीलाइ कामको इच्छा भयो । बेस्या-
का साथ् जोगी चैन् गर्न लागे । दैव-बसात् बेस्यालाइ गर्भ रघ्यो । दस्
मैन्हामा छोरो जन्मयो । जब छोरो पाँच् छ मैन्हाको भयो तब येक् दिन्
बेस्याले मनौ हे मुनी जी धेरै सुख भोग् गयो । अब तीर्थजात्रा जाउ
भनि मुनिले छोरा काँधमा बोके-र बेस्याका साथ् तीर्थजात्रा गर्न गये ।
घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको
रहेछ भनि जानि छोरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु
जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् बित्ति गरूँ । येक् काल्मा तीन जनाको
जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर् । इन्मा दुइलाइ जो
मार्छ सो चक्रवर्ति हुन्छ । कुमालेली तेलीलाइ माख्यो आफ्नु जोगीको रूप् लि
रहेछ । सो हुजूर्लाइ मार्न खोज्छ । हुजूर्ले चतुरो भै त्यै जोगीलाइ
मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेतालुका जुत्तिले जोगीलाइ मारि निस्कं-
टक् राज्य गरि राजाधिराज् बिक्रमाजित् रँहदा भये ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the *Baitāl Pachisi*.)

Dhārā-nagar nām garē-kō yek śahar thiyō. Tahā-kā rāja
Dhārā-nagara name made a city was. There-of king
 Gandharva-sēn thiyē. Tin-kā chār rānī ohha chhōrā bhayē. Yek
Gandharva-sēna was. Him-of four queens six sons became. One
 sē yek jānkār thiyē. Tin-kā thāñ-mā Saṅkha nām garē-kā rājā
than one learned was. Him-of place-in Saṅkha name made king
 bhayē. Tin-lāi tin-kā bhāi Bikramājīt-lē mārī,
became. Him (acc.) his brother Vikramāditya (ag.) having-killed,
 tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā
that-place-of kingdom took-and ruling did. Some-time-in
 Bikramājīt-lē āphnā-bhāi-Bhartrihari-lāi rājya dī, āphu
Vikramāditya (ag.) his-own-brother-Bhartrihari-to kingdom giving, himself
 jāṅgal-mā gayē. Bhartrihari nīti-pūrbak rājya gar-thē. Kōhī-bakhat-mā
forest-in went. Bhartrihari prudence-with ruling did. Some-time-in
 rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.
the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.
 Rājā-lē ti-brāhmaṇ-lāi dhan-daulath di bidā garē.
The-king (ag.) that-Brāhmaṇ-to wealth-riches giving leave-to-go made.
 Tyō-amṛit-phal rājā-lē rānī-lāi diyē. Rānī-lē
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)
 āphnu-pyārō-upapati-kōtwāl-lāi dii. Kōtwāl-lē tyō
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that
 phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dii.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.
 Rājā-lē baṛō āścharya māni, tyō phal li āphai khayē.
The-king (ag.) much surprise experiencing, that fruit taking himself ate.
 Tyai-strī-chāritra-bairāgya-lē rājya chhōpi jōgī bhayē.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.
 Rājya sunnya dēkhi, Indra-lē yek rakh-wālā khatāyē. Tyōl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That
 rakh-wālā rājya-kō khabardāri gar-thyō. 'Rājya sunnya chha,'
guardian kingdom-of watch made. 'Kingdom empty is,'

bhani, khabar pāi, rājā Bikramājīt āyē. Tyahā rājya-kō
 saying, news getting, king Vikramāditya came. There kingdom
 rakh-wālā-dēv-sāga rājā-kō kustī paryō. 'Hē rājā, ma timi-lāi
 guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāñ-ohhu. Pahlē yek kathā sun.
 death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jaṅgal
 'This-kingdom-in Ohandrabhānu king was. He one day forest
 gayē. Tahā yek jōgī rukh-mā tal-tira ṭāukō, māthi-tira khuṭṭā
 went. There an ascetic tree-on below-towards head, up-towards feet
 gari, jhūṇḍiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhanna
 making, hanged seeing, the-king his-own-court-in came-and to-say
 lāgē, "jō tyō jōgī-lāi nābhā lyāulā, tyō lākh
 began, "who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bēsyā-lē,
 rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgī-lāi lyāñ-ohhu," bhani, rājā-sāga binti gari,
 "I that-ascetic (acc.) will-bring," saying, the-king-to request making,
 gai, jōgī-lāi haluwā mukh-mā chaṭāuna lāgi. Haluwā-kō
 going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
 swād pāi, jōgī sadhai haluwā-mā palkē.
 taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Haluwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgī-lāi
 Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna
 Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā
 began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
 chhōrō janmyō. Jaba ohhōrō pāñch-chha-mainhā-kō bhayō, taba yek
 a-son was-born. When the-son five-six-months-of became, then one
 din bēsyā-lē bhani, "hē muni-jī, dhērai sukh-bhōg
 day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyau. Aba tirtha-jātrā jāu," bhani, muni-lē chhōrā kādh-mā
 you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
 bōkē-ra bēsyā-kā sāth tirtha-jātrā garna gayē. "Ghumā
 carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirāi bēsyā-lē rājā-lāi, āphnu kurā-mātrā dekhāi parikṣā
 turning the-courtesan (ag.) king-to her-own business-only showing test
 garē-kō rahē-chha," bhani, jāni, chhōrā-lāi tihī mārī,
 made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgī phiri gai, tapasyā gari, āphnu jōg kamāyē.
 the-ascetic turning going, austerity doing, his-own asceticism completed.

" Hē	mahārāj,	dhērai	kaḥā-tak	binti	garū ?
" O	king,	much	where-up-to	representation	may-I-make ?
Yek-kāl-mā	tīn-janā-kō	janma	bhai-rahē-chha,	yek	tēli, yek
One-time-in	three-persons-of	birth	taken-place-has,	one	an-oilman, one
kumālē,	yek	hujūr.	In-mā	dui-lāi	jō mār-chha, sō
a-potter,	one	Your-Honour.	Them-in	two (acc.)	who will-kill, he
chakrabati	hun-chha.	Kumālē-lē	tēli-lāi	māryō,	
universal-sovereign	will-become.	The-potter (ag.)	the-oilman (acc.)	killed,	
āphu	jōgi-kō	rūp	li-rahē-chha.	Sō	hujūr-lāi mārna
he-himself	ascetic-of	form	taken-has.	He	Your-Honour (acc.) to-kill
khōj-chha.	Hujūr-lē	chaturō	bhai,	tyai-jōgi-lāi	
is-seeking.	Your-Honour-by	alert	becoming,	that-very-ascetic-to	
mārnu,'	bhani,	arti	diyō.		
he-is-to-be-killed,'	saying,	instruction	he-gave.		
Rājā-lē	tyai-jōgi-kō	sāth	rahi,	bētāl-kā	jukti-lē
The-king (ag.)	that-very-ascetic-of	with	remaining,	the-goblin-of	device-by
jōgi-lāi	māri,	niskaṇṭak	rājya	gari,	rājādhirāj
the-ascetic (acc.)	killing,	thornless	kingdom	making,	King-of-Kings
Bikramājit	rāhdā	bhayē.			
Vikramāditya	remaining	became.			

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva-sēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śaṅkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bharṭṛihari, and went off to the wilds (to be a devotee). Bharṭṛihari governed wisely and one day a Brāhmaṇ came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhmaṇ, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bharṭṛihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story.

‘Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākh* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetries Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, “Sir Saint, you have been very happy here. Now you should go on a pilgrimage.” So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

‘Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.’ So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindī forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhittarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *bari*, governing the genitive, as in *us-kō bari*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlanu*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

Pronouns.—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iya* and (?) *ē*, this; *u*, he, that; obl. *u* or *us*; *ui*, they (a Kumaunī form); obl. *un*; *āpanō*, own; *jō*, obl. sing. *jis*, who; *kyā*, what? *kōi*, any one; *kati*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-i*, immediately on becoming; *rāhadē*, while remaining; *hirakadē hirakadē*, as he approached (the house).

Conjunctive participle: *gari-kana*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakūlāsa*, I will go; *bōlulāsa* (? *bōlūlāsa*), I will say; *hōūlāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhēriyā*, he approached (the house); *mā-nē fahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jīyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sīyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला थ्या । अरु उन्को सानुने आपनो बुबाअन
बोल्थो ए बुबा धनको जो चिरा मेरो अंशम होंदोहो उ मंचन देउ । उस्को
पछी उस्ने उन्को बरी धनको चिरा गयो । उ पछी ठेरै दिन न होंदेई
सानु गदेला आपनो सभैअन बटोर गरिकन दुरदेशम तनक्यो अरु उहीं रंडी-
बाजीम आपनो धनअन खरच गयो । अरु सभैअन खरच गरने पछी ठूलो
अनिकाल उ देशम भई अरु उ लाचारिम पहरने लाग्यो । उस्को छी उ
तनकिकन उस् देशको एक प्रजाको नेरे रछ्यो अरु उस्ने बंदेलीको चरानेको
बरीअन गरहाम पठायो । अरु उ बंदेलीको धिंचनेको खुदिसित आपनो
भुंडि भरने चाछ्यो बाकि कोई मानसने अचन न दियो । होशम हिरकि-
कन उस्ने बोल्थो मेरो बुबाको कति नफर परचुर अरु उस्सिय जेयादा
रोटलो पांवदोहो अरु मं भुकसित मरदोहं । मं उठिकन आपनो बुबाको
नेरे तनकुंलास अरु उस्अन बोलुलास ए बुबा मं सरगको बिबलांटोम अरु
तेरो सामु तकसिर गयो । अरु अवैसित तेरो गदेला नावजदि होने लायक
न हुं मंचन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो
बुबाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उस्को बुबाने उस्अन ईयो
अरु दया गयो अरु तनकिकन उस्को घोक्को अंठ्यायो अरु उन्अन चुम्यो ।
अरु गदेलाने अचन बोल्थो ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु
तकसिर गयो अरु अवैसित तेरो गदेला नावजदि होने लायक न हु ।
बाकि बुबा नफरीअन बोल्थो सभैसित निको पोशाक लाइकन अचन पैराव
अरु उस्को डुंडलुम मुंद्रा अरु उस्को खुट्टीम लतडा पैराव । अरु मोटो
बाहुरअन लिकन मारो अरु हमि धिंचिकन खीश होउंलास । किन इय मेरो
गदेला सिजिकन जियो हो उ इरायो थ्यो अरु फेरि मिल्यो हो अरु उइ
आनन्द गरने लाग्या ॥

अरु उसको जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-
 को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
 उसने पुछ्यो कि इय क्या हो । उसने उअन बोल्थो तेरो ए भाइ हिरक्यो
 अरु तेरो बुबाने मोटो बाछुरअन माखो किन उसअन निको दशाम पायो ।
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाछ्यो । उससित उसको बुबाने
 निसकिकन उसअन विनति गख्यो । उसने जवाब दिक्न आपनो बुबाअन
 बोल्थो हेरो मंने एतो वरष तेरो टइलं गरी अरु तेरो आछा कभै न लांघ्यो
 बाकि तंने कभै मंअन एक चेंगडा बी न दियो कि मं आपनो गंथींको संघ
 खुशी गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संघ रहिकन तेरो सभै
 धन खरच गख्यो तंने उसको हिरकनेम उसको बरौ मोटो बाछुरअन
 माखो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंइदोहो अरु मेरो
 सभै चिजीं तेरो हो । हमिको खुशी अरु आनन्द गरना प्रयोजन हो किन
 तेरो एभाइ सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serampore, 1827.)

Eka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anśa-ma hōndō-hō
father-to said, 'O father, wealth-of what division my-share-in becoming is,
u mā-ana dēu.' Us-kō pachhī us-nē un-kō bari dhana-kō chirā
that me-to give.' That-of after he (ag.) them-of for wealth-of division
 garyō. U-pachhī dhērai dina na hōndē-i sānu-gadēlā
made. That-after many days not on-being-even the-younger-son
 āpanō-sabhai-ana baṭōra gari-kana dura-dēśa-ma tanakyō, aru uhī
his-own-all (acc.) collection made-having far-country-in went, and there
 ranḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
 kharacha garanē pachhī ṭhulō-anikāla u-dēśa-ma bhaī, aru u
expenditure on-making after great-famine that-country-in became, and he
 lāchāri-ma pachharanē lāgyō. Us-kō pachhī u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
 us-dēśa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō
that-country-of one-cultivator-of near remained, and he (ag.) swine-of
 charānē-kō barī u-ana garahā-ma paṭbāyō. Aru u bandōlō-kō (sic)
feeding-of for him field-in sent. And he swine-of
 ghīchanē-kō khudi-sita āpanō bhuṇḍi bharanē chāhyō, bāki kōi-mānasa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
 u-ana na diyō. Hōśa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
 kati-naphara parachura aru us-siya jēyādā rōṭalō pāwadō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
 bhuka-sita marādō-hū. Mā uṭhi-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I arisen-having my-own-father-of near will-go
 aru us-ana bōlulāsa, "ē bubā, mā saraga-kō bibalāṇṭō-ma aru tērō
and him-to I-will-say, "O father, I heaven-of opposition-in and of-the
 sāmu takasira garyō, aru awai-sita tērō gadēlā nāwajadi hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na hū. Mā-ana tērō ēka-naphara-kō ēsatō gara." 'Aru u uṭhi-kana
not I-am. Me thy one-servant-of like make." 'And he arisen-having
 āpanō-bubā-kō nērē hirakyō, aru u dhērai tāḍhā rāḥadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
 bubā-nē, us-ana hēryō, aru dayā garyō, aru tanaki-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
 ghōkarō āṭhyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, 'O
 bubā, mā saraga-kō bibalāṇṭō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hū.' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabhāi-sita nikō pōśāka lāi-kana u-ana pairāw;
servants-to said, 'all-than good vestments brought-having him-to clothe;
 aru us-kō ḍuṇḍalu-ma mundrā, aru us-kō khuṭṭō-ma lataḍā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōṭō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōśa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
 hōūlāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
 aru phēri milyō-hō.' Aru ui ānanda garanē lāgyā.
and again got-is.' And they joy to-do began.

Aru us-kō jēṭhā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana ḍāki-kana us-nē puchhyō ki, 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ē-bhāi hirakyō, aru tērō bubā-nē mōṭō-
him-to said, 'thy (?) this-brother came, and thy father (ag.) the-fat-
 bāchhura-ana māryō, kina us-ana nikō-daśā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō, aru bhītarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nē jāwāb
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō ṭahala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō; bāki tā-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-chēgaḍā-bī na diyō ki mā āpanō-gāyō-kō saṅgha khuśi
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
 sabhai dhana kharacha garyō, tā-nē us-kō hirakanē-ma us-kō barī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōṭō-bāckhura-ana māryō.' Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai
the-fat-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hami-kō
of-me near remaining-art, and mine all things thine are. Us-of
 khuśi aru ānanda garnā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.'
dead-was, and living becoming-is; he lost-was, and got-is.'

**LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ.**

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Naipālī.	Dahī (<i>Hodgson</i>).
1. One	Ek(-waṭā), yek, yak, yēṭā, autā.	Ēk
2. Two	Dui(-waṭā)	Dwi
3. Three	Tin(-waṭā)	Tin
4. Four	Chār(-waṭā)	Chār
5. Five	Pāch(-waṭā)	Pāch
6. Six	Chha(-waṭā)	Chāh
7. Seven	Sāt(-waṭā)	Sāt
8. Eight	Āṭh(-waṭā)	Ath ¹
9. Nine	Nau(-waṭā)	Nō-ū
10. Ten	Das(-waṭā)	Das
11. Twenty	Bis(-waṭā)	Bis
12. Fifty	Pachās(-waṭā)	Pachās
13. Hundred	Saḥ(-waṭā)	Sou
14. I	Ma, mā	Māi
15. Of me	Mērō	Mē-ro
16. Mine	Mērō . . . .	.....
17. We	Hāmi, hāmi-haru	Hā-mi
18. Of us	Hāmro	Ham-ro
19. Our	Hāmro . . . .	.....
20. Thou	Tā	Tāi
21. Of thee	Tērō	Tē-ro
22. Thine	Tērō . . . .	.....
23. You	Timi, timi-haru	Ta-he
24. Of you	Timro	Taha-ro
25. Your	Timro . . . .	.....

¹ Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀRĪ.

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
Ēk	Ēk	1. One.
Dwl	Dwl	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth ¹	Āth ¹	8. Eight.
Nō	Nō-ū	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
So	Sou	13. Hundred.
Māi	Mā-ha	14. I.
Mo-ra	Mā-ha-na, or -im ; baba-im, <i>my father.</i>	15. Of me.
.....	.....	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
.....	.....	19. Our.
Tu-i	Tā-ha	20. Thou.
To-ra	Ta-ha-na, or -ir ; baba-ir, <i>thy father.</i>	21. Of thee.
.....	.....	22. Thine.
To-ho	Tā-mi	23. You.
.....	Tāmāra	24. Of you.
.....	.....	25. Your.

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
26. He . . .	Tyō, u . . .	Ū . . .
27. Of him . . .	Tes-kō, us-kō . . .	Ū-ker . . .
28. His . . .	Tes-kō, us-kō . . .	.....
29. They . . .	Tini-haru, uni-haru . . .	Ū-nin . . .
30. Of them . . .	Tini-haru-kō, uni-haru-kō . . .	Un-karo . . .
31. Their . . .	Tini-haru-kō, uni-haru-kō . . .	.....
32. Hand . . .	Hat . . .	Hat . . .
33. Foot . . .	Goḍā, pāu . . .	Goḍ . . .
34. Nose . . .	Nāk . . .	.....
35. Eye . . .	Ākhā, ākhō . . .	Ānkhī . . .
36. Mouth . . .	Mukh . . .	Mā-hū . . .
37. Tooth . . .	Dāt . . .	Dant . . .
38. Ear . . .	Kān . . .	Kan . . .
39. Hair . . .	Raũ (<i>hair of body</i>), kōs (<i>of head</i>). . .	Bār . . .
40. Head . . .	Ṭāukō, sir . . .	Mād . . .
41. Tongue . . .	Jibhrō, jibrō . . .	.....
42. Belly . . .	Pēṭ, bhupī . . .	.....
43. Back . . .	Piṭh, piṭhī, piṭhin . . .	.....
44. Iron . . .	Phalam . . .	Phalām . . .
45. Gold . . .	Sun . . .	.....
46. Silver . . .	Chāḍī . . .	.....
47. Father . . .	Bābu, bā . . .	Bābo . . .
48. Mother . . .	Āmā . . .	Ū-yā . . .
49. Brother . . .	Bhāī (<i>younger</i>), dājyū (<i>elder</i>). . .	.....
50. Sister . . .	Bahinī, bainhī (<i>younger</i>), didī (<i>elder</i>). . .	.....
51. Man . . .	Mānis, mānchhē . . .	Mā-nus . . .
52. Woman . . .	Āimāi, strī . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuwār (<i>Hodgson</i>).	English.
I	Hā-lo, hā-lo	26. He.
Wok-rak	Hū-lo-kara, or -ik ; baba-ik, <i>his father.</i>	27. Of him.
.....	.....	28. His.
Ū-ho	Hā-ri, hā-ri, hā-ring	29. They.
Wal-ko	Hāring-kara	30. Of them.
.....	.....	31. Their.
Hāth	Hāth	32. Hand.
Goḍ	Goḍ	33. Foot.
.....	.....	34. Nose.
Ānkhā	Ānkhī	35. Eye.
Mū-hū	Mū-hū	36. Mouth.
Dant	Dant	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mū-dek	Kā-pā	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly.
.....	.....	43. Back.
Phalām	Phalām	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bābā	Bābāik	47. Father.
Am-bāi	A-māi	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Mā-nus	Gok-chāi, chā-wāi	51. Man.
.....	.....	52. Woman.

English.	Khas-kurā or Naipālī.	Dānwār (Hodgson).
53. Wife	Swāsni . . . . .	.....
54. Child	Bālakh . . . . .	.....
55. Son	Chhōrō . . . . .	.....
56. Daughter	Chhōri . . . . .	.....
57. Slave	Kamārā, kamārō . . . . .	.....
58. Cultivator	Kisāni, khētiwāl . . . . .	.....
59. Shepherd	Gōthālā . . . . .	.....
60. God	Bhagawān, Īswar . . . . .	.....
61. Devil	Bhūt, rākas . . . . .	.....
62. Sun	Surjō, surj, ghām	Gā-mā
63. Moon	Chandramā, jān	Jā-nhā, jā-n-ha
64. Star	Tārā, tārō	Ti-ryā, ti-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pāni	Pa-tī
67. House	Ghar	Ghar
68. Horse	Ghōḍō, ghōṛā	Ghōro
69. Cow	Gai	Gai
70. Dog	Kukur	Kākūr
71. Cat	Birālo	Birālo
72. Cook	Bhālyā, kukhurō . . . . .	.....
73. Duck	Hās . . . . .	.....
74. Ass	Gadhā . . . . .	.....
75. Camel	Ūṭh . . . . .	.....
76. Bird	Charā, charō	Chārī
77. Go	Jā	Jā-uk ¹
78. Eat	Khā	Khōu
79. Sit	Bas	Bas-uk

¹ These are all imperatives, and so throughout this set of words.

Dahi (Hodgson).	Kuswār (Hodgson).	English.
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā	Sūraj	62. Sun.
Jyūn	Jūn	63. Moon.
Tā-rāi	Tāra-i	64. Star.
Agi	Āghi	65. Fire.
Kyū	Pāni	66. Water.
Ghar	Ghara	67. House.
Ghōra	Ghōra	68. Horse.
Gai	Gai	69. Cow.
Kākūr	Ku-kol	70. Dog.
Mai-ni	Birālo	71. Cat.
.....	.....	72. Cook.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārāi	Chārī	76. Bird.
Jā ¹	Nā, nā-hin ¹	77. Go.
Khā-ik	Khā-ik	78. Eat.
Bas	Basou	79. Sit.

¹ These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
80. Come . . .	Ā . . .	Ā-āk . . .
81. Beat . . .	Kuṭ . . .	Thā-thā-ik . . .
82. Stand . . .	Ubhi . . .	Ūth-āk (<i>get up</i>) . . .
83. Die . . .	Mar . . .	.....
84. Give . . .	Dē . . .	Di-hik . . .
85. Run . . .	Ḍauḍ, dugur . . .	Du-gar-uk . . .
86. Up . . .	Māthi, ūbhō . . .	Ūpara (<i>above</i>) . . .
87. Near . . .	Najik, nagloh, nērai, nira . . .	Nā-gik . . .
88. Down . . .	Tala, tali, muni, ūdhō . . .	Hēt (<i>below</i>) . . .
89. Far . . .	Tāṛhō . . .	Tārho . . .
90. Before . . .	Aghi, aghiltira . . .	.....
91. Behind . . .	Pachhi . . .	.....
92. Who . . .	Kō, kun . . .	Kō-no (<i>interrog.</i>) . . .
93. What . . .	Kyā, kē . . .	.....
94. Why . . .	Kyena, kina . . .	.....
95. And . . .	-ra, ani . . .	Ra, pūn . . .
96. But . . .	Tara . . .	.....
97. If . . .	Bhans . . .	.....
98. Yes . . .	Hō, jyu, ā . . .	Hō . . .
99. No . . .	Hōina, na, ahā . . .	Hōi-nē . . .
100. Alas . . .	Hās . . .	.....
101. A father . . .	Bābu . . .	.....
102. Of a father . . .	Bābu-kō . . .	Kō (<i>of</i>) . . .
103. To a father . . .	Bābu-lāi . . .	Lai (<i>to</i>) . . .
104. From a father . . .	Bābu-bāṭa . . .	Nhē (<i>from</i>) . . .
105. Two fathers . . .	Dui bābu-haru . . .	.....
106. Fathers . . .	Bābu-haru . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
An (P an)	Ābe	80. Come.
Mār-ik	Thā-tha-ik (<i>strike him</i>) .	81. Beat.
Ūth (<i>get up</i>)	Ūth-on (<i>get up</i>)	82. Stand.
.....	.....	83. Die.
Dī-ik'	Dē-ik	84. Give.
Dūgar	Dhou	85. Run.
Akāśai (<i>above</i>)	Ūpara (<i>above</i>)	86. Up.
Yē-chi	Pas-yong	87. Near.
Hē-then (<i>below</i>)	Hēt (<i>below</i>)	88. Down.
Tar-hai	Dū-re	89. Far.
.....	.....	90. Before.
.....	.....	91. Behind.
Kō-hik (<i>interrog.</i>)	Kē (<i>interrog.</i>)	92. Who.
.....	.....	93. What.
.....	Kyū-hūn	94. Why.
Sā, sūā	Gyū	95. And.
.....	.....	96. But.
.....	.....	97. If.
Tē	Ah, an	98. Yes.
Boy-in	Nā	99. No.
.....	.....	100. Alas.
.....	.....	101. A father.
Ik, ak (<i>of</i>)	Nā, kara (<i>of</i>)	102. Of a father.
Ki (<i>to</i>)	Lāi (<i>to</i>)	103. To a father.
Sū (<i>from</i>)	Bātho, dēkhi (<i>from</i>)	104. From a father.
.....	.....	105. Two fathers.
.....	.....	106. Fathers.

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	.....
109. From fathers . . .	Bābu-haru-bāṭa . . .	.....
110. A daughter . . .	Chhōrī . . .	.....
111. Of a daughter . . .	Chhōrī-kō . . .	.....
112. To a daughter . . .	Chhōrī-lāi . . .	.....
113. From a daughter . . .	Chhōrī-bāṭa . . .	.....
114. Two daughters . . .	Dui chhōrī-haru . . .	.....
115. Daughters . . .	Chhōrī-haru . . .	.....
116. Of daughters . . .	Chhōrī-haru-kō . . .	.....
117. To daughters . . .	Chhōrī-haru-lāi . . .	.....
118. From daughters . . .	Chhōrī-haru-bāṭa . . .	.....
119. A good man . . .	Ek jāti mānis . . .	.....
120. Of a good man . . .	Ek jāti mānis-kō . . .	.....
121. To a good man . . .	Ek jāti mānis-lāi . . .	.....
122. From a good man . . .	Ek jāti mānis-bāṭa . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāṭa . . .	.....
128. A good woman . . .	Auṭī jāti aimāi . . .	.....
129. A bad boy . . .	Auṭā na-jāti kēṭo . . .	.....
130. Good women . . .	Niki aimāi-haru . . .	.....
131. A bad girl . . .	Auṭī na-jāti kēṭī . . .	Bōn-tha (bad) . . .
132. Good . . .	Jāti, niko (in health) . . .	Niko . . .
133. Better . . .	Bhandā jāti (better than) . . .	.....

Dāwār (<i>Hodgson</i>).	Kuawār (<i>Hodgson</i>).	English.
.....	107. Of fathers.
.....	108. To fathers.
.....	109. From fathers.
.....	110. A daughter.
.....	111. Of a daughter.
.....	112. To a daughter.
.....	113. From a daughter.
.....	114. Two daughters.
.....	115. Daughters.
.....	116. Of daughters.
.....	117. To daughters.
.....	118. From daughters.
.....	119. A good man.
.....	120. Of a good man.
.....	121. To a good man.
.....	122. From a good man.
.....	123. Two good men.
.....	124. Good men.
.....	125. Of good men.
.....	126. To good men.
.....	127. From good men.
.....	128. A good woman.
.....	129. A bad boy.
.....	130. Good women.
Bōn-sajhā (<i>bad</i>)	Nakhajā (<i>bad</i>)	131. A bad girl.
Sajhā	Bhalā	132. Good.
.....	133. Better.

English.	Khas-kurā or Naipālī.	Dahlī (<i>Hodgson</i>).
134. Best . . .	Asal (<i>very good</i>) . . .	.....
135. High . . .	Algō . . .	.....
136. Higher . . .	Bhandā algō (<i>higher than</i>)	.....
137. Highest . . .	Jyādā algō (<i>very high</i>) .	.....
138. A horse . . .	Ghōṛō . . .	.....
139. A mare . . .	Ghōṛī . . .	.....
140. Horses . . .	Ghōṛā-haru . . .	.....
141. Mares . . .	Ghōṛī-haru . . .	.....
142. A bull . . .	Bahar gōru . . .	.....
143. A cow . . .	Gāi . . .	.....
144. Bulls . . .	Bahar-haru . . .	.....
145. Cows . . .	Gāi-haru . . .	.....
146. A dog . . .	Kukur . . .	.....
147. A bitch . . .	Kukurnī . . .	.....
148. Dogs . . .	Kukur-haru . . .	.....
149. Bitches . . .	Kukurnī-haru . . .	.....
150. A he goat . . .	Bōkō, bākhrā . . .	.....
151. A female goat . . .	Bākhri . . .	.....
152. Goats . . .	Bōkā, bākhrā-haru . . .	.....
153. A male deer . . .	Dārō (<i>male</i>) mirga . . .	.....
154. A female deer . . .	Muruli (<i>female</i>) mirga .	.....
155. Deer . . .	Mirga . . .	.....
156. I am . . .	Ma chhu, (hū)	.....
157. Thou art . . .	Tā chhas, (hos)	.....
158. He is . . .	U (<i>or tyō</i>) chha, (hō)	.....
159. We are . . .	Hāmi-haru chhañ, (hañ)	.....
160. You are . . .	Timi-haru chhan, (han)	.....

Dānwār (Hodgson).	Kuswār (Hodgson).	English.
.....	134. Best.
.....	135. High.
.....	136. Higher.
.....	137. Highest.
.....	138. A horse.
.....	139. A mare.
.....	140. Horses.
.....	141. Mares.
.....	142. A bull.
.....	143. A cow.
.....	144. Bulls.
.....	145. Cows.
.....	146. A dog.
.....	147. A bitch.
.....	148. Dogs.
.....	149. Bitches.
.....	150. A he goat.
.....	151. A female goat.
.....	152. Goats.
.....	153. A male deer.
.....	154. A female deer.
.....	155. Deer.
.....	156. I am.
.....	157. Thou art.
.....	158. He is.
.....	159. We are.
.....	160. You are.

English.	Khas-kurā or Naipālī.	Dahī (<i>Hodgson</i>).
161. They are . . .	Tini-haru (<i>or</i> uni-haru) chhan, (hun).	.....
162. I was . . .	Ma thiyē . . .	.....
163. Thou wast . . .	Tā thiis . . .	.....
164. He was . . .	Tyō thiyo . . .	.....
165. We were . . .	Hāmi-haru thiyāū . . .	.....
166. You were . . .	Timi-haru thiyau . . .	.....
167. They were . . .	Tini-haru thiyē . . .	.....
168. Be . . .	Hō . . .	.....
169. To be . . .	Hūnu . . .	.....
170. Being . . .	Hūdo . . .	.....
171. Having been . . .	Bhai-kana . . .	.....
172. I may be . . .	Hōū . . .	.....
173. I shall be . . .	Ma hūlā . . .	.....
174. I should be . . .	.....	.....
175. Beat . . .	Kuṭ . . .	.....
176. To beat . . .	Kuṭnu . . .	.....
177. Beating . . .	Kuṭdo . . .	.....
178. Having beaten . . .	Kuṭi-kana . . .	.....
179. I beat . . .	Ma (mai-lē) kuṭū, kuṭa-ohhu	.....
180. Thou beatest . . .	Tā (tai-lē) kuṭ, kuṭda- chhas.	.....
181. He beats . . .	Tyā (tes-lē) kuṭē, kuṭda- chha.	.....
182. We beat . . .	Hāmi-haru (-lē) kuṭaū, kuṭ- da-chhaū.	.....
183. You beat . . .	Timi-haru (-lē) kuṭau, kuṭ- da-chhau.	.....
184. They beat . . .	Tini-haru (-lē) kuṭun, kuṭ- da-chhan.	.....
185. I beat (<i>Past Tense</i>) . . .	Mai-lē kuṭē . . .	.....
186. Thou beatest (<i>Past Tense</i>). . .	Tai-lē kuṭis . . .	.....
187. He beat (<i>Past Tense</i>) . . .	Tes-lē kuṭyā . . .	.....

Dānwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
.....	161. They are.
.....	162. I was.
.....	163. Thou wast.
.....	164. He was.
.....	165. We were.
.....	166. You were.
.....	167. They were.
.....	168. Be.
.....	169. To be.
.....	170. Being.
.....	171. Having been.
.....	172. I may be.
.....	173. I shall be.
.....	174. I should be.
.....	175. Beat.
.....	176. To beat.
.....	177. Beating.
.....	178. Having beaten.
.....	Thatha-im-ik-an (<i>I beat him</i>).	179. I beat.
.....	Thatha-ir-ik-an (<i>thou beatest him</i>).	180. Thou beatest.
.....	Thatha-ik-an (<i>he beats</i>) .	181. He beats.
.....	182. We beat.
.....	183. You beat.
.....	184. They beat.
.....	185. I beat (<i>Past Tense</i>).
.....	186. Thou beatest (<i>Past Tense</i>).
.....	187. He beat (<i>Past Tense</i>).

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
188. We beat (<i>Past Tense</i>) .	Hāmi-haru-lē kuṭyū .	.....
189. You beat (<i>Past Tense</i>)	Timi-haru-lē kuṭyan .	.....
190. They beat (<i>Past Tense</i>)	Tini-haru-lē kuṭē .	.....
191. I am beating . .	Ma (mai-lē) kuṭdai-ohhu .	.....
192. I was beating . .	Ma (mai-lē) kuṭdai-thiyē .	.....
193. I had beaten . .	Mai-lē kuṭē thiyē .	.....
194. I may beat . .	Ma (mai-lē) kuṭū .	.....
195. I shall beat . .	Ma (mai-lē) kuṭū-lā .	.....
196. Thou wilt beat . .	Tā (tai-lē) kuṭ-lās .	.....
197. He will beat . .	Tyō (tes-lē) kuṭ-lā .	.....
198. We shall beat . .	Hāmi-haru (-lē) kuṭaū-lā .	.....
199. You will beat . .	Timi-haru (-lē) kuṭau-lā .	.....
200. They will beat . .	Tini-haru (-lē) kuṭlan, kuṭnan.	.....
201. I should beat . .	.....	.....
202. I am beaten . .	Ma kuṭinchhu .	.....
203. I was beaten . .	Ma kuṭiyē .	.....
204. I shall be beaten .	Ma kuṭiūlā .	.....
205. I go . .	Ma jāū, jānchhū .	.....
206. Thou goest . .	Tā jā, jānchhas .	.....
207. He goes . .	Tyō jāyē, jānchha .	.....
208. We go . .	Hāmi-haru jāū, jānchhaū .	.....
209. You go . .	Timi-haru jāu, jānchhan .	.....
210. They go . .	Tini-haru jāun, jānchhan .	.....
211. I went . .	Ma gayē .	.....
212. Thou wentest . .	Tā gais .	.....
213. He went . .	Tyō gayō .	.....
214. We went . .	Hāmi-haru gayū .	.....

Dānwār (<i>Hodgson</i>).	Kuawār (<i>Hodgson</i>).	English.
.....	188. We beat (<i>Past Tense</i>).
.....	189. You beat (<i>Past Tense</i>).
.....	190. They beat (<i>Past Tense</i>).
.....	191. I am beating
.....	192. I was beating.
.....	193. I had beaten.
.....	194. I may beat.
.....	195. I shall beat.
.....	196. Thou wilt beat.
.....	197. He will beat.
.....	198. We shall beat.
.....	199. You will beat.
.....	200. They will beat.
.....	201. I should beat.
.....	202. I am beaten.
.....	203. I was beaten.
.....	204. I shall be beaten.
.....	205. I go.
.....	206. Thou goest.
.....	207. He goes.
.....	208. We go.
.....	209. You go.
.....	210. They go.
.....	211. I went.
.....	212. Thou wentest.
.....	213. He went.
.....	214. We went.

English.	Khas-kurā or Naipālī.	Dahl (<i>Hodgson</i>).
215. You went	Timi-haru, gayau . . . . .	.....
216. They went	Tini-haru gayē . . . . .	.....
217. Go	Jā, jān . . . . .	.....
218. Going	Jādō . . . . .	.....
219. Gone	Gayō . . . . .	.....
220. What is your name ?	Timrō nāu kē (or kyā) hō ?	.....
221. How old is this horse ?	Yō ghōḍo kati buḍhō bhayō ?	.....
222. How far is it from here to Kashmir ?	Yahā-bāṭa Kasmir kati ṭāḥā chha ?	.....
223. How many sons are there in your father's house ?	Timrō (or timrā) bābu-kō (or kā) ghar-mā kati janā chhōrā-haru chhan ?	.....
224. I have walked a long way to-day.	Āju ma dhērai hiḍyē .	.....
225. The son of my uncle is married to his sister.	Mērō kākā-kō chhōrā-kō byāha tes-kī bainhī-sita bhayō.	.....
226. In the house is the saddle of the white horse.	Ghar bhitra sētā ghōṛā-kō jīn chha.	.....
227. Put the saddle upon his back.	Tes-kō piṭhiū-mā jīn kas.	.....
228. I have beaten his son with many stripes.	Mai-lē tes-kō (or tes-kā) chhōrā-lāi dhērai palṭa (times) kuṭkō chhu.	.....
229. He is grazing cattle on the top of the hill.	Pāhūḍ-kō ṭākuri-mā tes-lē bastu charāūdai ohha.	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyō ghōṛo chaḍhi rahyē-kō ohha.	.....
231. His brother is taller than his sister.	Tes-kō bhāi tes-kī bahini bhandā algō ohha.	.....
232. The price of that is two rupees and a half.	Tes-kō dām dui rupiyā ādhā (or aṭh ānā) hō.	.....
233. My father lives in that small house.	Mērō bābu tyō sānā ghar-mā rahin-chhan.	.....
234. Give this rupee to him	Yō rupiyā tes-lai dēu .	.....
235. Take those rupees from him.	Tyō rupiyā tyō-dēkhi lēu .	.....
236. Beat him well and bind him with ropes.	Tes-lāi bās-gari kuṭē-ra ḍōṛī-lē bādha.	.....
237. Draw water from the well.	Inār-dēkhi pāni jhik .	.....
238. Walk before me .	Mērō āgāḍi hiḍ (or hip) .	.....
239. Whose boy comes behind you ?	Timrā pachhāḍi āunō kas-kō kēṭō hō ?	.....
240. From whom did you buy that ?	Timi-lē tyō kō-sāha kinyau ?	.....
241. From a shopkeeper of the village.	Gāū-kō ēk janā pasalē sāha	.....

Dēmār (Hodgson).	Kuswār (Hodgson).	English.
.....	215. You went.
.....	216. They went.
.....	217. Go.
.....	218. Going.
.....	219. Gone.
.....	220. What is your name ?
.....	221. How old is this horse ?
.....	222. How far is it from here to Kashmir ?
.....	223. How many sons are there in your father's house ?
.....	224. I have walked a long way to-day.
.....	225. The son of my uncle is married to his sister.
.....	226. In the house is the saddle of the white horse.
.....	227. Put the saddle upon his back.
.....	228. I have beaten his son with many stripes.
.....	229. He is grazing cattle on the top of the hill.
.....	230. He is sitting on a horse under that tree.
.....	231. His brother is taller than his sister.
.....	232. The price of that is two rupees and a half.
.....	233. My father lives in that small house.
.....	234. Give this rupee to him.
.....	235. Take those rupees from him.
...	236. Beat him well and bind him with ropes.
.....	237. Draw water from the well.
.....	238. Walk before me.
...	239. Whose boy comes behind you ?
.....	240. From whom did you buy that ?
.....	241. From a shopkeeper of the village.

CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahārī.

Where spoken.

Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract :—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa² or Khasiyā race and speak a dialect of Hindī akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindūs. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hundes. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūṇas or Huṇiyās. In addition to the tribes already enumerated there are the Rājīs or Rājyas, the modern representatives of the Rājya-Kirātas and the Thārṭīs and Bhuksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Baktrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōṭas."

It will have been seen that while the higher parts of the Himālaya in Kumaun and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shinā of Gilgit, Khōwār of Chitral, and so forth ; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājput³ who entered Kumaun and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khaśa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West ; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Gazetteer of the N.-W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the Linguistic Survey.

³ Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 8 ff.

atmosphere amongst the Khaśas and Gūjars who claimed to be of the same caste. As, Atkinson¹ says :—

“Whatever may have been their origin, the Khaśas have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaun Dōm stonemason can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree.”

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khaśa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Ōhand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khaśas of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khaśa speech. Central Pahārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaunī section. The subject will also be further discussed in dealing with Western Pahārī.

Central Pahārī includes two closely connected languages,—Kumaunī spoken in Kumaun and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows :—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī	Naini Tal	66,119	436,788
	Almora	370,669	
Garhwālī	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	
		TOTAL	1,107,612

¹ Op. Laud, p. 440.

The close relationship between Central Pahārī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī,—Mārwarī of the West, and Jaipuri of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahārī dialect,—the Jaunsāri spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahārī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pahārī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahārī.

DECLENSION OF NOUNS.

GHORŌ, a horse.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular—					
Nominative	ghōḍō	ghōḍō	ghoro	ghōḍō	ghōḍō
Agent	ghōḍāi	ghōḍai	...	...	ghōḍē
Oblique	ghōḍā	ghōḍā	ghwārā	ghōḍā	ghōḍē
Plural—					
Nominative	ghōḍā	ghōḍā	ghwārā	ghōḍā	ghōḍē
Oblique	ghōḍā	ghōḍā	ghwārān	ghōḍā	ghōḍi

In the above, note the *o*-form of the Nominative singular, and the *ā* of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Agent	...	...	le	n	...
Genitive	rō, rā, ri	kō, kā, kī	ko, kō, ki	kō, kā, kī	kō, kā, kī
Dative	nāi	nai, kai	kaī, kaṇi	kā, saṇi	kā
Ablative	sā, ū	sā, saī	baī, ka	tō	tī, tō

¹ Cf. Atkinson, *Op. Laud.* Vol. II, p. 269, and Kellogg, *Hindī Grammar*, 2nd Ed., p. 69.

PRONOUNS.

First Person.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri			
Singular—					
Nominative	हूँ, महुँ	माँ	माँ	मैं, माँ	हाँ, मँ
Oblique	महा, माँ	मा, मूँ, माँ	माँ	मैं, माँ	मूँ
Genitive	महारो, मारो	मारो	मेरो, मयोरु	मैरो	मैरो
Plural—					
Nominative	महँ, मँ	महँ	हाम	हाम	आम
Oblique	महाँ, माँ	महाँ	हामान	हामू	आमूँ
Genitive	महारो, मारो	महाँ-को	हामारो	हामारो	आमारो

Second Person.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular—					
Nominative	तूँ, थूँ	तू	तु	तू	तू
Oblique	था, ताँ	ता, तू, ताँ	तुओ	तुओ, तुवाँ	तुआँ, तूँ
Genitive	थारो	थारो	तेरो, त्योरु	तैरो	तैरो
Plural—					
Nominative	तहँ, तामँ	तहँ	तुम	तुम	तुम
Oblique	थाँ, तामाँ	थाँ	तुमान	तुमू	तुमूँ
Genitive	थारो, तामारो	थाँ-को	तुमारो	तुमारो	तुहारो

This.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular—					
Nominative	यों, fem. यँ	यों, fem. यँ	यो	यो, fem. यँ	औ
Oblique	इन	ई	यों, यौ	यों, fem. यँ	ऐ
Plural—					
Nominative	इ, आँ	यों	यों	यों	औ
Oblique	यँ, आँ	यँ	इनान	यँ	औ

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwāli.

That.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ū, fem. wā	wō, fem. wā	u	wō, fem. wā	...
Oblique	un	ū	wī	wō, fem. wī	...
Plural—					
Nominative	wāi	wai	ū	wō	...
Oblique	wā, unā	wā	unan	wū	...

OTHER PRONOUNS.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Relative	jikō, fem. jikā	jō, fem. jā	jo	jō	jō
Oblique Sing.	jin	jī	jō, jai	jō, jai	jōs
Correlative	tikō, fem. tikā	sō	so	sō	sō
Oblique Sing.	tin	tī	tō, tai	tō, tai	tōs
Interrogative—					
Masc. fem.	kun	kun	ko	kō	kūṇa
Oblique	kun	kun	kō, kai	kō, kai	kōs
Neut.	kāṭ	kāṭ	kyā, ko	kyā	kā
Oblique	kunī	kāṭ	kō, kai	kō	kāi
Indefinite—					
Masc. fem.	kōi	kōi	kwō, kai	kwī	kōṭ
Neut.	kāṭ	kyō	ke	kichhu, kuchh	kichh

In Jaunsāri, as well as in Rājasthani, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
PRESENT—					
Singular.					
1.	hā	chhā	chhā	chhā	ū or ōsō
2.	hāi	chhāi	chhāi	chhāi	au, ōsō
3.	hāi	chhāi	chh	chhā	ō, ōsō

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
PRESENT—					
Plural.					
1.	hā	chhā	chhā	chhawa	ō, ōs
2.	hō	chhō	chhau	chhayā	au, ōs
3.	hāi	chhai	chhan	chhan	au, ōs
PAST MASC.—					
Singular.					
1.	} hō	chhō	chhiyā	} chhayō	thō
2.			chhiyō		
3.			chhiyo		
Plural.					
1.	} hā	chhā	chhiyā	} chhayā	thō
2.			chhiyō		
3.			chhiyā		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwarī	chal'tō	chal'yō	chal'nā, chal'nō
Jaipurī	chal'tō	chal'yō	chal'nū
Kumauni	hiṭano	hiṭo	hiṭano
Garhwāli	chal'dō	chal'yō	chal'nō
Jaunsāri	naṭh'dō	naṭhō	naṭh'nō

Old Present.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular.					
1.	chal'ā	chal'ā	hiṭā	chal'ā	naṭh'ā
2.	chal'āi	chal'ai	hiṭai	chal'ō	naṭh'ō
3.	chal'āi	chal'ai	hiṭ	chal	naṭh'ō
Plural.					
1.	chal'ā	chal'ā	hiṭā	chal'ā	naṭh'ā
2.	chal'ō	chal'ō	hiṭau	chal'yāi	naṭh'ō
3.	chal'āi	chal'ai	hiṭan	chalan	naṭh'ō

Imperative.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular, 2.	<i>chaḷ</i>	<i>chaḷ</i>	<i>hiṭ</i>	<i>chal</i>	<i>naṭh</i>
Plural, 2.	<i>chaḷō</i>	<i>chaḷō</i>	<i>hiṭau</i>	<i>chalā</i>	<i>naṭhō</i>

Future.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular, 3.	<i>chaḷāilā</i>	<i>chaḷailō</i>	<i>hiṭalo</i>	<i>challō.</i>	<i>naṭhdō</i>
Plural, 3.	<i>chaḷāilā</i>	<i>chaḷailā</i>	<i>hiṭālā</i>	<i>challā.</i>	<i>naṭhdā</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwarī	<i>chaḷū-hū</i>	<i>chaḷō-hō</i> or <i>chaḷāi-hō</i>
Jaipuri	<i>chaḷū-chaḷū</i>	<i>chaḷai-chaḷō</i>
Kumauni	<i>hiṭū-chaḷu</i>	<i>hiṭā-chaḷiyū</i>
Garhwāli	<i>chalddō-chaḷhū</i>	<i>chalddō-chaḷhayō</i>
Jaunsāri	...	<i>naṭhū-thō</i>

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the
 Where spoken. Almora District and the northern part of the Naini Tal Dis-

trict of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himālaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as *Bhābarī*, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named
 Name of Language. Kānādēo, the old name of which was Kūrmāchala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the
 The speakers. sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmaṇs or as Rājputs. As described in the General Introduction to Central Pahārī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājputs coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput name that we come across is that of Sōm Chand, a Chandrabansi Rājput of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *paṭṭīs*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput rulers imposed their own language and customs upon the Khaśas
 Origin of the language. and Gūjars whom they conquered. The Khaśas, themselves, claimed to be Rājputs by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

¹ This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyàlā* in the plural, the *che* becoming changed to *chyà*, on account of the *à* following in the syllable *lā*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Piśācha' languages of the North-West Frontier,—Kāshmīrī, Khowār, Shīnā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunīs, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāṛ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, *i. e.*, those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaunī spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunīs. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Jōhāri.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,930	
Phaldākōṭiyā	20,908	
Pachhāṛ	95,750	
		192,588
Kumaunī of Naini Tal	56,679	
Bhābarī of Rampur ¹	300	
Kumaiyā	37,696	
Chaugarkhiyā	37,210	
Gaṅgōlā	37,734	
Dānpuriyā	23,851	
		193,470
	Carried over	386,058

¹ See p. 108 *ante*.

Name of Dialect.	Number of speakers.										TOTAL.
	Brought forward										386,058
Soriyālī . . . . .	.	.	.	.	.	.	.	.	.	19,866	
Askōṭī . . . . .	.	.	.	.	.	.	.	.	.	10,964	
Sirālī . . . . .	.	.	.	.	.	.	.	.	.	12,481	
										<hr/>	43,311
Johāri . . . . .	.	.	.	.	.	.	.	.	.	.	7,419
Total number of speakers of Kumaunī											436,788

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindi. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Kṛishṇa Pāṛē was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshi's translation of the *Daśa-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprēti's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprēti's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

- BHAIRAB DATT JŌSHI.—*Sukh-ko Bāṭo. The Way to Health, a Sanitary Primer.* Allahabad, 1894.
 CHINTĀMANI JŌSHI.—*Durgā (Chañḍī) Pāṭha-sārah*, a translation from Sanskrit. Almora, 1897.
 GAṅGĀ DATT UPRĒTI.—*Phāras-kā Mahārāj-ki Rāṇī Āstar-kā Itihās*, a translation of the Book of Esther. Almora, 1892.
 GAṅGĀ DATT UPRĒTI.—*Proverbs and Folklore of Kumaun and Garhwāl.* Lodiāna, 1894.
 GAṅGĀ DATT UPRĒTI.—*Hill Dialects of the Kumaun Division.* Almora, 1900.
 GUMĀNĪ PANT.—*Gumānī-Nīti*, edited by Rēwā Datt Uprēti, Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.
 GUMĀNĪ PANT.—*Gumānī-kavi-virachita kāvyā-saṁgrahaḥ*, the poet's works, collected and edited by Dēvi Datt Śarmā. Etawah, 1897.
 JWĀLA DATT JŌSHI.—*The Daśa-kumāra-charita*, or the Adventures of Ten Princes, of Daṇḍī, translated into Hindi and Kumaunī. Almora, 1892.

KRISHNA PĀRE.—*An old Kumaunī Satire*, edited and translated by G. A. Grierson, *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.

KRISHNA PĀRE.—*A Specimen of the Kumaunī Language*. Verses by K. P. with English translation and Notes by Gaṅgā Datt Uprētī. *Indian Antiquary*, 1910, pp. 78 ff.

LILĀDHAR JŌSHĪ.—*Metrical Translation of the Mēghadūta of Kālidāsa*. Almora, 1894.

ŚIVA DATT SATTI ŚARMĀ.—*Buddhi-pravēś*, in three parts, each containing both Hindi and Kumaunī verses. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.

ŚIVA DATT SATTI ŚARMĀ.—*Mitra-vinōd*, songs in Kumaunī. Bombay, 1909.

ŚIVA DATT SATTI ŚARMĀ.—*Gōpī-Gīt*. Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Paṇḍit Gaṅgā Datt Uprētī's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

Authorities.

Grammar.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Paṇḍit Chintāmaṇi Jōshī, Paṇḍit Gaṅgā Datt Jōshī, Paṇḍit Jwālā Datt Jōshī, and Paṇḍit Lilādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khaśa basis of Kumaunī, and materially enhanced the value of this grammar.¹ Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Paṇḍit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Jōshī's translation of the *Daśakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khusī rūṇi yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihātī,
dhanadhan Prabhū teri jāta nihātī.

The letter अ has two sounds, represented in transcription by *à* and *ā*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्वारा *tyārà*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *à*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ī*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in भेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैट *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava¹ words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *ī* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

¹ A Tadbhava word is one which has descended to Kumaunī from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, भौत *bhant*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and औ, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that à, e, ai, and o, although written in the Nāgarī character आ, ए, ऐ and औ are considered to be short vowels, as distinct from ā, ē, āi, and ō. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, ā is shortened to à, ē to e, and ō to o. Thus, रोट *rōṭ* (with final silent *a*), a cake, has the ō long, but रोटी *roṭi*, bread, has the first ō shortened to o, because it is followed, in the final syllable by a short o. Similarly, we have words such as *bhāro*, hire, *sīrhi*, a ladder, *bhulo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindī *bhārā*, *sīrhī*, and *bhulā*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākim*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālak*, a child, *ātur*, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in *risāno*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by à, it tends to become itself à also. Thus बड़ो *baṛo*, great, has its plural बाड़ा *bàṛà*, often written incorrectly in the Nāgarī character बड़ा. Similarly, the word *dagaṛà*, with, becomes *dagàṛà* (II, 2) written दगाड़ा or (incorrectly) दगड़ा in Nāgarī. Again, the word *baṇ*, a forest, has its genitive *baṇa-ko*, which when agreeing with a masculine plural noun becomes *baṇà-kà*. Again (II, 2), the Sanskrit word *durdaśā* when adopted into Kumaunī, becomes *durdàśà*. This rule explains passages such as the following:—

dekhū ham dwīn-mē ko baṛo chh, let us see who of us two is great (I, 2).

But,—*sàrà baṇà-kà rukhan-kaṇi jo bàṛà bàṛà chhiyà*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by à, it becomes *yà*. Thus, *mero*, my, has its masculine plural *myàrà*, and the Hindī word *mēlā*, becomes *myàlā* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see मेरा and sometimes म्यारा, sometimes मेळा and sometimes म्याळा, but the pronunciation is always *myàrà*, *myàlā*. We may quote the following examples from the specimens:—

rājai-ki cheli kālindi chhū, I am Kālindī, the daughter of the king (II, 6).

rājà-kà chyàlā-kaṇi bhalo ādimi samajī-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko rājā, my father, the king of Pātāla (II, 6).

myārā ān-mē bahaut ghau hai rau-chhiyā, there were many wounds in my body (II, 2).

tyārā gālan janyo ke-lai chh, why is there a Brahmanical thread round your neck ? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *wā*. Thus, *rofo*, a cake, has its plural *rwātā*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोट and रूट, but the pronunciation is always *rwātā*. As examples from the specimens, we may quote :—

dvīyā paik lākārā-kā bwājā samēt, the two heroes with the loads of sticks (I, 4).

ui-kaṇi rwātā diṇ jā-chhu, I am going to give loaves to him (I, 3).

thwārā dinan jālai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *bwōjo*. The *ō* in this case is not the first *o* in ‘promote,’ but is the *ō* of ‘hot’ or ‘policy.’ This pronunciation sometimes appears in writing, so that we find both मेरो and बोरो as well as म्योरो and ब्वोरो, or, as it is sometimes written ब्वो, but some people say that forms such as *myōro* and *bwōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inanāi jaso chhiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyōlo tero hai ga-chh, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

bhārī pahār jaso bwōjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for ‘he came’ would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lautā-i*) *diya*, cause him to return (II, 2); *dekhai-bēr*, having shown (II, 2); *sunain* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nau* (I, 2), a name; *paū-chhiyo* (for *pāū-chhiyo*), he was obtaining (II, 7).

The letters *l* and *ḷ* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bādaḷ* or *bādaw*, a cloud; *beliyā* or *beiyā*, yesterday; *chālno* or *chāwno*, to strain; *dīawī*, a *dīwālī* song; *gaḷūno* or *gaūno*, to melt; *kāḷo* or *kāwo*, black; *kāmḷo* or *kāmwo*, a blanket; *kirmālā* or *kirmawā*, an ant; *nālā* or *nāwā*, a brook; *nīgālī* or *nīgāwo*, a kind of bamboo; *pālō* or *pāwo*, frost; *śyāl* or *śyāw*, a jackal; *thōl* or *thōw*, a lip; *ujyālō* or *ujyāwo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, to fry. Consonants which are aspirated in Hindī are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī.
<i>paṛhā</i>	<i>paro</i> , (II, 5), read.
<i>bōjhā</i>	<i>bwōjo</i> ' (I, 2), a load.
<i>sūkhi gayā-hai</i>	<i>suki ga-chh</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sikai</i> (II, 2), he taught her.
<i>kāñdhē</i> or <i>kānhē</i>	<i>kànà</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *n* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *n* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanah* becomes *vaṇō* in Prākṛit, and therefore is *ban* in Kumaunī. If the Kumaunī *n* represents a double *nn* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prākṛit *kaṇṇō* with a double *nn*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dīnah* or *dīnam*, a day, *dhanam*, wealth, and *manah*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *n*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *bal*, force, but Prakrit *ballai*, Kumaunī *bal*, he says; Prakrit *kalā*, Kumaunī *kal*, a machine, but Prakrit *kallam*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kālō*, Kumaunī *kālo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ls* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ɛ*. Thus we have both *vi* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmi*, not *nāmī*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mō*, while Specimen II has always *mē*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārā ākhā-mō*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīno*, a wall, plural *bhīnā*; *buṛo*, old, plural *buṛā*; or (with the changes indicated in the rules of pronunciation) *baṛo*, great, plural *bārā*; *chaṛo*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojo* (*bwōjo*), a load, plural *bwājā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bāman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kani*, to the king; *ādīmi-le*, by the man; *bāman-kani*, to the Brāhman; *dēś-hai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākhā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *āi* which only gives emphasis, and does not indicate case. Thus, *doi*, two; *doiāi*, the two, both (I, 4); *swain*, a dream; *swaināi*, merely a dream (II, 3); *inanāi jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśā-hūni*, towards the direction (of) the north (II, 3); both *kuṇ* and *kuṇā* in *ēk pūrab diśā-kā kuṇ-mē*, *doharo pachhō-kā kuṇā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gālan*, on the neck (II, 2); *taḷau*, a pond; *taḷaun*, in the pond (I, 1); *bhīlan jasō*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khuf*, a foot; *khufan paro*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākhā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagari*, a female companion; nom. plur. (vulgar) *dagariyā*; obl. plur. *dagariyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kiro*, a worm (I, 2); *ham sab kiranā-kā barābar chhū*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2).

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bāṭh (nom. *bāṭo*), on the road (I, 1).

dhurā, (gone) to the mountain top (I, 2).

ākhā, in the eye (I, 4).

biwājā samēt, together with the load (I, 4).

myārā dagārā, in my company, with me (II, 2).

wī-kā kinārā, on its bank (II, 3).

Pachhō-kā Paikā-kā ghar pujo, he arrived at the house of the Western hero (I, 2).
ghar, (took me) home (II, 2).

goru-bhaīsan charūn-huṇi, for the grazing of kine and buffaloes (I, 3).

ēk din, on one day (II, 1).

bhīlan jaso, like a Bhil (II, 2).

wī-kā man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇi*, *kan*, *kaī*.

Instrumental and Agent, *le* ; Instr., *kā mārīyā* (= Hindi *kē mārē*).

Dative, *kaṇi*, *kaī*, *thāī* (or *thē*) ; *huṇi*, *hū* ; *sū* ; *kā lijīyā* (= Hindi *kē liyē*).

Ablative, *baṭi*, *hai*, *hai-bēr*, from ; *mē-hai* (= Hindi *mē-sē*) ; *dagārī*, with.

Genitive, *ko* (*kā*, *ki*).

Locative, *mē* (or *mē*), in, on ; *par*, on ; *jālai* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kā*, *ki*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyāla-le*, and its genitive singular *chyāla-ko*, etc. Before *kā*, under the usual rule, all these *as* become *ā*, thus, *bhaṭanā-kā*, *chyālanā-kā*. So *rātā-kā bakhat*, at the time of night (I, 4) ; *risā-kā mārīyā*, through anger (I, 2) ; *pūrab diśā-kā kun-mē*, in the direction of the Eastern quarter (I, 1) ; *pūrabā-kā paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chyālā-le*, *chyālā-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaṭ</i>	<i>bhaṭ</i> .
Acc.	<i>bhaṭ</i> , <i>bhaṭ-kaṇi</i>	<i>bhaṭ</i> , <i>bhaṭan-kaṇi</i> .
Instr. & Ag.	<i>bhaṭa-le</i>	<i>bhaṭan-le</i> , <i>bhaṭana-le</i> .
Dat.	<i>bhaṭ-kaṇi</i>	<i>bhaṭan-kaṇi</i> .
Abi.	<i>bhaṭ-hai</i>	<i>bhaṭan-hai</i> .
Gen.	<i>bhaṭa-ko</i> , <i>bhaṭā-kā</i> , <i>bhaṭa-ki</i>	<i>bhaṭana-ko</i> , <i>bhaṭanā-kā</i> , <i>bhaṭana-ki</i> .
Loc.	<i>bhaṭ-mē</i>	<i>bhaṭan-mē</i> .
Voc.	<i>arē bhaṭ</i>	<i>arē bhaṭau</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chyölo</i>)	<i>chyàlà</i> .
Acc.	<i>chelo, chyàlà-kani</i>	<i>chyàlà, chyàlan-kani</i> .
Instr. & Ag.	<i>chyàla-le</i>	<i>chyàlan-le, chyàlana-le</i> .
Dat.	<i>chyàlà-kani</i>	<i>chyàlan-kani</i> .
Abl.	<i>chyàlà-hai</i>	<i>chyàlan-hai</i> .
Gen.	<i>chyàla-ko, chyàlà-kà, chyàla-ki</i>	<i>oyàlana-ko, chyàlanà-kà, chyàlana-ki</i> .
Loc.	<i>chyàlà-mě</i>	<i>chyàlan-mě</i> .
Voc.	<i>arē chyàlà</i>	<i>arē chyàlau</i> .

For other nouns we may quote:—

	Sing.		Plur.
Nom.		Obl.	Nom.
<i>ràjà</i> , a king		<i>ràjà</i> (gen. <i>ràja-ko</i>)	<i>ràjà</i>
<i>charo</i> , a bird		<i>chàrà</i>	<i>chàrà</i>
<i>ghoro</i> , a horse		<i>ghwàrà</i>	<i>ghwàrà</i>
<i>ādimi</i> , a man		<i>ādimi</i>	<i>ādimi</i>
<i>dāku</i> , a robber		<i>dāku</i>	<i>dāku</i>
<i>baṭau</i> , a traveller		<i>baṭau</i>	<i>baṭau</i> or <i>baṭàwà</i>
<i>dagarī</i> , a female companion		<i>dagarī</i>	<i>dagarī</i> (vulg. <i>dagarīyā</i>)

It is unnecessary to give many examples of the **Nominative**. The following will suffice:—

Paik-kani bari ris ai (for *ai*), great anger came to the hero (I, 2).

ēk baṇ hāti lai pāni piṇ-sū ui talau-mē ayo, a wild elephant also entered that pond to drink water (I, 1).

chyölo tero hai ga-chh, a son has been born to you (II, 1).

àgo bàlo, fire was lit (II, 5).

ēk bari sundar dekhani phāni jwān syaini chhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mě Pārhati-kā pau chhan, in the midst are footprints of Pārvatī (II, 3).

wi-kani dagariyā (nom. sing. *dagarīyo*) *wi-kā kiwē wā ni miḷā*, he found none of his companions there (II, 7).

lākārā ēk-baṭṭā kārā, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindī (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kani* (Hindī *kō*) the verb remains in the masculine, exactly as in Hindī. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs:—

wi ādimi-le wi-thaī yo kayo, that man said to him (II, 2).

burīya-le kayo, the old woman said (I, 3).

rāja-le muni-ki bāt (fem.) *māni-lī*, the king obeyed the word of the saint (II, 1).

ēk-eka-le yaū sari bāt (fem. plur.) *kaiṇ*, each one told all these things (I, 4).

myārā dagariyana-le ēk bāman pakaro, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *kō*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are:—

rājā-kā chyalā-kañi bhalo ādimi samaji-bēr, having recognised the king's son as a good man (II, 2).

bāmañ-kañi ni mārau, do not kill the Brahman (II, 2).

sārā bañā-kā rūkhan-kañi upāri-bēr, having torn up the trees of the whole forest (I, 2).

dhārya kar, make courage, *i.e.* take heart (II, 6).

ui-kañi (dative) *rwatā din jā-čhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative**:—

Rājāhan-kañi āsaj bhayo, to Rājāvāhana there became astonishment (*i.e.* he was astonished) (II, 2).

yē-kañi pāpinai-ki durdāsā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kā dūt māi-kañi (acc.) *Jam-rāj-thai li-gayā*, the messengers of Yama took me away to King Yama (II, 2).

Mātanga-le kūwar-thai kayo, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

bimbarā-kā mukh-thai pujo, he came to the mouth of the cave (II, 7).

ui-ki cheli-thē Paika-ko patto puchho, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

ū yeth-uth dēsan-huñi nhai-gayā, they went away hither and thither to (various) countries (II, 4).

gaū-huñi batā lagā, they started on the way to the village (I, 3).

pāni pin-sū ui talau-mē āyo, he came into that pond for drinking water (I, 1).

āpani dagariyan-kañi dekhaun-sū āpani khalādi-mē dhari-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sāmālā-kā lijiyā sātu-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā mūriyā*. The latter corresponds to the Hindi *kē mārē*. Examples are:—

bañā-kā mirag āpani bāna-le talau-mē āyā, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-ki nīn ṭuṭi gai, he made a scream, by which the sleep of that hero was broken (I, 1).

ḍarā-kā mūriyā bhāji gai, through fear she ran away (I, 2). Hindi (*ḍar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions:—

āgā-baṭi bhair nikaḷo, he emerged from the fire (II, 5). (Compare *āgā-hai*, below).

wi-kā ākhan-baṭi āsu ūñ paiṭhā, tears began to come from her eyes (II, 6). Compare *ākhan-hai*, below).

wi din-baṭi māi āpāñā-dagariyan-hai alag rū-čhu, from that day I dwell apart from my companions (II, 2.)

kā-baṭi ā-chhai, whence hast thou come (II, 2) ?

jab-baṭi maĩ jwān bhayū, since I have been a youth (II, 2).

jaswe Mātang āgā-hai bhair ā-chhiyo, as Mātanga came out from the fire (II, 5).

(Compare *āgā-baṭi*, above.)

ākhā-hai nikāli-bēr, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

auran-hai alag hai-jai, having become apart from the others (II, 3).

jo maĩ-le dākun-hai bachā-chhiyo, (the Brāhman) whom I had saved from the robbers (II, 2).

āpani khalḍi-mē-hai gāri-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote :—

ēk-hai ēk ṭhūlo, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kaṇi yē saṃsāra-ki sab bastun-mē-hai saban-hai nāno jāni-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindī, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus :—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrīna-ko kām, the profession of knights (II, 1).

rājā-kā chyālā-kaṇi, to the son of the king (II, 2).

Jamā-kā dūt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

asurnā-kā rājai-ki cheli, the daughter of the king of the Asuras (II, 6).

wajīrna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustak, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhman of name (*i.e.* Brāhman in name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *maĩ* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2); *swain-mē*, in a dream (II, 3); *āpani khalḍi-mē*, in her pocket (I, 2): *āpānā khwārā-mē*, on his own head (I, 2): *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are :—

kumāran-dagari wī-kaṇi bhair bhejo, he sent him forth with the princes (II, 1).

wī-kā dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārā dagārā, with thee (II, 3).

ui talau-kā najik, near that tank (I, 1).

ui talau-kā najikā-kā baṇā-kā mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagari* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

ēk bari sundar jwān syaini, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

doharo Pachhō-kū kuṇā-mē raū-chhiyo, the second (hero) lived in the West (I, 1).

jaso chyōlo tu chā-chhiyē, taso chyōlo tero hai ga-chh, what kind of son you were desiring, that kind of son has become yours (II, 1).

bhalo ādimi samaji-bēr, recognizing (him) as a good man (II, 2).

eka-ko nām suni-bēr, having heard the name of the one (I, 1).

ḍḍkuna-ko kām, the profession of robbers (II, 2).

thoārā (nom. *thoro*) *ḍhīl-mē*, in a short interval (II, 5).

myārā (nom. *mero*) *ākhā-mē*, in my eye (I, 4).

myārā ān-mē, in my body (II, 2).

apārā dēs-hai, from his own country (II, 1).

Bindhyāchalā-kū jaṅgal-mē, in the forest of Vindhyāchala (II, 2).

wī-kā gāḷan, on his neck (II, 2).

yē-kā maraṇa-ko bakhat, the time of the death of this (person) (II, 2).

myārā (nom. *mero*) *dagariyā rāji hunēr nhātan*, my companions will not be agreeing (II, 4).

lākārā ek-bāṭṭā kārā, sticks were made collected (II, 5).

wī-kā lukārā bārā (nom. sing. *baro*) *sundar chhiyā*, her clothes were very beautiful (II, 5).

thoārā dinan jālai, for a few days (II, 2).

wā-kā pāpinai-ki durdāsā, the evil condition of the sinners of that place (II, 2).

apārā dagariyan-hai alag rū-chhu, I am dwelling apart from my companions (II, 2).

wī-kā ākhan-bāfi, from her eyes (II, 6).

bari ris āi (for *ai*), a great anger came (I, 2; II, 2).

pāpinai-ki durdāsā, the evil condition of sinners (see above).

ādimina-ki bari bhīr, a great crowd of men (II, 5).

jab māi-kāni āpani sudh ai, when my consciousness came to me (II, 2).

Mahādēb-jyu-ki puja, worship of Mahādēva-jī (II, 2).

āpani bāna-le, according to their own habit (I, 1).

dohari thaur nasi gāyā, they went away to another place (I, 1).

paili syaini-le kayo, the first woman said (I, 4).

āpāṇā wajīrna-ki salāha-le, with the advice of my viziers (II, 6).

āpaṇi dagariyan-kaṇi dekhaun-sū, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindī, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>maĩ</i>	<i>tu</i>
Agent	<i>maĩ-le</i>	<i>twĩ-le</i>
Accusative	<i>maĩ (-kaṇi)</i>	<i>twē (-kaṇi)</i>
Genitive	<i>mero</i> (vulgar <i>myōro</i>)	<i>tero</i> (vulgar <i>tyōro</i>)
Oblique form	<i>maĩ</i>	<i>twĩ, twē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hama-le</i>	<i>tuma-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-z*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamārā* and *tumārā*, respectively. Examples of the use of these two pronouns are the following :—

jab-baṭi maĩ jwān bhayū, maĩ-le lai lūt-pīṭ bahaut kari-chh, ever since I became a youth, I also have done much robbery (II, 2).

maĩ Asurna-kā rājai-ki cheḷi chhū, I am the daughter of the king of the Asuras (II, 6).

maĩ-le unan-thaĩ kayo, I said to them (II, 2).

wī-kaṇi maĩ dekhi-bēr ṭīṭh lagi, to him, having seen me, there came a feeling of compassion (II, 6).

maĩ-kaṇi mārī-diyo, they killed me (II, 2).

maĩ-kaṇi ghar li-jai, having taken me away home (II, 2).

maĩ-kaṇi āpaṇi sudh āi, my consciousness came to me (II, 2).

tum maĩ-dagari byā lai karau, do you also make a marriage with me (II, 6).

myōro bāb lai inan-āi jaso chhiyo, my father also was like these very people (II, 2).

mero bāb Pātāla-ko rājā Bīṣnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

myārā āñ-mē bahaut ghau hai rau-chhiyā, there were many wounds in my body (II, 2).

wā myārā mitr āyā, my friends came there (II, 2).

ham teri tapasyā dekhi-bēr bārā khuṣi bhayā, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēsān-mē wī-kaṇi dhunaṇo chāi-chh, it is proper for us to seek him in various countries (II, 4).

tum hamari larai dekhi diyaṇ, do you look on at our fighting (I, 3).

kai-kaṇi tu yeti ũṇ jan diyē, do thou not allow anyone to come hither (II, 5).
tu ko chhai, who art thou (fem.) ? (II, 6).

āchho, tuī lī liyē, good, do thou, and thou alone, take (it) (I, 4).

twī-le maĩ-kaṇi, jab maĩ chup hai-bēr tapasyā karanār-chhyū, dukh dē-chh ; so maĩ twē-kaṇi yo sarāp dī-chhu ki terā- aur teri syaini-mē bichhōr holo, thou hast troubled me when I was engaged in silently performing austerity ; therefore I give this curse to thee that there will be separation between thee and thy wife (page 50). (Note *terā-* *mē* here for *twē-mē*).

ab twē-kaṇi phal dinū, now I am giving to thee the fruit (of thy austerity) (II, 3).

twē-dagaṛi bhēt karana-ki baṛi ichchhā chhi, there was a great wish of making a meeting with thee (I, 2).

u twē-dagaṛi byā karalo, he will make marriage with thee (fem.) (II, 6).

maĩ-kaṇi twē-dagaṛi mīli-bēr baṛi khuṣi bhai-chh, great joy has become to me on meeting with thee (II, 8).

taso chyōlo tero hai ga-chh, such a son has become thine (II, 1).

tyārā gālan janyo kē-lai chh, why is there a Brahmanical thread on thy neck ? (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

yē-vīle maĩ tumaro ũṇo chai rau-chyū, aur ab tum wi jāgā dekhan-huṇi hiṭi-di hālau, for this cause I was watching for your coming ; and do you now come along to inspect that place (II, 3).

tum hamari larai dekhi-diyau, do you watch our fighting (I, 3).

tuma-le myārā upar baṛi dayā kari-chh, you have made (=shown) great compassion upon (=to) me (page 77).

je tuma-le hukam dē-chhiyo, te maĩ-le kari hāla-chh, I have performed the order which you gave (page 69).

tumaro ũṇo, your coming (as above).

tumārā darśan hai gaṭ, your interviews have occurred, i.e. (I) have met you. (interviews in plural of respect) (II, 8).

tumari āwāl-bhiṛi dekhūlo, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yo</i>	<i>u</i>
Acc.	<i>yo, yē, yē-kaṇi</i>	<i>u, wī, ui, wī-kaṇi, ui-kaṇi</i>
Gen.	<i>yē-ko</i>	<i>wī-ko, ui-ko</i>
Obl.	<i>yē (or yai)</i>	<i>wī</i>
Plur.		
Nom.	<i>yō, yaū</i>	<i>ū</i>
Gen.	<i>inaro</i>	<i>unaro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārā* and *unārā*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *ina nāī* and *unanāī*.

The following are examples of the use of these pronouns :—

wī ādimi-le wī-thaī yo kayo, that man said this to him (II, 2).

yo ēk bāmaṇ-kaṇi baqhūṇ-mē māri ga-chh, this (person) has been killed in saving a Brāhman (II, 2).

āpāṇā purāṇā ān-mē yo raulo, he will remain in his own old body (II, 2).

wī-mē yo karāmat chhi, in it there was this power (II, 7).

yo kai-bēr, having said this (II, 4).

yē dekhi, seeing this (II, 5).

yē-vīlē yē-kaṇi chhāri diya, for this reason release him (II, 2).

yē-kaṇi tu swain-āī jan samajiyē, do not thou consider this merely a dream (II, 3).

yē-kaṇi muluk jitāṇā chainī, to him kingdoms to be conquered are necessary (II, 1).

yē-kā maraṇa-ko bakhat ni āyo, the time of his death is not come (II, 2).

yē samsāra-ki sab bastun-mē-hai saban-hai nāno, smaller than all from among all things of this world (I, 4).

yē jaṅgaḷ-mē, in this forest (II, 2).

yo bāt sochi-bēr ki 'myārā dagariyā yē bāt-mē rāji hunēr nhātan', thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).

yē bīch, in the meantime (II, 4).

yē pachhin, after this (II, 2).

yō yeth-uth phirā, they wandered hither and thither (II, 2).

yō dwī paik, these two heroes (I, 4).

yō sab kiṛā hamārā birāḷu-kaṇi dī-dē, give all these insects to our cat (I, 4).

myōro bāb lai inan-āī jaso chhiyo, my father also was just (*as*) like these people (II, 2).

u nhai gayo, he went away (II, 2).

u bāmaṇ miḷo, that Brāhman was met (II, 2).

mero mālik Rājāhān uī chh, that very person is my lord Rājavāhana (II, 8).

wī dekhi-bēr, having seen him (II, 2).

wī-kaṇi mārāṇ paīḥā, they began to kill him (II, 2).

wī-le kayo, he said (II, 1).

wī-le kayo, she said (II, 6).

uī-le āpāṇā khāniya sātu talau-mē khiti-diyā, he threw his *sattū*, which he had for food, into the pond (I, 1).

wī ādimi-le rājā-kā chyalā-thaī kayo, that man said to the king's son (II, 2).
rājā-le wī-kañi āpāṇā dēs-hai bhair bhejo, the king sent him forth from his country (II, 1).

wī-kañi ēk talau miḷo, to him was met (i.e. he came upon) a pond (I, 1).

wī-kañi ricāṭā diyā, she gave loaves to him (I, 3).

wī-thaī yo kayo, he said this to him (II, 2).

wī din-baṭi maī āpāṇā dagariyan-hai alag rū-chhu, from that day I am dwelling apart from my companions (II, 2).

wī-kā gālan janyo chhi, a Brahmanical thread was on his neck (II, 2).

wī-ko nāti, her grandson (I, 4).

wī-kā pachhin-baṭi, from behind him (I, 2).

wī talau-kā najikā-kā baṇā-kā mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wī-mē tu jāyē, do thou go into it (a cave) (II, 3).

Mātang aur u wī bhyōl-mē pujā, Mātanga and he arrived in that mountain (II, 4).

wī bakhat, at that time (II, 7).

ū Pātāl-mē puji-gāyā, they arrived in Pātāla (II, 5).

unaro baṛo bhāri pahār jaso bwōjo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārā aghin-baṭi, in front of them (II, 5).

unana-le sab jāgā dhuno, they searched in all places (II, 4).

unana-le ādimina-ki baṛi bhīr dekhi, they saw a great crowd of men (II, 5).

unan-kañi ēk tāl miḷo, they came upon a lake (II, 5).

maī-le unan-thaī kayo, I said to them (II, 2).

unan ēk ādimi miḷo, they came upon a man (II, 2).

jab unan nīn ai-chhi, when sleep came to them (II, 4).

(o) The **Reflexive pronoun** is *āpū*, self, which does not change in declension except that its genitive is *āpāṇo* (-āṇā, -aṇi), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are :—

āpū wī-le mastak-āi lākārā ēk-bāṭṭā kārā, he himself collected many sticks (II, 5).

una-le baṛi bhīr āpū ujjāṇi ūṇi dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jab maī-kañi āpāṇi sudh ai, ta maī-le āpū-kañi jaṅgal-mē pariyo pāyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpū āpū-kañi nāno jāṇi-bēr, then all each thinking himself small (I, 4).

āpāṇā dēs-hai bhair bhejo, he sent them forth from his own country (II, 1).

āpāṇā dagariyn-hai alag rū-chu, I dwell apart from my own companions (II, 2).

Sōmadattale āpāṇi kathā kai, Sōmadatta told his story (II, 9).

sab bāt āphī hai jālin, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only, as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janàrà* and *tanàrà*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi miḷo jo Bhīlan jaso dekhī-chhiyo, they came across a man who looked like a Bhīl (II, 2).

u bāman miḷo jo māi-le ḍākun-hai bachā-chhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātang aur u wī bhyōl-mē pujā jo Mahādēb-jyu-le Mātang-kaṇi batai rākha-chhiyo, Mātanga and he arrived at that mountain which Mahādēva-jī had indicated to Mātanga (II, 4).

wī-mē jo lekhiyo chhiyo te paṛo, what was written therein that he read (II, 5).

je wī-mē lekhiyo chh, te tu kariyē, what is written therein, that do thou (II, 3).

chhyatrīna-ko je kām chh, te karaṇo chaī-chh, it is proper that he should perform that which is the business of knights (II, 1).

baṛo chillāṭ karo, jai-le ui Paika-ki nīn tuṭi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hāt-mē u rū-chhi, wī-kaṇi ke dukh nī hūṇ paū-chhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u maḷi huṇi āyo, at what time he came to the upper (ground) (II, 7).

sārā baṇā-kā rukhan-kaṇi, jo bārā bārā chhiyā, jāṛ-āi-baṭi upārī-bēr, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmā-kā bāman chhan, janana-le bēd chhārī-hālī, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mē man lagū-chhā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dekhū ham dōṭn-mē ko baṛo chh, let us see who is the greater of us two (I, 2)?

tu ko chhai, who are you (masc.) (II, 2)?

tu ko chhē, who are you (fem.) (II, 6) ?

kūṇa-ko ke matlab chh, what is the object of (i.e. in) speaking (page 28) ?

wā jai-bēr ke dekhā-chhi, going there, what does she see (page 53) ?

tyārā gālan janyo kē-lai chh, for what (i.e. why) is there a Brāhmanical thread on your neck (II, 2).

(f) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kaī*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kaī* and (inanimate) *kē* or *kya-ī*, and the obl. plur. *kananā* or (adj.) *kanā*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kwē* (Hindī *jō-kōi*) is 'whoever,' and *je-ke* (Hindī *jō-kuchh*) is 'whatever.' Examples of these are :—

kwē darau naī, let not anyone be afraid (page 29).

wī-ko kwē chyōlo nhāti, he has no son (II, 6).

kai-kañi tu yeti ũñ jan diyē, do not allow anyone to come hither (II, 5).

wī-kañi dagariyā wī-kā kwē wā ni miḷā, he did not find any of his companions there (II, 7).

yē saṁsār-mē kē bāta-ko ghamand kai manushya-kañi karano ni chain, in this world it is not proper for any man to make pride of (i.e. in) anything (I, 5).

wī-le unan-thaī ke ni kayo, he did not say anything to them (II, 4).

kaī patto ni lāgo, they did not find any trace (II, 4).

ke dukh ni hun paū-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghari yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samay-mē, once upon a time (I, 1).

je-ke wī-le karano chh, te paīlī kawai diyau, send word beforehand as to whatever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote :—

eso, yeso, yaso (plur. masc. *yāsā*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *ṭhaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsā chhan, there are many such men (II, 2).

Similarly—

pahār jaso bwōjo, a load like a mountain (I, 2).

Bhīlan jaso, like a Bhīl (II, 2).

jasi syāñi maī bēṇā chā-chhyū, *ṭhīk yo usi chh*, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātang āgā-hai bhair ā-chhiyo, taswe una-le ādimina-ki bari bhīr dekhi, as Mātanga emerged from the fire, so (i.e. at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukā-mē, in the meantime (*itnē-hī-mē*) (I, 1).

Pachhō-kā Paika-ko tarāñ katuk chh, how much muscular strength is possessed by the hero of the West (I, 1) ?

wā, there ; *yā*, here ; *eth* (*yeth*), hither ; *uth*, thither ; *yeth-uth*, hither and thither ; *eti* (*yeti*), hither ; *jab*, when ; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindi; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *z* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
(1) <i>chhũ</i> , I am.	<i>chhũ</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhau</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhū*, and the second person plural is *chhā*, not *chhau*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhũ</i>	<i>chhũ</i>	<i>chhũ</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhya</i> , <i>chhe</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baro chh*, he is great, is pronounced *barochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baro chha*, *katuka chha*.

There is a negative verb substantive *nhātũ* or *nhātū*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātũ</i> (fem. <i>nhātyũ</i>)	<i>nhātũ</i> (fem. <i>nhātiyũ</i>)
(2) <i>nhātai</i> (fem. <i>nhātyē</i>)	<i>nhātau</i> (<i>nhātā</i>) (fem.) <i>nhātiyau</i> (<i>-iyā</i>)
(3) <i>nhāti</i> (fem. <i>nhāte</i>)	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naī</i>)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyũ</i> , <i>chhyũ</i>	<i>chhiyũ</i> , <i>chhyũ</i> , I was	<i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , we were.
2. <i>chhiyē</i>	<i>chhi</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyo</i> , he was	<i>chhi</i> , she was	<i>chhiyā</i>	<i>chhin</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rāñḍ*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , or <i>rē-chhũ</i>	<i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , <i>rē-chhũ</i> .
2. <i>ra-chhai</i>	<i>rai-chhē</i>	<i>ra-chhā</i>	<i>rai-chhā</i> .
3. <i>ra-chh</i>	<i>rai-chhya</i>	<i>rī</i> or <i>raī</i>	<i>rī</i> or <i>raī</i> .

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhiyũ</i>	<i>rai-chhiyũ</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
2. <i>ra-chhiyē</i>	<i>rai-chhī</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
3. <i>ra-chhiyo</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhin</i> .

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-chhiyũ*, etc. Similarly, we have the negatives *ra-nhāti*, he is not, and *ra-nhātan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs :—

myōro naũ Ratnōdbhav chh, *maĩ Magadh dēsā-kā rāja-ko wajēr chhũ*, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

maĩ Asurna-kā rājai-ki cheli Kālindi chhũ, I am Kālindi, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrina-ko je kām (masc.) *chh*, (that) which is the business of knights (II, 1).

tyārā gālan janyo (fem.) *kē-lai chh*, why is there a Brahmanical thread on your neck (II, 3)?

ham Teri srishtī-mē saban-hai nānā chhũ, we are smaller than all things in Thy creation (I, 5).

tum ko chhau, aur yā kē-lai rū-chhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jaṅgaḷ-mē bahaut ādimi yāsā chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

maī eso ullu nhātū, I am not such an owl (page 168).

wī-ko kwē chyōlo nhāti, of him there is not any son (II, 6).

myārū dagariyā rāji hunēr nhātan, my companions will not be consenting (II, 4).

jēwar aur karāmata-ki thaili ab kabhaī mīlanēr naī, the jewels and the magic purse (fem.) will never be got (page 97).

maī yeso sarāp lāyak nī chhyū, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te parō, he read what was written (II, 5).

wī-kā gūḷon janyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwān syaini chhi, there was a young woman (II, 5).

rāja-ki cheli aur maī rāj-mahalā-kā chhujā-mē baiṭhiyā chhiyā, (a woman is speaking), (we, i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wī-kā lukārū bārā sundar chhiyā, her clothes were very beautiful (II, 5).

jhuṭi balāno, chugulī khāno, ghūs khāno, wī-huṇi ke bāt (fem. plur.) *nī chhin, aur lagai sab abgun-ā* (masc. plur.) *chhiyā*, telling lies, eating (i.e., doing) backbiting, eating (i.e., taking) bribes, were nothing to him, and also there were all vices (i.e., he had every vice) (page 215).

wā-kā bhitar uchchā-mē ēk kuñj chhiyo ; wā-kā jānū-huṇi sirī chhin ; wī kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā ; wā palān bichhiyo chhiyo ; phūl-dān dhariyā chhiyā ; sunā-kā garawā aur pañkhā aur bahaut bhali chīj chhin ; inside that place, on an elevation, was an arbour ; there were steps for going to it ; in that arbour flowers and various kinds of leaves were strewn about ; there there was a bed spread ; flower-vases were set about ; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭana-ko*, of going ; *hiṭan-hūni*, for going, to go.

The strong infinitive is made by adding *ano* to the root, with an oblique form in *ānā*. Thus, *hiṭano*, the act of going ; *hiṭana-ko*, of going ; *hiṭānū-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come ; *ka*, say ; *ra*, remain ; *lyā*, bring ; *khā*, eat ; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *ūn* and *ūno*. Thus, *ūno*, the act of coming ; *kūno*, the act of saying ; *rūno*, the act of remaining ; *lyūno*, the act of bringing ; *charūno*, to cause to graze, to graze cattle. The *ū* of the infinitive is often needlessly nasalized, so that we also have *ūṇo*, *kūṇo*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *aūno* (*aūṇo*) ; thus, *kaūno*, to cause to say ; *charaūno*, to cause to feed. This *aū* is often contracted to *au*, so that we also have *kauno*, *khauno* and *chrauno*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *u* or *no*, not *an*, *ano*. Thus :—

<i>jā</i> , go,	makes its strong infinitive	<i>jāno</i>	or	<i>jā̃no</i>
<i>dī</i> , give	„	<i>dīno</i>	or	<i>dī̃no</i>
<i>lī</i> , take	„	<i>līno</i>	or	<i>lī̃no</i>
<i>hu</i> , become	„	<i>huṇo</i>	or	<i>hū̃no</i>

Similarly, for the weak forms, *jān* or *jā̃n*, and so on.

It will be observed that the *n* of the infinitive termination is the cerebral *n*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karan*, not *karaṇ*). We can compare this with the rule in Pañjābī, in which the *n* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *n* does not necessarily become *n*, for in the very first example given below we have *maran*, not *maran*, and near the end of the examples, we have *karano*, not *karano*.

The following are examples of the use of the infinitive :—

(a) WEAK FORMS—

yē-kā maraṇa-ko bakhat nī āyo, aur yo ēk bāmar-kaṇi bachūn-mē māri ga-chh, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

lauṭaṇa-ki ai, the (idea) of returning came (to him) (II, 7).

twē dagaṛi bhēt karana-ki baṛi ichchhā chhi, there was a great desire of (i.e., for) making a meeting with thee (I, 2).

vī jāgā dekhaṇ-huṇi hīṭi-di hālau, come and set out for seeing that place (II, 3).

sastān-huṇi baiṭhi gayo, he sat down to rest himself (II, 7).

pāṇi dhumaṇ-huṇi nasi gāyā, they went away to search for water (I, 1).

lākūrā kūtaṇ-huṇi dhurā jai-rai, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

goru-bhaṛsan charūn-huṇi baṇ jai-ra-chh, he has gone to the forest to graze cattle (I, 3).

talau-mē pāṇi piṇ-sū āyā, they came to drink (lit. for drinking) water in the pond (I, 1).

Pachhō-kū Paika-ki cheli ui bakhat dhān kuṭaṇ lagi rē-chhi, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

āpaṇi dagaṛiyan-kaṇi dekhaṇ-sū āpaṇi khaḍi-mē dhari liyo, she put it in her pocket to show to her friends (I, 2).

yō dwī Paik wā laṛaṇ-sū tāyār bhāyā, these two Heroes became ready for fighting there (I, 4).

vī-kaṇi mārāṇ paithā, they began to kill him (II, 2).

ēk sahar dekhīn paitho, a city began to be visible (II, 5).

ākhan-baṭi āsu ūn paithā, tears began to come from (her) eyes (II, 6).

kāmaṇ paithā, they began to tremble (I, 4).

kai-kaṇi tu yeti ūn jan diyē, do not allow anyone to come hither (II, 5).

dukh ni huṇ paū-chhiyo, sorrow was not getting (permission) to occur (i.e. could not occur) (II, 7).

u Paik dhurà-huṇi jãṇ lagi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).—

bwōjo àpàṇà ghar-huṇi lyūṇ lagi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhuṭi balāṇo, chugulṛ khāṇo, ghus khāṇo wi-huṇi ke bāt ni chhin, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-vilē maī tumaro ũṇo chai rau-chhyũ, for this reason was I looking for your coming (II, 3).

wi-kaṇi dhunaṇo chaī-chh, to search' for 'him is proper (*i.e.* we must search for him) (II, 4).

kūwar-kaṇi anyārà-mē hiṭaṇo paṛo, to walk in darkness fell to the prince (*i.e.*, he had to walk in darkness) (II, 7).

Pachhō-kū Paika-ko tarāṇ katuk chh parakhāṇo chaī-chh, I must test how much muscular strength the Western Hero has (I, 1).

ghamaṇḍ kai manushya-kaṇi karaṇo ni chhain, it is not proper for any man to show (*lit.* make) pride (I, 4).

ui-kaṇi rwatā diṇa jã-chhu, I am going to give loaves to him (I, 3).

kūwara-le wi-kū dagārā jāṇa-ko karār karo, the prince agreed to go with him (II, 4).

maī-le bātai-bātā jāṇa-ko chhanamanāt suṇo, I heard the tramp of (their) going along the road (page 197).

maī ēk siddh-thaī salāh liṇa-huṇi gai-chhyũ, I went to a holy man to take advice (II, 6).

rājā sab àpàṇà wajīran-kaṇi aur naukaran-kaṇi samudrā-kū kinārā hau khaṇḍa-hūṇi li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēs rūṇa lāyak chhan, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṭaṇo*, going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *n* instead, thus (incorrectly, according to the derivation) *hiṭaṇo*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭanai* (really an old locative), or *hiṭanā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiṭanai* or *hiṭanā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rũṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhũ*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyũ*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayũ*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭanā-*) *rayũ*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭanāra*-) *chhũ* (for *hiṭanai ra-chhũ*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭanāra*-) *chhiyũ* (for *hiṭanai ra-chhiyũ*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindī *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭanā*.

Thus :—

maĩ (fem.) *mari jānyũ*, *ta bhalo huno*, if I had died, it would have been well ; equivalent to the Hindī (*jō*) *maĩ mar jātī*, *tō bhalā hōtā* (page 182).

jab maĩ bagīchā-mē sochani sochani phirānai ra-chhiyũ, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimina-ki barī bhēr (fem.) *ũñi dekhi*, they saw a great crowd of men coming (II, 5).

Mātang Mahādēb-jyu-kā bachan (plur. masc.) *purā hunā dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

maĩ bīn li-bēr āpaṇo man belamūnai-rayũ, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayo, he remained a-wandering hither and thither, *i.e.*, he continued to wander (II, 7).

sāri rāt bāt karanai-rayā, the whole night we remained a-making words, *i.e.*, we kept conversing (pages 167, 168).

wi-mē phatik chamakanai-rē, in it many crystals have remained a-glittering, *i.e.*, are glittering (II, 3).

'*ann-pāñi chhori-bēr maranũ*' *kūñai-rē*, they are saying, 'having abandoned food (and) water we die' (page 195).

ēk din u dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhali-kai chānai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jab u jānai-rai-chhi, *ta maĩ-ujyāñi bhaut bēr chāñi*, when she was going away then she looked in my direction (page 166).

ēk siddh hōm karānāra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

ēk jwān ādimi khelānāra-chh (for *khelānā ra-chh*), a young man is sporting (II, 7).

tum bahaut din-baṭi phirānāra-chhā (for *phirānā ra-chhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karānāra-chhiyē (for *karānā ra-chhiyē*), what wast thou a-doing (II, 9)?
jab ham gaū-baṭi śahar-mē ũnāra-chhiyā (for *ũnā ra-chhiyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-chh*, he has gone; *hiṭi-chh*, she has gone; *hiṭa-chhiyo*, he had gone; *hiṭi-chhya*, she had gone.

Causal verbs, whose infinitives end in *ūṇo*, form the weak past participle in *ā*. Thus, from *bachūṇo*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

Infinitives.	WEAK VERBAL PAST PARTICIPLES.	
	Masculine.	Feminine.
<i>rūṇo</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūṇo</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūṇo</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūṇo</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāṇo</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>huṇo</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>diṇo</i> , to give	<i>dē</i>	<i>dī</i>
<i>liṇo</i> , to take	<i>lē</i>	<i>lī</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭā*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachāi* or *bachai*. The following are irregular:—

Infinitives.	STRONG VERBAL PAST PARTICIPLES.	
	Masc. Sing.	Fem. Sing.
<i>rūṇo</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūṇo</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūṇo</i> , to come	<i>āyo</i>	<i>āi</i> or <i>ai</i>
<i>lyūṇo</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyai</i>
<i>jāṇo</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>huṇo</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>diṇo</i> , to give	<i>diyo</i>	<i>dī</i> (plur. <i>din</i>)
<i>liṇo</i> , to take	<i>liyo</i>	<i>lī</i> (plur. <i>lin</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyō*. Thus, *hiṭiyō*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyūno*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle:—

maĩ-le āpũ-kañi jaṅgaḷ-mē pariyo pàyo, I found myself fallen (*i.e.*, lying) in the forest (II, 2).

twē-kañi ēk lekhiyo tàṁḍa patr miḷalo. Je wī-mē lekhiyo chh, te tu kariyē, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājāhān-kañi harāiyo dekhi-bēr, the nine princes having seen (*i.e.*, considered) that Rājāhāna was lost (II, 4).

doharo rīs-mē bhariyo raũ-chhiyo, the other was remaining filled with anger (I, 1).

wī kuñj-mē phul aur nānā nānā pāt bichhiyā chhiyā, wā palān bichhiyo chhiyo, phul-dān dhariyā chhiyā, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122). *rāja-ki cheli aur maĩ rāj-mahalā-kā chhājā-mē baiṭhiyā chhiyā*, (*we, viz.*) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭano*, obl. sing. and masc. plur. *hiṭāṇḍa*; fem. *hiṭañi*, it is to be gone, it (or he) will go; similarly, *māraṇo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are:—

chhyatrīna-ko je kām chh, te karaṇo chaĩ-chh, that is necessary to be done which is the business of knights (II, 1).

jwān, bhālo dekhāṇo chāṇo, bañi gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ēk baṛi sundar dekhañi chāñi jwān syaiñi chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karaṇo-chh, now what is to be done by us (page 198)?

muluk jītāṇḍa chainē, countries are necessary to be conquered (*i.e.* must be conquered) (II, 1).

wē-le Mahādēb-jyū-ki pujā karañi sikai, by him the worship of Mahādēva-jī was taught to be done (*i.e.*, I was taught how to worship) (II, 2).

ēk bāt (fem.) *tuman-thaĩ kūñi chh*, one thing is to be said to you (II, 2).

hamari khuṣi (fem.) *rāñi yā ni chhi*, my wish was not to be remained here (*i.e.*, I did not wish to remain here) (page 201).

tuman jāṣā aur maĩ jāṣā ādimi jāḥ ēk-bāṭṭā holā, ta ni huñi bāt ke ni rau (for *rauli*), when men like you and me will become (*i.e.* get) together, then anything will not remain not to be become (*i.e.* impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root ; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form ; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *māri-bēr* (for *mārii-bēr*) having been killed. Compare *māri-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūno* (including causals) form the conjunctive participle in *ai* (not *ai* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular :—

Infinitives.	Short Conjunctive Participles.
<i>rūno</i> , to remain	<i>rai</i>
<i>kūno</i> , to say	<i>kai</i>
<i>kauṇo</i> , to cause to say	<i>kawai</i>
<i>ūno</i> , to come	<i>ai</i> (see above)
<i>lyūno</i> , to bring	<i>lyai</i>
<i>jāno</i> , to go	<i>jai</i>
<i>huṇo</i> , to become	<i>hai</i>
<i>diṇo</i> , to give	<i>di</i> or <i>dī</i>
<i>liṇo</i> , to take	<i>li</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use :—

unan māi dekhi baṛi rīsa ai, to them, having seen me, great anger came (II, 2).
āpū-āpū-kaṇi nāno jāni-bēr, achhatai-pachhatai, hāt joṛi, binti kari, ui syaini aur ui-kā khwēn-thē chhoṛai-bēr, āpāṇā ghar-huṇi gāyā, each having considered himself small, wailing and lamenting, making supplication, having got rid of (*i.e.* away from) that woman and her husband, they went to their own house (I, 4).

‘*myārā dagaṛiyā yē bāt-mē rāji huṇēr nhātan*’ *kai*, saying (in his mind) ‘my companions will not consent in this affair’ (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly :—

‘*mero mālik Rājāhan u-i chh*’ *kai*, saying ‘that person is indeed my lord Rājāvāhana’ (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form :—

laṛai kari-bēr yē-kaṇi muluk jitaṇā chainī, having done fighting, this (prince) must conquer countries (II, 1).

Rājāhan-kaṇi wī dekhi-bēr āsaj bhayo, to Rājāvāhana, having seen him, there came astonishment (II, 2).

rājā-kā chyalā-thaī bhālo ādimi samaji-bēr, having understood the king’s son to be a good man (II, 2).

Mātanga-ki bāt suni-bēr, having heard the words of Mātanga (II, 4).

u khusū-khusū bhāji-bēr Mātang-thāi gayo, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki durdāsā dekhai-bēr, having shown the evil state of sinners (II, 2),
wī-le dhāt lagai-bēr kayo, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ũ ye'h-uth dēśan-hūni nhai-gayā, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang niḍar hai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).

Mātang-thaī ai-bēr wī-le ēk ratn bhēṭ-mē dhari diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ēk bārū boṭū-kū tali jai-bēr śīṇ paṛi-gayo, having gone under a big tree he fell
 asleep (I, 1).

sātu-ko thailo lī-bēr bātū lāgo, taking a sack of *sattū*, he set out on the road
 (I, 1).

A **Noun of Agency** is formed by changing the *ano* of the Infinitive to *aniyo* or *aniyā*. In two of the following examples the words *hunīyo* and *karaniyā* have rather the sense of a future passive participle than of a noun of agency.

twē jaso bahādur hātin haṭai diṇyā (represented in Hindī by *dēnēwālā*) *hamale kwē ni dekho*, I never (before) saw anyone (who was) such a brave
 thruster aside of elephants as thou (page 135).

je hunīyo (Hindī *hōnēwālā*) *bhoyo te hū-chh*, that which is to be will be (page 84).

rājā-thaī ni karaniyā karm karai, having got done by the king things which
 should not be done (Hindī *jō kām us-kē na karnē-kē thē, yē karāyē*) (page 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *hiṇnēr*, a goer. Examples are:—

Pachhō-kā raunēr Paikā-kā paṭāgaṇ-mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kasūr karanēr jo ghus di sakā-chhiyā, bachi jā-chhiyā, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr chhai, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 85).

myārū dagariyā rāji hunēr nhātan, my companions will not be willing (*hōnēwālē*) (II, 4).

tum wī-kaṇi mūrī dēlā, ta māi-kaṇi u thaili miḷanēr nhāti, if you kill him, then
 I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thaili ab kabhaī miḷanēr naī, you will never get
 (*milnēwālē*) the jewels and the magic bag (page 97).

bhōl rāja-ko chyōlo śnēr chh, tomorrow a king's son is a comer (*ānēwālā*), i.e.
 will come (II, 3).

thwār-ū dhīl-mē hamaro thagapanno mālum hai jānēr chh, in a very short
 time my swindling will become known (page 144).

kalpa-sundari jānanēr suṇanēr chh, Kalpasundarī (fem.) is learned and intelligent (page 116).

u tati-jālai jānēr nhāti, jati-jālai boṭan muni tum thāri ni-holā, he will not go
 until you stand under the trees (page 189).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hiṭṭ</i> , I go, I may go	<i>hiṭṭ</i>
2. <i>hiṭai</i>	<i>hiṭau</i>
3. <i>hiṭ</i>	<i>hiṭau ; hiṭan</i>

From *rūṇo*, to remain, we have :—sing. (1) *rṭ* or *raṭ*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rūn*. Similarly, *kūṇo*, to say : also causals such as *dekhūṇo*, to cause to see.

From *dīṇo*, to give, we have :—sing. (1) *dyṭ*, (2) *dē*, (3) *de* ; plur. (2) *deau*, *diyau*, (3) *deau*, *diyau*, *din*. Similarly, *līṇo*, to take.

ūṇo, to come, has sing. (1) *ṭ*, (2) *ai*, (3) *au* ; plur. (2) *ḍau*, *ḍyau*, (3) *ḍyau*, *ūn*. Similarly, *lyūṇo*, to bring.

jāṇo, to go, has sing. (1) *jṭ*, (2) *jāvai*, *jà*, (3) *jà*, *jau* ; plur. (2) *jḍau*, *jḍyau*, (3) *jḍau*, *jḍyau* or *jān* ; similarly, *khāṇo*, to eat.

huṇo, to become, sing. (1) *hṭ*, *hoṭ*, *haṭ*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

maĩ eso ullu nhātṭ jo teri bātān-mē ṭ, I am not such an owl as that I should come into (i.e. agree with) your words (page 168).

dekhṭ ham dwīn-mē ko baro chh, let us see who of us two is the greater (I, 2).

so ab kwē yeso upāy batai di hālau jai-le yo bālak bachī jà, aur ham kath yesi jàgà nhai jṭ jḍ rai-bēr ham bachī jṭ, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukē unari pothi paṛau, aur katukē unari bātān sunau, however much you may read their books, however much you may hear their word (page 220).

katuk ādimi naukar dharà, jai-le dūr dūr jālai yē-ko naṭ hō aur mastak-ā yē-kani rupai-mīlau, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭiyē*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyē* is not respectful as it is in Hindī. For the irregular verbs I have noted :—

rūṇo, to remain, and *kūṇo*, to say ; sing. *rau*, *rayē* ; plur. *rawau*, *rayau*, *rayā*. Similarly for *kūṇo*.

ūṇo, to come, *lyūṇo*, to bring ; sing. *ā*, *ayē*, *ḍyē* ; plur. *ḍau*, *ayau*, *ḍyau*, *ayā*, *ḍyā*. Similarly for *lyūṇo*.

jāṇo, to go ; sing. *jā*, *jayē*, *jḍyē* ; plur. *jḍau*, *jayau*, *jḍau*, *jḍyau*, *jayā*, *jḍyā*.

huṇo, to become ; sing. *hō*, *hoē*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

dīno, to give, and *līno*, to take ; sing. *dē*, *diyē*, *liyē* ; plur. *diau*, *diyau*, *diyā*, *diya*, *liyau*, *liyā*.

The following are examples of this tense in the second person :—

tu wā jā, do thou (maso.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 6).

myārā ākhā-mē jhār paithi ga-chh, *gārī-dē*, a speck of dust has got into my eye, extract it (I, 3).

tu luki rau, do thou remain concealed (page 128).

Gangā-kañi yo śarāp diyo ki 'tu lai syaini hai jayē aur bahut ādimin dagari rayē, he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men' (page 121).

tu myārā hāt khuṭan-kañi kholi dē, do thou unfasten my hands and my feet (page 169).

wī-mē tu jāyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kañi tu swain-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

kai-kañi tu yeti āñ jan diyē, do not thou allow anyone to come hither (II, 5).

āchho, *tu-ī lī-liyē*, good, thou verily take it (I, 4).

tum hamari larai dekhi-diyau, do you please look on at our fighting (I, 3).

bāman-kañi nī mārāu, do not ye kill the Brāhman (II, 2).

(*tum*) *myārā dagārā alag hitāu*, do you step aside with me (II, 2).

tum wī jāgā dekhan-huñi hiñi di hālāu, do you come along to see that place (II, 3).

tum ke nī dārau, do not you fear at all (page 146).

tum māñ-dagari byā lai karāu, *rājya lai liyā*, do you both make a marriage with me, and also take the kingdom (II, 6).

yē-kañi chhārī diyā . . . phiri lauṭai diyā, do ye let him go, and put him back again (II, 2).

wī-kañi myālā-mē jo chāñi ũ dekhi sakanē, *tum lai dekhalā ta dekhiyā*, those who wish to see her in the fair can do so ; (if) you would see, then see (page 165).

tum wā-kā ādimin dagari yesikai miñi jāyā jesikai kwē tuman pachhyāno nē aur jatuk naki tumarā puti hai sakali tatuk kariyā, do you mix with the people of that place, so that no one may recognize you ; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jāyā, then do you (feminine) come home (page 189).

tum wī-thaī kayā ki, *tu bāto banai hālalai ta ham twē-kañi chhoñi dyūlā* ; *par wī-kañi chhoñiyā jan* ; *jaswē kām kari hālalo*, *wī-kañi berī pairai diyā*, *rājā-thaī kayā ki*, 'yo bar-ā jiddi ādimi chh, *kasik-ā māl nī batūno*, *wī-kañi mārī lai diyā* ' * * * *tum rōj rājai-ki chhyeli-thaī jānai-rayā*, do you say to him, '(if) thou wilt finish making the (secret) way, I (honorific plural) will release you' ; but do not release him ; as soon as he shall finish the work put fetters on him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also.' * * * do you keep a-going every day to the king's daughter (page 108).

The **Future** is formed by adding *lō* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *là*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭūlo</i>	...	<i>hiṭūlà</i>	...
2. <i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3. <i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭalā</i>	<i>hiṭalin.</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

maĩ dēs dēśan hiṭūlo aur syainin-kaṇi dhuḍūlo ; jo myārā man ai jāli, wī dagari byā kari lyūlo, I will go from country to country and will seek out women; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūā ũṇ paithalo, tab maĩ lai yē maṇḍap-mē luki rūlo, aur tu Bikaṭbarmmā-thaĩ kayē, 'tu baṛo dhūrtt chhai, jab myōro rūp pai-lelai ta jāni ke ke karalai,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

maĩ tithāṇ jōgi baṇi-bēr ũlo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kaṇi yē-kā bāba-ko rājya lai deūlo, I will also cause his father's kingdom to be given to him (page 228). *Deūlo* is the future of the causal of *dino*, to give.

phiri tumari āwāl-bhīri dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhat maĩ ghāṭ bajūlo wī bakhat jālai waĩ bhai rayē, jab ghāṭ bajali tabtu āgā-thaĩ āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

marī jūlo, I (fem.) will die (page 74).

eso kari-bēr tu Pātāla-ko rājā hai-jūlai, having acted thus, thou wilt become the king of Pātāla (II, 3).

yē kām-kaṇi kari hālalai, aur yo bāt kai-thaĩ nī kaulai, ta maĩ twē-kaṇi chhoṛi dyūlo, if thou wilt complete this business, and will not tell this thing to anyone, then I will release thee (page 105).

tu Kalpasundarī hoṭi, aur kuchh din Bikaṭbarmmā-dagari rauli, phir jab u lai Upahārbarmmā-mē mīli jālo, tu wī-dagari bahut din jālai sukh karali, thou (fem.) wilt be Kalpasundarī. and for some days wilt dwell with

Vikaṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).

tu vī-kaṇi ke deli, what wilt thou (fem.) give him (page 118)?

rāji hai jāli, thou (fem.) wilt agree (page 119).

je tu kauli te māi kari dyūlo, what thou (fem.) shalt say, that I (fem.) will do (page 183).

baṇ-mē ham logana-ki hār-jit-kaṇi ko jāṇalo, who will know our (respective) defeat and victory in the forest (I, 2).

apāṇa purāṇa ān-mē raulo, he will remain in his old body (II, 2).

ek dibya-ān-wālo ādimi ālo, a man with a celestial body will come (II, 6).

u sab khai lelo, he will eat them all up (I, 4).

bhōl u lai pakarīlo aur meri syāṇi lai pakarīli, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakarīno* is passive of *pakarāno*.

meri chyeli eso kauli, my daughter will say thus (page 72).

tyārā dagārā rūn paithali, she will begin to dwell with thee (page 74).

dibya drishti hai jāli, there will be superhuman power of sight (page 58).

gaū-mē jai-bēr larūlā, having gone into the village we shall fight (I, 2).

jatuk dukh ham dī sakūlā tatuk twē-kaṇi dyūlā, we (i.e. I) shall give you all the sorrow that we can give (page 99).

tum dwī jāni rājya-karalā, you two persons will do ruling (II, 6).

rājā tum je kaulā te hukam delo, the king will give the order which you will suggest (page 104).

jati jālai boṭan muṇi tum thārī ni holā, until you (fem.) stand under the trees (page 189).

tyārā dwī jāūlyā nānātin hwalā, there will be two twin children to thee (page 162).

barābar tumārā nānātin hwalā, there will be children to you regularly (page 190).

sab bāt (fem. plur.) *āphī hai jālin*, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

yo ke jādu-hādu jāṇan huna-li, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 182).

ū bārā gyāni chhan, so tuman mālūm chh ū kā huna-lā, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindi formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanũ, hiṭanyũ or hiṭanĩ</i>	.....	<i>hiṭanũ or hiṭanã.</i>
2. <i>hiṭanaĩ</i>	<i>hiṭanĩ</i>	<i>hiṭanã.</i>
3. <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanã (fem. hiṭanin).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

maĩ mari jànyũ ta bhalo humo, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭã-chh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭã-chhu, (-chhũ) or (more usually) hiṭũ-chhu, etc.</i>	.....	<i>hiṭanũ.</i>
2. <i>hiṭã-chhai</i>	<i>hiṭã-chhẽ</i>	<i>hiṭã-chhã.</i>
3. <i>hiṭã-chh</i>	<i>hiṭã-chhya</i>	<i>hiṭanĩ or hiṭani (fem. hiṭanin).</i>

For the various irregular verbs we may quote the following forms :—

dekhũ-chhu, or *dekhaũ-chhu*, I cause to see ; 2. sing. masc. *dekhũ-chhai*, *dekhaũ-chhai*, 3. sing. masc. *dekhũ-chh*, *dekhaũ-chh*, and so on.
rũ-chhu, or *raũ-chhu*, I remain ; *rũ-chhai*, *raũ-chhai*, and so on ; so *kũ-chhu* *kaũ-chhu*, I say ; *ũ-chhu*, I come ; *lyũ-chhu*, I bring, etc.
jã-chhu, I go ; *jã-chhai*, etc. So *chã-chhu*, I wish ; *khã-chhu*, I eat, etc.
hũ-chhu, I become ; *hũ-chhai*, etc.
dĩ-chhu, I give ; *dĩ-chhai*, etc. So *lĩ-chhu*, I take.
dehkiĩ-chhu, I am visible ; *dehkiĩ-chhai*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

tu maĩ-kañi bhalo jai m̃anan-chhē, if thou (fem.) lovest me (see below).

tum kwē mantra-le jhārano lai jānan-chhā, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

wī din-baṭi maĩ āpāṇā dagariyan-hai alag rū-chhu, aur *dharam-karam-mē lagi rū-chhu*, aur *Mahādēb-jyu-ki tapasyā karū-chhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

ui-kañi rwāṭā diṇā jā-chhu, I am going to give loaves to him (I, 3).

'*tum jā-chhā ta maĩ lai ū-chhu*' ; so *maĩ-le kayo ki*, 'yeso ni hai sakano ; *tu maĩ-kañi bhalo jai m̃anan-chhē*, *ta je maĩ kũ-chhu*, *te tu kar*,' '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi maĩ jāgā jāgā māñi khā-chhu, since then I (fem.) am eating, begging from place to place (i.e.) I live by begging (page 114).

tum bārā gyāñi chhau aur jo yē lokā kà sukhan-kañi chhāri-bēr paraloka-ko ṭhikā-ṇo karāṇā chāñi unārā upar tum bāri dayā rākhā-chhā ; *maĩ ab āpāṇā ye nīch kām dekhi bāri dik chhū*, aur *yē-kañi chhoṛi diṇā chā-chhu*, you (maso.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

maĩ hāt dekhaṇo lai jāñā-chhu, I (fem.) also know how to inspect hands (i.e. to tell fortunes), (page 117).

bhīl jaso dekhī-chhai, thou appearest like a Bhīl (II, 2).

yo bāri naki bāt chh ki yesā-gun-wālo ādimi hai-bēr ḍākuna-ko kām karā-chhai. *Āj-baṭi tu 'kabhañ yeso ni karū'*, *kũ-chhai aur bhālā ādimina-ki jasin-yāt rū-chhai*, *ta maĩ twē-kañi chhuṭai dī-chhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (i.e. wilt say) 'I will never do such a business,' and art remaining (i.e. wilt remain) like respectable men, then I am getting thee released (i.e. will release) thee (page 135).

tu 'Kām-dyāptā kē-lai maĩ dekhi dik chh', *kai kũ-chhē ? so wī-ko dik huṇa-ko kāraṇ yo chh ki tu wī-ki syāñi Rati-hai lagai bhali dekhī-chhē*, *yē vīle teri rīs karā-chh*, aur *twē-kañi dukh dī-chh*, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēvā troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (i.e. he is angry with thee), and is giving thee sorrow (page 123).

tu āpū-kañi bāki batū-chhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu maĩ-kañi dekhāṇā chā-chhē, *wī-hai lai bāki maĩ twē-kañi dekhāṇā chā-chhu*, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je huniyo bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karã-chhi, ta ke maĩ khã-chhu, ke mero paraicār khã-chh, now, (if) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).

unari pujā hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kañi u bahaut bhalo manã-chhya, she loves my mother very much (page 167).

yo apānā mālika-ki bañi taha! karã-chhya, she does great service to her husband (page 174).

ann-pāñi chhori-bēr maranũ, we are dying having given up food and water (page 195).

ab twē-kañi phal dinũ, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanũ, what shall I (fem. plur. of respect) do (page 117) ?

tum kwē mantra-le jhārano lai jāñan-chhā ? ke upāy jāñā-chhā yē-kañi bachai diyau, do you know even any (method of) exorcising by a charm ? (if) you know any device, save him (page 84). Here jāñan-chhā and jāñā-chhā are absolutely synonymous.

jañgal-mē ke karã-chhā, what are you doing in the forest (page 76) ?

tum yā-hai kē-lai jā-chhā, why are you going from here (page 165) ?

kwē hāt dekhũ-chhā, do any of you show your hands (to have your fortune told) (page 177) ?

maĩ kũ-chhu ki 'tum jan bātan-mē man lagũ-chhā unan-kañi chhori diyau,' I say that, 'do you give up those things to which you apply your mind' (page 214).

dākuna-ko kām karanī, they practise the business of robbers (II, 2).

muluk jītānā chainī, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).

maĩ-kañi yē-kā upāy bahaut ūnī, to me many devices of this come (i.e. I am able to suggest many devices) (page 189).

myāḷā-mē jo chāñi ū dekhi sakanī, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kāsā hunī, kē-le ū bañanī, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75) ?

arth u chh jai-kañi ādimi kamūnī, bañūnī, aur samāḷi rākhanī, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *ni hiṭanyũ*, not *ni hiṭā-chhu*, I do not go. Examples are :—

maĩ apānā kākā-kañi bikh dī-bēr mārānā ni chānyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chōr lai chhũ, ta yāsā naki chori ni karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo bañ-āi jiddī ādimi chh, kasik-āi māḷ ni batūno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko vikhay-sukha-le dharam ni bigarano, par ham arth-kāman-kañi ni jānanā, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus :—

I was going, I used to go, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-chhiyũ</i> , (-chhiyũ)	.....	<i>hiṭā-chhiyā(-chhiyā)</i>	.....
2. <i>hiṭā-chhiyē</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiya</i>	.....
3. <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiya</i>	<i>hiṭā-chhin.</i>

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense :—

jasi syaini mañ beūnā chā chhiyũ, thik yo usi chh, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyōlo tu chā chhiyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhī-chhiyo, he was appearing (*i.e.* looked like) a Bhīl (II, 2).

ke dukh ni hun paũ-chhiyo, no pain was permitted to exist (II, 7).

u gainā bajūnā-mē aur kābya parān-mē man lagũ-chhiyo, aur rājya ki tarph kabhañ ni chā-chhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām suni-bēr doharo rīs-mē bhariyo raũ-chhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jaṅgalā-kā bīch-mē jo gār jā-chhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jai-kā hāt-mē u rũ-chhi, on whose hand it (fem.) remained (II, 7).

doi nāmi Paik, ēk Pūrab diśā-kū kun-mē doharo Pachhō-kū kunā-mē raũ-chhiyā, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

wi ādimi-kañi bahut bāt ũ-chhin, to that man many things (fem.) were coming (*i.e.* he knew many things) (page 215).

kasūr karanēr jo ghūs dī sakā-chhiyā bachi jā-chhiyā, garība-ko kwē ni hũ-chhiyo jūgā jūgā chori hũ-chhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm :—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	.....	<i>hiṭā</i>	.....
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭā</i>	.....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭyũ* (intransitive) means 'I went,' *mārũ* (transitive) means 'I was killed.' 'I killed him' would be *maĩ-le wĩ-kaṇi mārō*, by me, with reference to him, it was killed; or *maĩ-le u mārō*, by me he was killed. The construction is, in fact, exactly the same as in Hindī, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows :—

rũṇo, to remain, *rayin* or *rain*; so *kũṇo*, to say, causals like *dekhũṇo*, etc.

ũṇo, to come, *ayin* or *ain*; so *lyũṇo*, to bring.

jũṇo, to go, *gayin* or *gain*.

huṇo, to become, *bhayin* or *bhain*.

dino, to give, *diyin* or *din*; so *liṇo*, to take.

The following are examples of the use of the past tense of intransitive verbs :—

thwār-ũ dhil maĩ wã ṭahalyũ, tãlai gahũṇā pãta-ko chhanachhanāṭ aur sugandh
ũṇā paithi maĩ jaldi nṭhi gayũ, for a short time I waited until the tinkling
of ornaments and a fragrant odour began to come; I (then) quickly arose
(page 123).

maĩ maryũ, I died (II, 2).

maĩ jwān bhayũ, I became a youth (II, 2).

maĩ bhalo hai gayũ, I became well (II, 2).

maĩ ēk gwũḷā-kā wã rayũ, I (fem.) dwelt with a cowherd (page 113).

ab tuman-thaĩ ayũ, now I (fem.) came to you (II, 6).

dōphari jālēk hiṭo, he marched till noon (I, 1).

thwārũ dhil-mē āgā-baṭi bhair nikaḷo, after a short time he emerged from the
fire (II, 5).

u jhulā-hai taḷi kudo, he leaped down from the swing (II, 8).

u wĩ-thaĩ daurī-bēr gayo, aur wĩ-kā khuṭan paṛo, he went running to him and
fell at his feet (II, 8).

yeth-uth pheranai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb ṛishi rājā-thaĩ àyo, the saint Vāmadēva came to the king (II, 1).

u khusū-khusū bhājī-bēr Mātang-thaĩ gayo, he escaping secretly went to Mātanga (II, 4).

wī-kañi tīth lāgi, compassion (fem.) touched him (II, 6).

rāñi-ki khabar sunana-ki aur àpānā ādimina-ki bhēt karanai-ki baṛi phikar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

unan maĩ dekhi baṛi rīs ai, seeing me great anger (fem.) came to them (II, 2).

àpāñi ijā-thē bhitar bhājī gai, she ran away inside to her own mother (I, 2).

(ham) *boṭanā-kā phānā pakari-bēr dusari taraph nhai gayā, aur kaĩ-kā hāt ni āyā*; *ghar jai-bēr ham lai nai dhwai sīn parā*, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

ham teri tapasyā dekhi-bēr bārā khusi bhayā, I (plural of respect) having seen your austerity, became much pleased (II, 3).

maĩ aur u pachhinai jaṅgal-mē rai gayā, (we, i.e.) I and he remained behind in the forest (page 112).

myārā bārā bhāg chhiyā jo tum lai mīli gàyā, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

tab dwīyai gaū-huñi batā lūgā, then the two set out on the road to the village (I, 3).

thwārā dinan jālai yō yeth-uth phirā, for a few days they wandered hither and thither (II, 2).

wā myārā mitr āyā, there my friends came (II, 2).

bahaut dūr jālai anyārā-anyār-ā dwī jañi gàyā, for a great distance the two persons went in thick darkness (II, 5).

nau kumār bahaut dik bhāyā, the nine princes became much troubled (II, 4).

yē vīle Kāmamañjari aur wī-ki ijā lai wā balai-gain : ũ atti darin aur maĩ-thaĩ sallāh puchhan-huñi ain, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

maĩ dekhi ũ dari gain aur kumānā paithin, they (fem.) seeing me became afraid and began to tremble (page 145).

wī-kā dagārā wī-ki dagariyā bahaut syāñi ain, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs :—

maĩ-le yo bichār karo, I made this decision (page 37).

maĩ-le yo suni, I heard this (fem.) (page 37).

tuma-le maĩ-kañi pāilē khabar kō-lai ni di, why did you not at first give the news (fem.) to me (page 84) ?

nau kumāran dagari wī-kañi àpānā dēs-hai bhair bhejo, he sent him, with the nine princes, forth from his own land (II, 1).

Mātang-thaĩ ai-bēr wī-le ēk ratn bhēt-mē dhari diyo, coming to Mātanga, she laid before him a jewel as a present (II, 6).

wī-le kayo, he said (II, 1).

maĩ-kañi màri diyo, (they) killed me (II, 2).

maĩ-le āpũ-kañi jaṅgaḷ-mẽ pariyo pàyo, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē-kañi nàchaṇo, gaino, bàjo bajũṇo, lekhaṇo paṛano, balàno cholàṇo sikàyo*, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādimina-ki baṛi bhiṛ dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmdatta-le āpañi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-jyu-ki pujā karañi sikai, he taught me to worship (fem.) Mahādēva-jī (II, 2).

Kālindi-ki bāt wī-le mañi-li, he accepted the word (fem.) of Kālindi (II, 6).

Mātaṅga-le wī-kañi ēk mañi di, Mātaṅga gave him a jewel (fem.) (II, 7).

wī-le mastakāṛ lākārū ēk-bāṭṭū kārū, aur āgo bàḷo, aur mantr pàṛā, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

ui-le āpāṇā khāṇiya sātu taḷau-mē khiti diyā, he threw the *sattū* (plur. masc.) which was his food into the lake (I, 1).

hama-lē rāta-ki bāt jàgā jàgā suṇin, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wī-ki buṛi chheṛi Dharmmarakshitā dagari pachhyāṇ lagai aur Kāma-mañjari-huṇi wī-kā hūta-le mast chēj bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjarī (page 91).

wī-le maĩ-kañi dharma-ki pustak suṇain, he caused me to hear (i.e. taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thaĩ yo bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yaũ sàri bāt kain, each of them said all these things (plur. fem.) (I, 4).

wī-le gūli dīn, he gave abuse (plur. fem.) (page 61).

maĩ-le yo sab bāt mālum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus :—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	<i>hiṭyũ</i>	<i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>
3. <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭī</i>	<i>hiṭi-chhan</i>

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

rūno, to remain, third plural perfect *raĩ* or *rĩ*. So *kūno*, to speak, and causal verbs like *dekhūno*, to show : *ūno*, to come, plur. *āĩ*. So *lyūno*, to bring : *jāno*, to go, plur. *gaĩ* : *dīno*, to give, plur. *dĩ*. So *līno*, to take.

The following are examples of the use of this tense :—

A.—Intransitive Verbs :—

tu ko chhai, kã-baṭi ā-chhai, who art thou, whence hast thou (masc.) come (II, 2) ?

tu ko chhē, kã-baṭi ai-chhē, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

ab tu ai gai-chhē, now thou (fem.) hast arrived (page 116).

bālak kaṇi bāg li gau-chh, a tiger has carried off the child (page 229).

taḷau suki ga-chh, the tank has dried up (I, 1). For *ra-chh*, *vide ante*, page 130.

bāji-kaṇi jiti gai-chh, she has completely won the wager (page 77).

maĩ-kaṇi jabardastī āpano khasam banai-bēr yā lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

āj bhēṭ hai paṛi-chh ; baṛi khuṣi bhai-chh, to-day a meeting has occurred ; much happiness has become (to me) (I, 2).

tum sust kē-lai hai rau-chhā, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūno* as a verb substantive, see page 130, *ante*.

tum lai dēs dēs hiṭi ā-chhā, you also have come (here) after going to various countries (page 164).

bura phani-wala syāp nikali raĩ, many-hooded snakes have remained emerging (*i.e.* continue emerging) (page 58).

yō ādimi kã-baṭi āĩ, whence have these men come (II, 9) ?

bār bars hai-gaĩ, twelve years have passed (I, 2).

B.—Transitive Verbs :—

mero bāb Pātāla-ko rājā Bīṣnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beḷiyā rāt swain-mē Mahādēb-jyū-le maĩ-kaṇi darśan dē-chh, aur yo kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūṭ-pīṭ bahaut kari-chh, aur ādimi bura dik karĩ, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

raṇḍa-le jhuṭa saṅgan khai rākhĩ, the villain has eaten up (*i.e.* sworn) false oaths (masc. plur.) (page 105).

myārā lagaiyā (adjectival past participle) *phul wī-le ṭorī-bēr Ramayantikā-kaṇi dī*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭa-chhiyũ</i> (<i>chhiyũ</i>)	<i>hiṭi-chhiyũ</i> , etc.	<i>hiṭa-chhiyã</i> , etc.	<i>hiṭi-chhiyã</i> , etc.
2. <i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i> .
3. <i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

maĩ rāṇi samēt ai rau-chhiyũ, I had come (and been there) with the queen (page 31).

tū āj jālai ke karāṇura-chhiyē (for *karaṇu ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai din tū bāg-baṭi gai-chhi, tai din-ā-baṭi mero man tu-i-le hari lē-chh, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab u Paik dhurā-huṇi jāṇ lagi ra-chhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātāṅ ḡḡa-hai bhair ā-chhiyo, as soon as Mātāṅa had come out from the fire (II, 5).

cheli dhān kuṭaṇ lagi rai-chhi, the daughter had set herself a-husking paddy (I, 2).

rāja-ki cheli palāṇ-mē sē rai-chhi aur saheli yeth uth sē rai-chhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt kārā, jab unan nīn ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myārā āṇ-mē bahaut ghan hai rau-chhiyā, many wounds were in my body (II, 2).

dwī syāṇi dhān kuṭaṇ lagi rai-chhin, two women had set themselves a-husking paddy (I, 4).

syāṇi jo in bātan-kaṇi suṇi rai-chhin wī-kā mukh-thaī ēk-baṭṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

u bāman mīḷo jo maĩ-le ḡḡkun-hai bachā-chhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

wī bhyōl-mē puṇa jo Mahādēb-jyū-le Mātāṅ-kaṇi batai rākha-chhiyo, they arrived at the mountain which Mahādēva-jī had indicated to Mātāṅa (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *z* to the root. Thus the root of *dekhāṇo*, to see, is *dekh*. The passive root is *dekhī* with an infinitive *dekhīṇo*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhī*, not

dekhī. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jāno*, to be seen.

Examples of the use of the two passives are as follows :—

- A. *ēk śahar lai dekhīn paītho*, a city also began to be visible (II, 5).
jab śuli-mē yē-ko khasam charāilo, taba jānali, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).
bhōl u lai pakarīlo aur meri syaiñi lai pakarīli, to-morrow both he will be arrested, and my wife will also be arrested (page 97).
 B. *Kāmamañjari aur wī-ki ijū lai wā balaiñ gēn*, Kāmamañjarī and also her mother were summoned (passive of causal) there (page 94).
yo ēk bāman-kañi bachūñ-mē mārī ga-chh, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *ūno*. Thus, *dekhūno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāiyo*. So, *haūno*, to cause to become; *khaūno* (from *kāno*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *māraño*, to kill.

As examples of causals we may quote :—

- mero nāti goru-bhañsan charūñ-huñi ban jai ra-chh*, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).
apāñā khuēñ-kañi dekhāyā, she showed them to her husband.
yē-kañi yē-kā bāba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).
je-ke wī-le karaño chh, te paīñ kawai (infinitive *kaūno*, to cause to say) *diyan*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *ī*. Examples are given above under the passive (*charāilo* and *balaiñ gēn*). Again we can have double causal with infinitives in *aūno*, as in *bolāūno*, to get a person called (from causal *bolūno*). Sometimes the *aūno* is contracted to *auno*, as in *apāñi dagariyan-kañi dekhaun-sū khalādi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *dino*, to give; *liño*, to take; *rūno*, to remain; *rākhaño*, to place; and *hālaño*, to throw. Compounds with *hālaño* often have a completive sense.

Thus :—

- ai jāno*, to arrive.
bañi jāno, to become.
bhiji jāno, to be soaked.

hai jāno, to become.
jāgi jāno, to halt.
khai jāno, to eat up.
li jāno, to take away.
mārī (passive) *jāno*, to have been slain.
nasi jāno, or *nhai jāno*, to go away.
paṛi jāno, to throw oneself down.
puji jāno, to arrive.
pujai jāno, to escort to a place.
puri jāno, to heal.
chhāṛi dīno, to release.
dekhi dīno, to see for oneself, to inspect.
dhari dīno, to place.
di dīno, to give away.
hiṭi dīno, to go along.
khiti dīno, to throw to a certain place.
lauṭai dīno, to put back again.
māri dīno, to slay.
māni liṇo, to accept, agree to.
li liṇo, to take for oneself.
hai rūno, to continue to exist (Hindī, *hō rahnā*).
batai rākhano, to show.
banai hālano, to finish making, to complete.
chhāṛi hālano, to abandon completely.
dekhi hālano, to see suddenly, to happen to see.
kai hālano, to tell completely.
kari hālano, to finish doing.

Examples of the use of these compound verbs are :—

phiri dharati-mē ai gayo, he arrived afterwards upon the earth (II, 7).
mañ-kaṇi puja-hujā ai gai, worship and such like things came to me (*i.e.* I learnt to worship) (II, 2).
juwān, bhālo dekhaṇo chāṇo, aur hrīst-puṣṭ baṇi gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ui-le āpāṇā khāniya sātu tālau-mē khiti diyā : jab sātu bhiji gayā, sab sātu pāṇi samēt khai gayo, he threw his dinner-*sattū* into the lake ; when the *sattū* was thoroughly soaked he ate it all up, water and all (I, 1).
mañ bhālo hai gayū, I became well (II, 2).
chyōlo tero hai ga-chh, a son has become yours (*i.e.* you have got a son) (II, 1).
tu Pātāla-ko rājā hai jālai, thou wilt become the king of Pātāla (II, 3).
wā ū jāgi gayā, there they halted (II, 5).
Jamā-kā dūt mañ-kaṇi Jamrāj-thāñ li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-chh, he has been slain (II, 2).
pāṇi dhunāṇ-huṇi nasi gayā, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ēk bārā boṭā-kū tali jai-bēr sīn pari gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

āgū-mē pari gayo, he threw himself into the fire (II, 5).

ū Pātāl-mē puji gāyā, they arrived in Pātāla (II, 5).

Mātāṅg wī-kaṇi dūr-jālai pujai gayo, Mātāṅga escorted him for some distance (II, 7).

wā myārā ghau puri gāyā, there my wounds were completely healed (passive) (II, 2).

yē-vīle yē-kaṇi chhāri diyā, aur phiri lauṭai diyā, for this reason release him, and put him back again (II, 2).

tum hamari laṛai dekhi diyau, do you please inspect our fighting (I, 3).

wī-le ēk ratn bhēṭ-mē dhari diyo, she presented a jewel as a welcome (II, 6).

tum wī jāgā dekhan-huṇi hiṭi-di hālau, do you come along to see that place (II, 3).

maī-kaṇi mārī diyo, they slew me (II, 2).

rāja-le muni-ki bāt māni lī, the king accepted the words of the saint (II, 1).

āchho, tu-ī lī-liyē, good, do thou verily take (it and keep it) (I, 4).

myārā ān-mē bahaut ghau hai rau-chhiyā, there had been many wounds on my body (II, 2).

wī bhyōl-mē pujā jo Mahādēb-jyū-le Mātāṅg-kaṇi batai rākha-chhiyo, they arrived at that mountain which Mahādēva-jī had shown to Mātāṅga (II, 4).

rāṇḍa-le jhuṭā saugan khai rākhi, the villain has taken a false oath (page 105).

tu bāto banai hālalai, ta ham twē-kaṇi chhoṛi dyūlā, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēd, śāstr, aur dharm karm, sab chhāri hālī, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhi hālo, he happened to see the prince (II, 8).

ab maī-le sab hāl āpāṇā tuman-thaī kai-hālī, now I have completely told all my affairs to you (II, 2).

jasice kām kari hālalo wī-kaṇi berī pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakaṇō* with the short conjunctive participle. Thus:—

jatuk dukh ham dī sakūlā tatuk twē-kaṇi dyūlā, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

wī-kaṇi myālū-mē, jo chānī, ū dekhi sakanī, whoever desire to see her in the fair can do so (page 165).

Compleitive compounds are formed with *hālāno*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāno*, to wish, with the oblique infinitive. Thus:—

maī āpāṇā kūkū-kaṇi mārāṇā nī chānyū, parantu wī-kaṇi chhoṛi dīṇā chā-chhu, aur wī-ko ādar satkār karāṇā chā-chhu ; u jo hirā maī ṭhagi-bēr līṇā chhā-chhiyū, ab usikē nī līṇā chānyū, I do not want to kill my uncle, but want to show honour and respect to him ; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāno*, to desire, should not be confused with the verb *chāno*, to look at.

The passive of *chāṇo*, to wish, *chāiṇo*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindi *chāhiyē*, but the verb is conjugated throughout. Thus:—

maĩ-kaṇi dhairya karaṇo chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhō-kā Paika-ko tarāṇ parakhāṇo chāi-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamaṇḍ karaṇo ni chain (for *chaino*), it is not proper to show pride (I, 5).

N.B.—This *chain* for *chaino* is not uncommon.

te karaṇo chāi-chh, that should be done (II, 1).

muluk jītāṇā chainī, countries should be conquered (*lit.*, are necessary to be conquered) (II, 1).

sātu-ko thailo jo bātā-huṇi chāi-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paiṭhāṇo* (not *lagāṇo*), to begin. The oblique infinitive may be either weak or strong. Thus:—

ghabarai-bēr kāmāṇ paiṭhā, being agitated, they began to tremble (I, 4).

ḍari gain aur kāmāṇā paiṭhin ; *ēk buriyā kūṇ paiṭhi*, they (*fem.*) became afraid, and began to tremble ; an old woman began to say (page 145).

wī-kaṇi mārāṇ paiṭhā, they began to beat him (II, 2).

ēk śahar lai dekhīṇ paiṭho, a city also began to be visible (II, 5).

ākhan-baṭi āsu ūṇ paiṭhā, tears began to come from (*her*) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have:—

kai-kaṇi tu yeti ūṇ jan diyē, do not allow any one to come hither (II, 5).

ke dukh ni huṇ paũ-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraṇo*, to fall, with the direct strong infinitive. Thus:—

anyārā-mē hiṭāṇo paṇo, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*paraṇo*, to fall, must not be confounded with *paraṇo*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭano* in its more usual forms :—

Infinitive or Verbal Noun, *hiṭano*, the act of going; obl. form, *hiṭan*, *hiṭanā*.

Present Participle, *hiṭano*; fem. *hiṭani*, going; obl. form, *hiṭanā*, *hiṭanai*; (*hiṭanai-rachhū*, *hiṭanaira-chhū*), I am a-going; *hiṭanai-ra-chhiyū* (*hiṭanaira-chhiyū*), I was a-going.

Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi*; Strong Verbal, *hiṭo*, fem. *hiṭi*; Adjectival, *hiṭiyo*, gone.

Future Passive Participle, *hiṭano*, fem. *hiṭani*, to be gone, about to be gone; masc. obl. sing. and plur. *hiṭanā*.

Conjunctive Participle, *hiṭi*, *hiṭi-bēr*, going, having gone.

Old Present, I go, I may go.			Imperative, Go.		Future, I shall go.			
Singular.		Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.			Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭū</i>	<i>hiṭū</i>	...	...	<i>hiṭūlō</i>	...	<i>hiṭūlā</i>	...
2	<i>hiṭai</i>	<i>hiṭau</i>	<i>hiṭ</i> <i>hiṭiyē</i>	<i>hiṭau</i> <i>hiṭiyā</i>	<i>hiṭalai</i>	<i>hiṭalī</i>	<i>hiṭalā</i>	...
3	<i>hiṭ</i>	<i>hiṭau</i> <i>hiṭan</i>	...	...	<i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭalā</i>	<i>hiṭalin</i>

Past Conditional, (if) I had gone, I should have gone.					I went.			
Singular.			Plural.		Singular.		Plural.	
Masculine.		Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1	hiṭanū, hiṭanyū hiṭani	...	hiṭanū, hiṭanā	...	hiṭyū	...	hiṭā	...
2	hiṭnai	hiṭani	hiṭanā	...	hiṭai	hiṭi	hiṭā	...
3	hiṭano	hiṭani	hiṭanā	hiṭanin	hiṭo	hiṭi	hiṭā	hiṭin

Present Definite, I go, I am going.				Negative Present Definite, I do not go.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭū-chhu</i>	...	<i>hiṭanū</i>	...	<i>ni hiṭanū</i> , <i>ni hiṭanyū</i> <i>ni hiṭani</i>	<i>ni hiṭanū</i> <i>ni hiṭanā</i>	...
2	<i>hiṭā-chhai</i>	<i>hiṭā-chhē</i>	<i>hiṭā-chhā</i>	...	<i>ni hiṭani</i>	<i>ni hiṭanā</i>	...
3	<i>hiṭā-chh</i>	<i>hiṭā-chhya</i>	<i>hiṭanī (-nī)</i>	<i>hiṭamin</i>	<i>ni hiṭano</i>	<i>ni hiṭani</i>	<i>ni hiṭanā</i> <i>ni hiṭanin</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭyũ</i>	...	...
2	<i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭi-chhā</i>
3	<i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭi-chhan</i>

Imperfect, I was going.

Pluperfect, I had gone.

Singular.		Plural.		Singular.		Plural.		
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	
1	hiṭā- <i>chhiyũ</i>	...	hiṭā- <i>chhiyā</i>	...	hiṭa- <i>chhiyũ</i>	hiṭi- <i>chhiyũ</i>	hiṭa- <i>chhiyā</i>	hiṭi- <i>chhiyā</i>
2	hiṭā- <i>chhiyē</i>	hiṭā- <i>chhi</i>	hiṭā- <i>chhiyā</i>	...	hiṭa- <i>chhiyē</i>	hiṭi- <i>chhi</i>	hiṭa- <i>chhiyā</i>	hiṭi- <i>chhiyā</i>
3	hiṭā- <i>chhiyo</i>	hiṭā- <i>chhi</i>	hiṭā- <i>chhiyā</i>	hiṭā- <i>chhin</i>	hiṭa- <i>chhiyo</i>	hiṭi- <i>chhi</i>	hiṭa- <i>chhiyā</i>	hiṭi- <i>chhin</i>

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *nī* but *jan* is also employed with the imperative. *Nī*, is emphatic, 'not in any way.'

yē-kā mārāṇa-ko bakhāt nī āyo, the time of his death did not come (II, 2).

bāmaṇ-kāṇi nī māraṇ, do not kill the Brāhman (II, 2).

jan samajiyē, do not consider (II, 3).

An emphatic suffix (like the Hindī *hi*) is *ā*. Thus, *tu swain-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the " *Hill Dialects of the Kumaun Division* " of
Paṇḍit Ganga Datt Upreti, 1900.)

॥ पूरब पछों-पैकन-कि भेट ॥

कौ समय-मे हौ नामि पैक, एक पूरब दिशा-का कुण-मे, दोहरो पछों-का कुणा-मे रौंछिया । एक-को नाम सुणि-बेर दोहरो रोस-मे भरियो रौंछियो । और एका-का घर-बटि दोहार-को घर बार बर्स-को बाटो टाड़ छियो । एक दिन पूरबा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखणो चैँछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैँछियो, ली-बेर बाटा लागो । दोफरि जालेक हिटो, तब बाटा-मे उइ-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उइ-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उइ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीण पड़ि-गयो । येतुकै-मे उइ तलौ-का नजीका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिण-सुँ उइ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उइ पैक-कि नीन टुटि गइ ॥

पैक-कणि बड़ि रोस आइ । उइ-ले हाति-को सून पकड़ि-बेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उइ पटाँगण-मे पछों-का पैक-कि

चेलि उइ बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर डरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उइ-कि म्हीतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि देखौण-सुँ आपणि खल्दि-मे धरि-लियो । पछा उइ दिनै पूरब-को पैक ले बार बर्स-को बाटो घड़िन-मे हटि-बेर पछों-का पैका-का घर-पुजो । उइ-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्यु लाकड़ा काटण-हुणि धुरा जै-रई, बार बर्स है गई । पूरबा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रकियो बाटा-मे द्वीन-कि भेट है-गइ । पछों-को पैक सारा बणा-का रुखन-कणि, जो बाड़ा बाड़ा छिया, जाड़े-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा ख्वारा-मे धरि-बेर आपणा घर-हुणि ल्यूण लागि-रकियो । पूरब-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खैचि-बेर रोकि-दियो । तब पछों-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अघिन लगायो । पछिन देखि-बेर कयो, अरे पूरबा-का पैक, मै-ले तेरो नौ पैली-बटि सुणि राख छियो । तू दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि खुशि भै-छ । आब तुम हम लड़े करि-बेर देखूँ हम द्वीन-मे को बड़ो छ । पूरबा-का पैक-ले कयो, याँ बण-मे हम लोगन-कि हार-जौत-कणि को जाणलो । गौं-मे जै-बेर लड़ुला ॥

तब द्वीये गौं-हुणि बाटा लागा । बाटा-मे उनन-कणि एक बुड़िया मिलि, द्वीन-ले बुड़िया-थें कयो, तुम हमरि लड़े देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैसन चरुण-हुणि बण जै-रछ । उइ-कणि राटा दिणा जाँकु । फिरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीये पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उइ-कणि राटा दिया ॥

जब यों द्वी पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैसा, लाकड़ा-को बोजो सुधा द्वीये पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उइ आँधि-मे उड़ि-बेर एक येसि ठौर पुजो कि जाँ द्वी स्यैणि धान कुटण लागि-रैछिन, और एक स्यैणि-का आँखा भितर पैठि-गयो । उइ स्यैणि-ले दोहरि-थें

कयो, म्यारा पाँखा-मे भा पैठिड़ गछ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ मै-कणि दौ-देखी त गाड़ि-खूँलो । तब पैलि खैणि-ले कयो पाँखो, तुई लि-लिये । दोहरि खैणि-ले भाड़,—बुड़िया और उइ-को नाति, गोरु भैंसा, द्वीयै पैक लाकड़ा-का ब्राजा सतमे,—पाँखा-है निकालि-बेर आपणि खल्दि-मे धरि-लिया । फिरि राता-का बखत आपणि खल्दि-मे-है गाड़ि-बेर आपना खेन-कणि देखाया । उइ-ले कयो यौ सब किड़ा हमरा बिरालु-कणि दौ-दे । उ सब खे-लेलो । इन बातन देखि सुणि-बेर द्वीयै पैक, बुड़िया, और उइ-को नाति भीत डरा । घबरै-बेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब वस्तुन-मे-है सबन-है नानो जाणि-बेर अछतै पछतै हात जोड़ि बिन्ति करि उइ खैणि और उइ-का खेन-थें छोड़ै-बेर आपणा घर-हुणि गया । आपणा घरन-मे जै-बेर एक एक-ले यौ सारि बात आपना घरकारन-थें और पड़ौसिन और आपणा बृष्ट मिचन-थें कैन ॥

सबन-ले आपूँ-कणि नानो समझि-बेर परमेश्वर-कणि धन्यवाद दौ-बेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नामा छूँ । ये संसार-मे के बात-को घमण्ड के मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

(From the "Hill Dialects of the Kumaun District,"
of Paṇḍit Ganga Datt Upreti.)

PŪRABA-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvi nāmi Paik, ēk Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
kuṇ-mē, doharo Paohhō-kā kuṇā-mē, raũ-chhiyā. Eka-ko
corner-in, the-other the-west-of corner-in, remaining-were. One-of-
nām suṇi-bēr doharo rīs-mē bhariyo raũ-chhiyo, haur ekā-
name heard-having the-other anger-in filled remaining-was, and one-
kā ghar-baṭi dohāra-ko ghar bār-barsa-ko baṭo tāṛ chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
Ēk din Pūrabā-kā Paika-le āpāṇā-man-mē ṭhāri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
'Paohhō-kā Paika-ko tarāṇ katuk ohh, parakhaṇo chaĩ-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
chh.' Āpāṇā-ghar-baṭi sāmālā-kā lijiyā sātu-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,
jo baṭā-huṇi chaĩ-chhiyo, lī-bēr baṭā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
Dōphari jālēk hiṭo, tab baṭā-mē ui-kaṇi ēk baṛo lāmo
Noon till he-walked, then the-road-in him-to a great long
chākalo gairo taḷau miḷo. Ui-le āpāṇā khāṇiya sātu
wide deep pond was-met. Him-by his-own to-be-eaten sattu
taḷau-mē khiti-diyā. 'Jab sātu bhiji-gāyā sab sātu
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu
paṇi-samēt khai-gayo. Phiri ui-taḷau-kā najik ēk-bārā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
jai-bēr śiṇ pari-gayo. Yetuk-āī-mē ui-taḷau-kā najikā-kā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
baṇā-kā mirag āpaṇi-bāṇa-le taḷau-mē paṇi piṇ-sū āyā.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chh, tab dohari thaur paṇi
On-seeing indeed the-pond dried-completely-is, then another place water
 dhunan-huṇi nasi-gayā. Yē māth ēk baṇ hāti lai paṇi
searching-for they-went-away. This after a wild elephant also water
 piṇ-sū ui-talau-mē ayo. Āpaṇo sūn paṇi piṇ-huṇi
drinking-for that-pond-in came. His-own trunk water drinking-for
 talaun hālo. Paṇi ni pāyo, ta risā-kā māriyā
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
 baṛo chillāt karo, jai-le ui-Paika-ki nīn ṭuṭi-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kaṇi baṛi rīs ai. Ui-le hāti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 paṛi-bēr Pachhō-kā raunēr-Paikā-kā paṭāgaṇ-mē khiti-diyo. Ui-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paṭāgaṇ-mē Pachhō-kā Paika-ki cheli ui-bakhat dhān kuṭan
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
 lagi-rai-chhi. Hāti-kaṇi anaukho kiṛo dekhi-bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 darā-kā māriyā āpaṇi-ijā-thē bhitar bhāji-gai. Tab ui-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
 mhautāri bhair ai, hāti-kaṇi anaukho kiṛo samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bēr, āpaṇi-dagariyan-kaṇi dekhaṇ-sū āpaṇi-khal-di-mē
having, her-own-companions-to showing-for her-own-pocket-in
 dhari-liyo. Pachhā ui-din-āi Pūra-ba-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-even the-east-of hero also
 bār-barsa-ko bāto gharin-mē hiṭi-bēr Pachhō-kā Paikā-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghar pujo. Ui-ki cheli-thē Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.

Cheli-le kayo, 'myārā baujyu lākārā kātāṇ-huṇi
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
 dhurā jai-raī, bār bars hai-gaī.' Pūrabā-kā Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
 dhura-ko bāto batai-māgo, cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.
 Jab u Paik dhurā-huṇi jān lagi-ra-ohhiyo, bātā-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 dvina-ki bhēṭ hai-gai. Pachhō-ko Paik sārā-baṇā-kā
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kaṇi, jo bārā bārā chhiyā, jāṛ-āi-baṭi upāri-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
 baro bhāri pahār jaso bwōjo āpāṇā-khwārā-mē dhari-bēr āpāṇā-
great heavy mountain like load his-own-head-on place-having his-own-
 ghar-huṇi lyūṇ lāgi-ra-chhiyo. Pūraba-kō Paik ui-kā pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
 baṭi gayo, ui-kō bwōjo pachhin-baṭi khañchi-bēr, roki-diyo.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhō-kā Paika-le baro jēr lagāyo, āpaṇo bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūraba-kā Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
 tero nau paili-baṭi suṇi-rākha-chhiyo. Twē-dagaṛi bhēt karana-ki
thy name first-from heard-continually-was. Thee-with meeting making-of
 baṛi ichchhā chhi. So āj bhēt hai-pāri-chh. Baṛi khuṣi
great wish was. So to-day meeting occurred-is. Great happiness
 bhai-chh. Āb tum ham laṛai kari-bēr dekhū
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 ham-dwin-mē ko baro chh.' Pūraba-kā Paikā-le kayo, 'yā
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
 baṇ-mē ham-logana-ki hār-jit-kaṇi ko jāṇalo? Gaū-mō
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
 jai-bēr laṛūlā.
gone-having we-shall-fight.'

3. Tab dwiyāi gaū-huṇi bātā lāgā. Bātā-mē
Then both village-towards on-road were-engaged. The-road-on
 unan-kaṇi ēk buṛiyā mili. Dwina-le buṛiyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tūm hamari laṛai dekhi-diyau.' Buṛiya-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti goru-bhaīsan charūṇ-huṇi baṇ jai-ra-chh. Ui-kaṇi
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwātā diṇā jā-chhu. Phiri tumari āwāl-bhīri dekhūlo.
bread to-give going-I-am. Afterwards your combat I-will-see.'
 Yetuk kai-bēr buṛiya-le dwiyāi Paik aur lākara-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpāṇā-kāṇā-mē dhari-bēr āpāṇā-nāti-thē gai, ui-kaṇi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwātā diyā.
bread were-given.

4. Jab yō dvī Paik wā laṛaṇ-sū tāyār bhāyā, tab
When these two heroes there fighting-for ready became, then
 buṛiyā-kā nāti-le buṛiyā, aur goru-bhaīśā, lākara-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-
 ko bwōjo sudhā dvīyāī Paik, āpaṇi-gāti-mē dhari-liyā.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.
 Āpāṇā-ghar-huṇi bātā lāgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi lāgi. Uī-ādhi-mē uṛi-bēr ēk yesi ṭhaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jā dwī syaiṇi dhān kuṭaṇ lāgi-rai-ohhin, aur
he-arrived that where two women paddy to-husk engaged-were, and
 ēk-syaiṇi-kā ākhā bhitar paṭhi-gayo. Uī-syaiṇi-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myārā-ākhā-mē jhār paṭhi-ga-chh, gārī-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kaṇi dī-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then
 gārī-dyūlo.' Tab paili-syaiṇi-le kayo, 'āohho, tu-ī
I-will-extract(-it).' Then the-first-woman-by it-was-said, 'good, thou-veryly
 li-liyē.' Dohari-syaiṇi-le jhār, buṛiyā aur
take-for-yourself.' The-second-woman-by the-bit-of-grass, the-old-woman and
 uī-ko nāti, goru-bhaīśā, dvīyāī Paik lākārā-kā bwājā-samēt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,
 ākhā-hai nikāli-bēr āpaṇi-khaḍi-mē dhari-liyā. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 rātā-kā bakhat āpaṇi-khaḍi-mē-hai gārī-bēr āpāṇā-khwēn-kaṇi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhāyā. Uī-le kayo, 'yō sab kirā hamārā-birālu-kaṇi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to
 dī-de. U sab khai-lelo.' In bātan dekhi-suṇi-bēr
give-away. He all will-eat-for-himself.' These words seen-heard-having
 dvīyāī Paik, buṛiyā, aur uī-ko nāti bhaut dārā.
the-two heroes, the-old-woman, and her-of the-grandson much feared.
 Ghabarai-bēr kāmāṇ paṭhā. Tab sabana-le āpū-āpū-kaṇi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)
 yē-samsāra-ki sab-bastun-mē-hai saban-hai nāno jāṇi-bēr,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jorī, binti kari, uī-syaiṇi aur
lamenting-lamenting hands folding, supplication making, that-woman and

ui-kà khwēn-thē ' chhorai-bēr, àpàṇà-ghar-huṇi gàyà.
her-of husband-to been-released-having, their-own-house-to went.
 Āpàṇà-gharan-mē jai-bēr ēk-eka-le yaũ sàri bāt àpàṇà-gharakàran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur parausin aur àpàṇà-isht-mitrān-thē kain.
to and neighbours and their-own-loved-friends-to were-said.
 5. Sabana-le āpū-kaṇi nāno samajhi-bēr, Paramēśwar-kaṇi
All-by themselves (acc.) small considered-having, God-to
 dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-
thanksgiving given-having it-was-said, ' O God, we Thy-
 sṛishti-mē saban-hai nānā chhū. ' Yē-samsār-mē kē-bāta-ko ghamand
creation-in all-than small are. ' This-world-in any-thing-of pride
 kai-manushya-kaṇi karaṇo ni chain. Ēk-hai ēk ṭhuḷo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
 ēk nāno chh. Paramēśwara-ki sṛishti-mē ham sab kīṛanā-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhū.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurā* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

(STANDARD DIALECT.)

SPECIMEN II.

(From the *Dasakumāra Charita of Pandit Jwala*
Datt Joshi, 1892.)

एक दिन बामदेव ऋषि राजा-थैं आयो, और वी-ले कयो कि जसो च्योलो तु चाँहिये तसो च्योलो तेरो है गछ, अब ये-कणि छत्रिन-को जे काम छ ते करणो चैछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनीं । राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

थुड़ा दिनन जाँले यों येथ उथ फिरा, पछा बिन्ध्याचल-का जंगल-में पुजा । वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि । राजबाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थैं पुछो कि तु को है, काँ-बटि आछै, भील जसो देखीँछै, पर त्यारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-थैं भलो आदिमि समजि-बेर वी-थैं यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का बामण छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीं और डाँकुन-को काम करनी । म्योरो बाब लै इननै जसो छियो । जब बटि में ज्वान भयूँ मै-ले लै लूटपीठ बहौत करिछ और आदिमि बड़ा दिक करौं । एसिकै एक दिन म्यारा दगड़ियन-ले एक बामण पकड़ो, और वी-कणि मारण पैठा । मै-ले उनन-थैं कयो कि बामण-कणि नि मारौ । उनन मै देखि बड़ि रीस आइ, और मै-कणि मारि-दियो । जब मै मछूँ तब जम-का दूत मै-कणि जम-राज-थैं लि-गया । जमराज-ले कयो कि आजि ये-का मरण-को बखत नि आयो, और यो एक बामण-कणि बचूण-में मारी-गछ । ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखै-बेर फिरि लौटे दिया । आपणा पुराणा आँड-मेंयो रौलो । फिरि जब मै-कणि आपणि सुध अइ त मै-ले आपूँ-कणि जंगल-में पड़ियोपायो, और म्यारा आँड-में बहौत घौ है-रौछिया । वाँ म्यारा मित्र आया और मै-कणि घर लि-जे वाँ म्यारा घौ पुरी-गया और मै-भलो है-गयूँ । ये पछिन मै-कणि उ बामण मिल

जो मैं-ले डाँकुन-है बचा-छियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुनैन, और महादेव-ज्यु-कि पुजा करणि सिकै। जब मैं-कणि पुजा-हुजा ऐ-गइ तब उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग रहूँकु, और धर्म-कर्म-में लागि रहूँकु और महादेव-ज्यु-कि तपस्या करूँकु। अब मैं-ले सब हाल आपणा तुमन-थैं कै हालीं। एक बात तुमन-थैं कूणि छ, म्यारा दगाड़ा अलग हिटौ ॥

सो द्वी जणि औरन-है अलग है-जै मातंग-ले कुँवर-थैं कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देख और यो कौछ कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनूँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंबर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जालै। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योलो अँनेर-छ। उ लै त्वारा दगाड़ा जालो। ये वीले मैं तुमरो जँणो चे रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-म्हातन कै, वी-ले उनन-थैं की नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजबाहन-कणि हरा-पूयो देखि-बेर बहौत दिक्क भया। उनन-ले सब जागा जंगल-में वी-कणि दुनो, पर कै वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि दुनयो चैँछ और लौटि-बेर एक जागा एकबटो हुणो चैँछ। यो कै-बेर उँ येथ उय देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंबर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पड़ो, और उस्वे करो। बहौत दूर जाँलै अन्यारा-अन्यारै द्वी जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर लै देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैं कयो

कि कै-कणि तु येति जँण जन दिये । आपूँ वी-ले मस्तकौ लाकड़ा एकबट्टा करा, और आगो बालो और मंत्र पढ़ा, और आगा-में पड़ि-गयो । थूड़ा ठील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हुस्र पुस्र बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आछियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि जँणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर छिया, और गहणो पातो लै वी-थैं बहौत भलो छियो ॥

मातंग-थैं ऐ-बेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-थैं पुछो तु को छे और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु जँण पैठा और वी-ले कयो कि मैं असुरन-का राजै-कि चेलि कालिंदि छूँ । मेरो बाब पाताल-को राजा बिशु-ले मारि-देछ । वी-को कौ च्योली म्हाति । मैं वी-कि वारस छूँ, और बड़ा दुख-में छूँ । थूड़ा दिन भया मैं एक सिद्ध-थैं सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-बेर टीठ लागि और वी-ले मैं-थैं एसो कयो कि धैर्य कर, थूड़ा दिनन पछा एक दिव्य-आँछ-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम वी जणि मिलि-बेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-बेर मैं तुमरो जँणो चै-रैछूँ । सो आपणा बजीरन-कि सलाह-ले अब तुमन-थैं आयूँ । तुम मैं दगड़ि ब्या लै करौ राज्य लै लिया । मातंग महादेव-ज्यु-का बचन एतुक जल्दि पुरा हुणा देखि-बेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थूड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजबाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-बेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ रूँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौँछियो । मातंग वी-कणि दूर जालै पुजै-गयो । थूड़ा दूर कुँवर-कणि अन्यारा-में हिटणो पड़ो । पछा बिंबर-का मुख-थैं पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का कौ वाँ नि मिला । कौ घड़ि येथ उथ

फिरनै-रयो, पछा बिशाला शहर-का भैर एक बगिचो छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैणि-कणि ली-बेर और बहोत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलणार-छ ॥

एतुकै-में वी-ले कुँवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगे-बेर कयो कि मेरो मालिक राजबाहन उई छ कै उ वी-थै दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा बाड़ा भाग्य छिया जो तुमरा दर्शन है-गई । राजबाहन-ले वी-का गालन कड़-कड़कै अँगवाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगड़ि मिलि-बेर बड़ि खुशि भैछ ॥

फिरि उँ ह्री जणि बोट मुणि स्थोल-में बैठि-गया, और कुँवर-ले वीथै- पुछो कि तु आज जाँलै के करनार-छिये, याँ काँ-बटि आछै, यो स्यैणि को छ, और यों आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

(From the *Dasakumāra Charita of Paṇḍit
Jwala Datt Joshi, 1899.*)

1. Ek din Bāmdēb ṛishi rājā-thaĩ àyo, aur wi-le
 One day Vāmadēva the-saint the-king-to came, and him-by
 kayo ki, 'jaso chyōlo tu chā-chhiyē, taso
it-was-said that, 'what-kind-of son thou desiring-werest, that-kind-of
 chyōlo tero hai-ga-chh. Ab yē-kaṇi chhyatrīna-ko je kām chh
 son thine become-has. Now him (acc.) kshattrīyas-of what business is
 to karaṇo chaĩ-chh, aur laṛai kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
 jitaṇā chainf.' Rājā-le muni-ki bāt māni-li,
to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,
 din-bār kari-bēr nau kumāran-dagaṛi wi-kaṇi àpaṇā-dōś-hai
day-date made-having the-nine princes-with him-for his-own-country-from
 bhair bhejo.
outside it-was-sent.

2. Thwārā-dinan-jālai yō yeth-uth phirā, pachhā
 A-few-days-during they hither-thither wandered, afterwards
 Bindhyāchalā-kā jāgaḷ-mē puja. Wā unan ēk ādimi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
 miḷo, jo Bhīlan jaso dekhī-chhiyo, par wi-kā gālan
was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck
 janyo chhi. Rājāhan-kaṇi wi dekhi-bēr āsaj
a-brahmanical-thread was. Rājāvāhana-to him seen-having astonishment
 bhayo, aur wi-le wi-thaĩ puchho ki, 'tu ko chhai, kā-baṭi
became, and him-by him-to it-was-asked that, 'thou who art, where-from
 ā-chhai? Bhīl jaso dekhī-chhai, par tyārā-gālan
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
 janyo kā-lai chh? Wī-ādimi-le rājā-kā chyālā-thaĩ
a-brahmanical-thread what-for is? That-man-by the-king-of son (acc.)
 bhalo ādimi samaji-bēr wi-thaĩ yo kayo ki, 'yē-jāgaḷ-mē
good man understood-having him-to this was-said that, 'this-forest-in

bahaut ādimi yāsà chhan jo nānā-kà bàman chhan, janana-le
many men of-this-kind are who name-of Brāhmans are, whom-by
 bēd, śāstr, aur dharm, karm, sab chhāri-hālī,
Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karani. Myōro bāb lai inan-āi jaso
and robbers-of business do. My father also these-very like
 chhiyo. Jab-baṭi maī jwān bhayū, maī-le lai lūt-pit bahaut
was. When-from I youth became, me-by also robbery much
 kari-chh, aur ādimi bārā dik karī. Esik-āi ēk din
done-was, and men much troubled were-made. Thus one day
 myārā-dagarīyana-lo ēk bàman pakaro, aur wi-kaṇi mārān
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
 paithā. Maī-le unan-thaī kayo ki, “bàman-kaṇi ni
they-began. Me-by them-to it-was-said that, “the-Brāhman (acc.) not
 mārāu.” Unan maī dekhi baṛi rīs ai aur maī-kaṇi
kill.” (To-)them me seeing great anger came and me-for
 mārī-diyo. Jab maī maryū, tab Jamā-kà dūt
it-was-killed-completely. When I died, then Yama-of messengers
 maī-kaṇi Jam-rāj-thaī li-gayā. Jam-rāja-le kayo ki, “ājī
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, “to-day
 yē-kà marāna-ko bakhat ni āyo, aur yo ēk-bàman-kaṇi bachūn-mē
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
 mārī-ga-chh. Yē-vile yē-kaṇi chhāri-diyā, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kà pāpinai-ki durdāsā dekhai-bēr phiri lautai-diyā.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Āpānā-purānā-ān-mē yo raulo.” Phiri jab maī-kaṇi āpaṇi
His-own-old-body-in he will-remain.” Again when me-to my-own
 sudh ai ta maī-le āpū-kaṇi jaṅgal-mē pariyo pāyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myārā-ān-mē bahaut ghau hai-rau-chhiyā. Wā myārā mitr
and my-body-in many wounds become-remained-were. There my friends
 āyā aur maī-kaṇi ghar li-jai, wā myārā ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 purī-gayā aur maī bhalo hai-gayū. Yē-pachhin maī-kaṇi
were-healed-completely and I well became. This-after me-to
 u bàman miḷo, jo maī-le dākun-hai bachā-chhiyo. Wi-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
 maī-kaṇi dharma-ki pustak ‘supain, aur Mahādēb-jyu-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karāṇi sikai. Jab mañ-kaṇi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo. Wi-din-baṭi mañ àpāṇā-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rū-chhu, aur dharm-karm-mẽ lagi-rũ-chhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
 jyu-ki tapasyā karũ-chhu. Ab mañ-le sab hāl àpāṇā tuman-thaĩ
jī-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālĩ. Ēk bāt tuman-thaĩ kūṇi chh, myārā
were-told-completely. One thing you-to to-be-said is, of-me
 dagārā alag hitau.
with apart move.'

3. So dvi jaṇi auran-hai alag hai-jai, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
 kūwar-thaĩ kayo ki, 'beṛiyā rāt swain-mẽ Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-jī-by
 mañ-kaṇi darśan dē-chh, aur yo kau-chh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
 dekhi-bēr bārā khuṣi bhayā. Ab twē-kaṇi phal dinũ.
seen-having much pleased became. Now thee-to the-fruit I-give.

Uttar-diśā-huṇi daṇḍak-jaṅgaḷā-kā bich-mẽ, jo gār jã-chhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
 wī-kā kinārā bhyōl ohh. Wī-mẽ phatik chamakaṇai-rĩ,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mẽ Pārbaṭi-kā pau ohhan. Tu wã jà.
and middle-in Pārvaṭi-of foot(-marks) are. Thou there go.

Bhyolā-kā ēk-tarph ēk bīmbar ohh. Wī-mẽ tu jàyē, wã
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kaṇi ēk lekhiyo tāmā patr milalo. Je wī-mẽ lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
 chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātāla-of king wilt-become.

Yē-kaṇi tu swain-āĩ jan samajiyē. Bhōl rāja-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 chyōlo ũnēr ohh. U lai tyārā dagārā jàlo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 mañ tumaro ũṇo chai-rau-chhyũ, aur ab tum wī jàgā
I your coming looking-remained-was, and now you that place
 dekhaṇ-huṇi hiṭi-di hālau.
seeing-for moving come.'

4. Mātāṅga-ki bāt suni-bēr kūwara-le wī-kà dagarà jāna-ko
Mātāṅga-of word heard-having the-Prince-by him-of with going-of
 karār karo. Par yo bāt sochi-bēr ki, 'myārā
agreement was-made. But this thing considered-having that, 'my
 dagariyā yē-bāt-mē rāji hunēr nhātan' kai, wī-le
companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
 unan-thaī ke ni kayo, aur adharāt kārā, jab unan
them-to anything not was-said, and half-night (at-)time, when (to-)them
 nīn ai-chhi, u khusū-khusū bhāji-bēr Mātāṅg-thaī gayo. Mātāṅg
sleep come-was, he secretly absconded-having Mātāṅga-to went. Mātāṅga
 aur u wī-bhyōl-mē puṛā jo Mahādēb-jyū-le Mātāṅg-kaṇi batai-
and he that-mountain-in arrived which Mahādēva-jī-by Mātāṅga-to shown-
 rākha-chhiyo. Yē bich nau kumār Rājvāhan-kaṇi harāiyo
placed-was. This amid to-the-nine princes Rājvāhana (acc.) been-lost
 dokhi-bēr bahaut dik bhāyā. Unana-le sab jāgā jāṅgal-mē wī-kaṇi
seen-having much troubled became. Them-by all places forest-in him-for
 dhuno, par kaī wī-ko patto ni lāgo. Tab unana-le jo
it-was-searched, but any him-of trace not was-discovered. Then them-by this
 kayo ki, 'haman dēs-dēśan-mē wī-kaṇi dhunāo chāī-chh,
was-said that, '(to-)us country-countries-in him-for to-search necessary-is,
 aur lauṭi-bēr ēk-jāgā ēk-baṭṭo huṇo chāī-ohh.' Yo
and returned-having (in-)one-place together to-become necessary-is.' This
 kai-bēr ū yeth-uth dēśan-huṇi nhai-gāyā.
said-having they hither-thither countries-to went-away.

5. Mātāṅg nidar hai-bēr himbar bhitar gayo. Wī-le [wā tāmā
Mātāṅga fearless been-having the-cave within went. Him-by there the-copper
 patr pāyo, aur wī-mē jo lekhiyo chhiyo te paṛo, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
 karo. Bahaut dūr jālai anyārā-anyār-āi dwī jaṇi
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
 gāyā. Pāchhā unan uṇyālo mīlo, aur ū Pātāl-mē puṇi-gāyā.
went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.
 Maṇi aur dūr jai-bēr unan-kaṇi ēk tāl mīlo, aur ēk śahar
A-little more distance gone-having, them-to a lake was-met, and a city
 lai dekhīn paītho. Wā ū jāgi-gāyā. Mātāṅga-le kūwar-thaī
also to-be-seen began. There they stopped-completely. Mātāṅga-by the-Prince-to
 kayo ki, 'kai-kaṇi tu yeti ūṇ jan diyē.' Apū
it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
 wī-le mastak-āi lākārā ēk-bāṭṭā kārā, aur āgo bālo, aur mantr
him-by much-veryly sticks together were-made, and fire was-lit, and charms

pārā, aur āgā-mē pari-gayo. Thwārā-dhīl-mē āgā-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
 bhair nikaḷo, aur jwān, bhalo dekhāṇo chāṇo, aur hrist-puṣṭ
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
 baṇi-gayo. Kūwar-kaṇi yē dekhi baṇo āsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
 Mātāṅ āgā-hai bhair ā-chhiyo, taswe śahar-baṭi unana-le ādimina-ki
Mātāṅa the-fire-from out come-was, so the-city-from them-by men-of
 baṛi bhīr āpū ujyāṇi ūṇi dekhi. Unārā aghin-baṭi ēk baṛi
a-great crowd themselves towards coming was-seen. Of-them before-from a very
 sundar dekhaṇi chāṇi jwān syāṇi chhi. Wī-kā lukārā bārā
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 sundar chhiyā, aur gahaṇo pāto lai wī-thaī bahaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātāṅ-thaī ai-bēr wī-le ēk ratn bhēt-mē dhari-diyo.

Mātāṅa-to come-having her-by a jewel meeting-presentation-in was-placed-down.

Jab Mātāṅa-le wī-thaī puchho, 'tu ko chhē? aur kā-baṭi
When Mātāṅa-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kā ākhan-baṭi āsu ūṇ paṭhā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maī Asuranā-kā rājai-ki cheli Kālindi ohhū. Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindī am. My father
 Pātāla-ko rājā Biśnu-le mārī-dē-ohh. Wī-ko kwē chyōlo nhāti. Maī
Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I
 wī-ki wāas ohhrū, aur bārā-dukh-mē ohhū. Thwārā din bhāyā
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)
 maī ēk-siddh-thaī salāh liṇā-huṇi gai-chhyū. Wī-kaṇi maī dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 ṭiṭh lagi, aur wī-le maī-thaī eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwārā-dinan-pachhā ēk dibya-ān-wāḷo ādimi dharati-baṭi Pātāl-mē
a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in
 ālo, aur u twē-dagaṛi byā karalo, aur tum dvī jaṇi miḷi-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 baṛi-khuśi-le Pātāl-mē rājya karalā." Yē-bāta-ko niśchay
much-happiness-with Pātāla-in ruling will-do." This-word-of certainty
 kari-bēr maī tumaro ūṇo chai-rai-chhyū. Sō āpānā-wajīrna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
 salāha-le ab tuman-thaī āyū. Tum maī-dagaṛi byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātāṅ Mahādēb-jyū-kā bachan etuk jaldi purā
ruling also do.' Mātāṅga Mahādēva-jī-of the-words so quickly fulfilled
 huṇā dekhi-bēr baṛo khuśi bhayo, aur Kālindi-ki bāt wī-le
becoming seen-having very happy became, and Kālindī-of words him-by
 māni-li, aur Kūwara-ki salāha-le thwārā-dinan-paohhā Mātāṅ aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātāṅga and
 Kālindi-ki byā dhūm-dhāma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājāhāna-ko Pātāl-mē baṛo ādar-satkār bhayo. Pāchhā
Rājāhāna-of Pātāla-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl ohhōri-bēr dharti-huṇi lauṭana-ki ai.
him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.
 Jai-bakhat u maḷi-huṇi āyo, wī-bakhat Mātāṅa-le wī-kaṇi ēk maṇi
At-what-time he above-to came, at-that-time Mātāṅga-by him-to a jewel
 di. Wī-mē yo karāmāt chhi ki jai-kā hāt-mē u rū-chhi,
was-given. It-in this power was that whom-of hand-on it remaining-was,
 wī-kaṇi bhūk, pyās, thakāi, aur ke dukh ni huṇ paū-chhiyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātāṅ wī-kaṇi dūr-jālai pujai-gayo. Thwārā dūr
Mātāṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
 Kūwar-kaṇi anyārā-mē hiṭāṇo paṛo. Pāchhā bimbarā-kā mukh-thāi
the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to
 pujo, phiri dharti-mē ai-gayo. Wī-kaṇi dagariyā wī-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kwē wā ni milā. Kwē gharī yeth-uth phiranai
any there not were-found. (For-)some space-of-time hither-thither a-wandering
 rayo, pāchhā bisālā-saharā-kā bhair ēk bagioho chhiyo, wā
he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastāṇ-huṇi baithi-gayo. Tab ēk-tarph wī-le yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ēk jwān ādimi ēk-syañi-kaṇi lī-bēr, aur bahaut-
was-seen that a youthful man a-woman (acc.) taken-having, and many-
 naukar-chākaran-kaṇi dagārā lī-bēr bagichā-mē jhulā kholāṇārā-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
 chh.
 is.

8. Etuk-āi-mē wī-le Kūwar dekhi-hālo. So u jhulā-hai taḷi
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kudo, aur wī-le dhāt lagai-bēr kayo ki, 'moro mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhan u-i ohh' kai, u wi-thaĩ dauri-bēr gayo, aur wi-kā
Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of
 khaṭan paro. Aur wi-le kayo ki, 'myārā bārā bhāgya
(at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaĩ.' Rājāhana-le wi-kā
were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
 gālan karakara-kai āgwāl hāli, aur kayo ki,
(on-)neck affectionately embracing was-accomplished, and it-was-said that,
 'Sōmdatt, maĩ-kaṇi twē-dagari mīli-bēr bari khuṣi bhai-chh.'
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ũ dvī jaṇi bōṭ-muṇi syōl-mē baiṭhi-gāyā, aur Kūwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wi-thaĩ pucho ki, 'tu āj jālai ke karānāra-chhiyē, yā
him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
 kā-baṭi ā-chhai, yo syaṇi ko chh, aur yō ādimi tyārā
where-from come-art-thou, this woman who is, and these men thy
 dagārā kā-baṭi āĩ ?' Tab Sōmdatta-le āpaṇi kathā kai.
companions where-from have-come ?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹ This was the name of the king's son. The name of the man whom they met was Mātāṅga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. 'Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body.' When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātāṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.¹ Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātāṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātāṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rāja-vāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātāṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātāṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātāṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātāṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Vishṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātāṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātāṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *paṭṭīs* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *ḍyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindī. Khasparjiyā goes a step further and omits them altogether. Thus the Hindī *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindī *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekh*), see; *iyath* (standard *jettho*), elder; *ḍyar* (7) (standard *ḍero*), a lodging; and *ghwar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *à* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *à* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *à*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛà*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *à* of the standard plural, also occur in Khasparjiyā. Thus standard *chàṛà*, a bird, has its plural *chàṛà*. Similarly Khasparjiyā has *chaṛ*, a bird,

plural *chār* ; standard *chelo*, a son, plural *chyālā* ; Khasparjiyā *chyal*, plur. *chyāl* (5) ; standard *bojo*, a load, plural *bwàjà*. Khasparjiyā *bwaj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyà*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl* ; both *bākār* (2) and *bākārā* (4), goats ; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl* ; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālā lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ò*, in this form, change the *o* to *è*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwa-kaṇi* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāśai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger ; *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyālai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (5) ; *gharbarāṭai-l* (9) ; *rīśai-l* (15) ; *lōbbhai-l* (15) ; and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *aũ* or *ō*, of which the nasal is frequently omitted, thus, *au* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēṭaũ-l*, with the husks ; *bauliyō-mē-hai*, from among the servants. Rarely the oblique plural ends in *ā*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuṭā-mī*, on his feet (in the Parable), and *chhālā-kaṇi* (15), but *chhālō-kaṇi* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.

Dative-Accusative, *kaṇi*, *thaĩ*, *huṇi*, *k-lijiy*.

Ablative, *baṭi*, *hai-bēr*.

Genitive, *k*.

Locative, *mē*, *mī*, *mau*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kà*, or (fem.) *ki*. If the oblique form ends in a consonant or *à* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *à*. Thus, *chelo*, a son ; obl. sing. *chyàlà* ; gen. sing. *chyàla-ko*, *chyàlà-kà*, *chyàla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kà* both become *k*, but when this *k* represents *kà*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son ; gen. sing. *chyāl-k* (= *chyàla-ko*), *chyālā-k* (= *chyàlà-kà*), and *chyalai-ki* or *chyālē-ki* (= *chyàla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *aũ* or *ō* becomes *ā* when the *k* represents *kà* or *ki* of the standard. Thus, *chyālaũ-k* or *chyālō-k* (= *chyālana-ko*) ; *chyālā-k* (= *chyàlanà-kà* and *chyālā-ki* (= *chyālana-ki*)).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wī parausi-l nāi-k tāw-mī lis lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāśai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

tyārā babai-l paun-kyōl kari-chh, thy father hath given a feast.

mī bhukhai-l maran lāgi-rayū, I am dying of hunger.

jyaurai-l bādau, bind him with a rope (sentence 236).

ū unō bukēṭaũ-l aur dāṇ-biyō-l āpaṇ pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote :—

unō chhālō-kani li-gōy, he took away those skins (5).

mī-l wī-k chyāl-kani (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

mī-kani dī-dē, give to me (my share).

mī uṭhi-bēr āpaṇ bab-thaĩ jūl, I will arise and will go to my father.

kāśai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

ghar-huṇi unai-ray, he returned to his house (10).

bharanā-k (nom. *bharan*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote :—

mī yatuk barsō-baṭi tyari ṭahal karan lāgi-rayū, I am serving thee from so many years.

wī-kani gaũ-haibēr nikāun-k upāy karā-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have :—

khān-haibēr sakar rwaṭ (nom. sing. *rwaṭ*) *milnī*, more than eating (*i.e.* more than enough to eat) loaves are got.

wī-k bhai āpaṇi baiṇi-haĩ bāki lamb chh, his brother is taller than his sister (sentence 231).

sabō-haibēr bhalā lukur, clothes better than all, *i.e.* the best clothes.

For the **Genitive** we may quote :—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pisuwa-k bwaj, a load of flour (19).

myār kakā-k chyal-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular—

wī dēsā-k (nom. *dēs*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhiṭai*, after midnight (7).

wī udyārā-k (nom. *udyār*) *mwaāl-tir* (nom. *mwal*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *dwī chyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wī bātā-k myān jāṇāṇā-k lijiy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-ki (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakai-ki (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Iswarē-ki (nom. *Iswar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bākārā-ki (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

ḍhēpuwā-ki (nom. sing. *ḍhēpuw*) *lōbhāi-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wī dēs-mī akāl par, a famine fell in that land.

wī-k tāw-par lisā-k (nom. *lis*) *wīl*, owing to the tar upon its bottom (12).

hāth-mī munari, *khutā-mī jwat*, a ring on the hand, shoes on the feet.

ghwār-mau, on a horse (sentence 230).

‘From among’ is *mī-hāi* or *mē-hāi*, as in:—

āpaṇ parausi-mī-hāi yakai-ki nāi māni, he asked for a wooden measure from one of his friends (11).

unō-mē-hāi kāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*.

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wī dēsā-k (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhal mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhali-syaiṇi, a good woman (sentence 128).

bhali syaiṇiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns.—The **first two personal** pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>twē-l, twī-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>twē, twī</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyor*, *tyār* and *tyari*; *hamar*, *hamār*, *hamari* or *hamri*; and *tumar*, *tumār*, *tumari* or *tumri*.

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maran lāgi-rayũ, I am dying of hunger.

mī-l Iswarē-ki marji-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bab wī nān ghar-mī rūchh, my father lives in that small house (sentence 233).

myār babū-k bauliyō-mē-haĩ, from among my father's servants.

hamō̃-kañi khāñ aur khuśi karñi chaĩ-chh, to us to eat and rejoicing is proper.

twī-l kabhai mī-kañi ēk pāth laik nī-diy, thou never gavest me even a kid.

twē-l paun-kyōl kari-chh, thou hast made a feast.

tyar bhai ā-chh, aur tyār babai-l paun-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barsō̃-baṭi tyari tahal karan lāgi-rayũ, I have been doing thy service from so many years.

tumō-l ū kai-thaĩ mōl lē-chh, from whom did you buy that? (sentence 240).

tumar kē nau chh, what is your name? (sentence 220)

tumār babū-k ghar-mē katuk chyāl (nom. sing. *chyāl*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yai</i>	<i>wī</i>
Gen.	<i>yai-k</i>	<i>wī-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yanar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought ? (11).

yō rupai wī-kañi di-diyau, give this rupee to him (sentence 234).

unō-kañi yai-kañi pairāw, put them on him.

yai-k hāth-mī munari pairāw, put a ring on this person's hand.

yai-l wī paṛausi-kañi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē matlab chh, what is the meaning of these ?

ū uṭhi-bēr āpaṇ bab-thaĩ gōy, he having arisen went to his father.

wī-k babai-l wī-kañi dyakh, his father saw him.

wī dēs-mī ṭhūl akāl paṛ, in that country a severe famine fell.

myār kakā-k chyāl-k byā wī-ki baiṇi dagari bhau-chh, the marriage of my uncle's son has taken place with his sister (sentence 225).

sab rupaĩ jō ũ āpaṇ dagārā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muni-baṭi, from under those skins (8).

unō-l wī-udgārā-k mwāl-tir dyar kar, they took shelter in the mouth of that cave (7).

unō bukēṭaũ-l āpaṇ pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks.

unar kharbarāt suni-bēr, having heard their foot-tread (8).

unri chhālā-kañi bēchan-huṇi li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpũ*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpaṇ*, we should expect the masculine oblique singular and the masculine plural to be *āpāṇ*, but only *āpaṇ* occurs in the specimens. The feminine is *āpaṇi*. Examples are :—

āpũ paṇi khāṇ-huṇi gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī paṛā-chh, he himself falls into it (1).

āpaṇ sab māl phuki diy, (he) squandered all his property.

jab ũ āpaṇ phām-mī āy, when he came to his senses.

wī-l wī-kañi āpaṇ hāṇan-mī sunar charuṇ-huṇi lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpaṇi baiṇi-haĩ lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jai</i>	<i>tai</i>
	Gen. <i>jai-k</i>	<i>tai-k</i>
Plur.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
	Gen. <i>janar</i>	<i>tanar</i>

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō upar khār̃ khan-chh, he who digs a pit for others (1).

ū bwañ, jai-kañi harak mais chhār̃i gō-chhiy, the load which the other man had left behind (20).

ēk bhautē dhānāw mais, jai-ki ēk khupar̃i chhiy, a very simple man who owned a single hut (2).

sab rupāñ jō ũ āpañ dagār̃ā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muñi-baṭi, janō-kañi ũ lyai rañ-chhiy, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal ũchh, whose boy comes? (sentence 239).

tumō-l ũ kai-thaṭ mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē matlab chh, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wī-kañi kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dwi chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present**.

Sing.	Plur.
<i>chhū</i>	<i>chhū</i>
<i>chhai</i> (fem. <i>chhē</i>)	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātū*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	...	<i>chhiy</i>	...
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyē</i>	<i>chhin</i>

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūn-huṇi*, for grazing; *nikāun-k upāy*, a device of (*i.e.* for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhītēr jā-huṇi wi-k manai-l ni kar*, his mind did not make for going inside, *i.e.* he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuṣi karṇi* (or *karāni*) *chaĩ-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *u*, as in *lyāu*, bring ye; *pairāu*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārũ* is 'I may strike.'

The **Future** is conjugated as follows :—

Sing.	Plur.
1. <i>mārũl</i>	<i>mārāl.</i>
2. <i>mārlai</i>	<i>mārlā.</i>
3. <i>māraulō</i>	<i>mārlā.</i>

In the Parable, we have *jũl*, I will go, and *kũl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows :—

Sing.	Plur.
1. <i>mārāchh, mārchh</i>	<i>mārñũ.</i>
2. <i>mārāchhai, mārchhai</i>	<i>mārāchhā, mārchhā.</i>
3. <i>mārāchh, mārchh</i>	<i>mārñi.</i>

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are : *rũchhai*, thou remainest (with me); *hũchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parāchh*, he falls (1); *rũchh*, he remains (sentence 233); *mīlni*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayũ*, added to the present participle, as in *maran lāgi-rayũ*, I am dying; *karan lāgi-rayũ*, I am doing (thy service); *charaun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwē wī-kaṇi kē ni di-chhiy, no one was giving him anything.

kai gaũ-mi ẽk bhautē dhānāw mais raũ-chhiy, in a certain village, a very simple man was living (2).

janō-kaṇi sunar khā-chhiy, which the swine were eating.

upāy karā-chhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiṭan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiṭyũ, hiṭ</i>	...	<i>hiṭ</i>	...
<i>hiṭē</i>	<i>hiṭi</i>	<i>hiṭ</i>	...
<i>hiṭ</i>	<i>hiṭi</i>	<i>hiṭ, hiṭā</i>	<i>hiṭin, hiṭi.</i>

Examples are:—

rayũ, I remained, in *lāgi-rayũ*, to form the present definite as explained above.

mī āj bhaut dūr jāṇik gayũ, I went a long way to-day (sentence 224).

par, (a famine fell); *paith*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wī-kaṇi rīs ai-gyē*, anger came to him; *rāt pari gēy*, night fell (6).

For the plural we have (masc.) *ānand karan paith*, they began to make merry; *bhāji gāy*, they ran away (9); and (fem.) *maṇi rupai jēri-gāy*, a few rupees stuck (12); *maṇi dhēpuw mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāṇ*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayũ</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayi</i>	<i>gāy</i>	...
3. <i>gōy, gō</i>	<i>gyē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyin, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāsai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wī-kañi dyakh*, the father saw him ; *manai-l ni kar*, his mind did not make ; *mī-l ni taw*, I did not transgress.

fem.—*wī-l jājāt bāt-diy*, he divided the property ; *babai-l wī-kañi awāl ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj suni*, he heard the sound (of music).

Plur. masc.—*parausi-l āpañ sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhāñw maisai-l chhāl gārī*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect.

Examples are :—

Intransitive Perfect.—*gyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *yō kyē lyā-chh*, what has he brought ? (11) ; *tum kasik lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wī-kañi bhal aur chañ pā-chh*, he has got him safe and sound ; (fem.) *twē-l paun-kyōl kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kañi lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ũ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ũ rupaĩ jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jē-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kawāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJĪYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

कौ मैसाक हौ च्याल छिय । और उनोंमेंहैं काँसैल आपण बबयें कय ओ बब आपण जाजातमेंहैं जो बाँट म्यर हुँछ ऊ मीकणि दी-दे । और वील उनोंकणि आपणि जाजात बाँट दिय । और तै पछिटै काँस च्यल सब चीज एक-बटैबेर परदेश न्है-गोय । वाँ लुचपन्यौल करिबेर आपण सब माल फुकि-दिय । और जब वील सबै फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड हुण पैठ । और ऊ वी देशाक कौ भालमैसाक याँ जैबेर रुण पैठ और वील वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ऊ उनों बुकेटौल और दाण-बियोँल उनोंकणि सुडर खाँछिय खुशि हैबेर आपण पेट भरण चाँछिय । और कौ वीकणि के निदिछिय । जब ऊ आपण फाममी आय वील कय म्यार बबाक बोलियोँमेंहैं कतुकौकणि खाणहैबेर सकर राट मिलनी और मी भुखेल मरन-लागि रयूँ । मी उठिबेर आपण बबयें जूँल और वीथें कूँल कि बबा मील दूखरे-कि मरजिक बिरुध त्यार सामणि पाप करूँ । और फिर मी त्यर च्यल कवाडूनेर लैक न्हातूँ । मीकणि आपण बोलियोँमेंहैं एका बराबर बणै-दे । और ऊ उठिबेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकणि दख । तब वीकणि दे आइ और दौड़बेर जैबेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यलैल वीथें कय बबा मील दूखरेकि मरजिक बिरुध त्यार सामणि पाप करूँ और फिर मी त्यर च्यल कवाडूनेर लैक न्हातूँ । पर बबैल आपण बोलियोँमेंहैं कय सबोंहैबेर भला लुकुड़ निकाळिबेर ल्याव और उनोंकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोंकणि खाण और खुशि करणि चैँछ । किलैक कि म्यर थो च्यल मरि गोछिय फिर ज्यून है गोछ । ऊ हरे गोछिय फिर मिल गोछ । तब ऊँ आनन्द करण पैठ ॥

तबार लैक वीक ज्यठ च्यल हाडमी छिय । जब ऊ आय घराक नजौक पुजत वील गाण बजून नाच-कूदेकि आवाज सुणि । और वील बोलियोँमेंहैं

यकैकणि बुलै वीथैँ पुछ कि यनर के मतलब छ । वील वीथैँ कय कि
 त्थर भै पाछ । और त्थार बबैल पौण-क्योळ करिछ किलैक कि वील वीकणि
 भल और चड पाछ । और वीकणि रौस ऐ-ग्ये । भीतेर जाँहुणि वीक
 मनेल निकर । तब वीक बब म्यैर चाय और वीकणि बोत्थूण पैठ । और वील
 आपण बबथैँ जबाब दीबैर कय कि दख मी यतुक बरसौबटि त्थरि टहल
 करन लागि-रयूँ और मील कभै त्थर कौय निटाव । त्थील कभै मीकणि
 एक पाठ लैक निदिय कि मी आपण दगुड़ियों दगाड़ आनन्द करन् । पर
 त्थर यो च्यल जो रानियों दगाड़ त्थर माल-टाल नेइ गोछ ज जस्यै पाछ
 तस्यै त्वेल वीक लिजिय पौण-क्योळ करिछ । और बबैल वीथैँ कय कि च्यला
 तू बराबर म्यरै दगाड़ रुँछै और जे-के म्यर छ ज सबै त्थरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्थर भै जो
 मरि गोछिय फिर ज्यन है गोछ और हरै गोछिय फिर पै हैछ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJİYĀ DIALECT.

DISTRICT ALMOBA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chyāl chhiy. Aur unḍ-mē-haĩ kāsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bab-thaĩ kay, 'ō bab, āpaṇ-jājāt-mē-haĩ jō
his-own-father-to it-was-said, 'O father, your-own-property-in-from what
 bāṭ myar hū-chh, ū mī-kaṇi dī-dē.' Aur wī-l unḍ-kaṇi
share mine becomes, that me-to give-away.' And him-by them-to
 āṇi jājāt bāṭ-diy. Aur tai-pachhiṭaĩ kās chyal
his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-bāṭai-bēr pardēs nhai-gōy. Wā
all things (in-)one-collected-having a-far-country went-away. There
 luchpanyaul kari-bēr āpaṇ sab māl phuki-diy. Aur jab
debauchery done-having his-own all goods were-wasted-away. And when
 wī-l sabai phuki-hāl, tab wī-dēs-mī ṭhūl
him-by all-even was-completely-wasted, then that-country-in a-great
 akāl paṛ, aur ū taṇ huṇ paith. Aur ū wī-dēsā-k
famine fell, and he distressed to-be began. And he that-country-of
 kai-bhāl-maisā-k yā jai-bēr ruṇ paith, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wī-l wī-kaṇi āpaṇ-hāṇan-mī suṇar charuṇ-huṇi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And
 ū unḍ-bukēṭaũ-l aur dāṇ-biyō-l, janō-kaṇi suṇar khā-chhiy,
he those-husks-with and berries-with, which (acc.) the-swine eating-were,
 khuṣi hai-bēr āpaṇ pēṭ bharāṇ chā-chhiy. Aur kwē
pleased become-having his-own belly to-fill wishing-was. And anyone
 wī-kaṇi kē ni-di-chhiy. Jab ū āpaṇ-phām-mī āy, wī-l
him-to anything not-giving-was. When he his-own-sense-in came, him-by
 kay, 'myār-babā-k bauliyō-mē-haĩ katukō-kaṇi khāṇ-haibēr sakar
it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
 rwāṭ milnī, aur mī bhukhai-l maran lagi-rayū. Mī uṭhi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpaṇ-bab-thaĩ jūl, aur wī-thaĩ kūl ki, “babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, “father, me-by
 Íswarē-ki marji-k birudh tyār sāmṇi pap kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyar chyal kawāinēr laik nhātũ. Mī-kaṇi āpaṇ-bauliyō-mē-haĩ
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
 ōkā barābar baṇai-dē.” ’ Aur ū uṭhi-bēr āpaṇ-bab-thaĩ gōy.
one equal-to make.” ’ And he arisen-having his-own-father-to went.
 Par jab ū bhaut tār chhiy, wī-k babai-l wī-kaṇi
But when he very distant was him-of the-father-by him-as-for
 dyakh. Tab wī-kaṇi dai āi, aur daur-bēr jai-bēr
he-was-seen. Then him-to compassion came, and run-having gone-having
 wī-kaṇi awāl ghāli, aur bhuki-chāṭi liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
 wī-thaĩ kay, ‘babā, mī-l Íswarē-ki marji-k birudh tyār
him-to it-was-said, “father, me-by God-of will-of contrary of-thee
 sāmṇi pāp kar-chh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nhātũ.’ Par babai-l āpaṇ-bauliyō-thaĩ kay, ‘sabō-haibēr
I-am-not.’ But the-father-by his-own-servants-to it-was-said, “all-than
 bhalā lukur nikāli-bēr lyāw, aur unō-kaṇi yai-kaṇi pairāw ;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe ;
 aur yai-k hāth-mī munari, khuṭā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
 hamō-kaṇi khāṇ aur khuṣi karṇi chaĩ-chh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh ; ū harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is ; he lost-gone-was, again
 mil-gō-chh.’ Tab ū ānand karan paith.
got-gone-is.’ Then they rejoicing to-make began.

Tabār-lēk wī-k jyath chyal hān-mī chhiy. Jab ū
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik pujt wī-l gāṇ-bajūṇ-nāch-kūdē-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj suṇi. Aur wī-l bauliyō-mē-haĩ yakai-kaṇi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaĩ puchh ki, ‘yanar kō matlab chh ?’ Wī-l wī-thaĩ
him-to it-was-asked that, “of-these what meaning is ?” Him-by him-to
 kay ki, ‘tyar bhai ā-chh, aur tyār-babai-l paṇ-kyōl
it-was-said that, “thy brother come-is, and thy-father-by a-feast

kari-chh, ki-laik ki wī-l wī-kaṇi bhal aur chaṇ pā-chh.'
made-is, because that him-by him-as-for well and healthy he-found-is.'
 Aur wī-kaṇi rīs ai-gyē, bhītēr jã-huṇi wī-k manai-l ni-kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhyair āy, aur wī-kaṇi bōtyūṇ paīṭh.
Then him-of the-father outside came, and him-to to-entreat began.
 Aur wī-l āpaṇ-bab-thaī jābāb dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatuk-barsō-baṭi tyari ṭahal karan lāgi-rayū, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kauy ni-tāw. Twī-l kabhai mī-kaṇi
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
 ēk pāṭh laik ni-diy ki mī āpaṇ-dagṛiyō dagār ānand
one kid even not-was-given that I my-own-companions with rejoicing
 karan. Par tyar yō chyal jō rāniyō dagār tyar māl-ṭāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 paṇ-kyōl kari-chh.' Aur babai-l wī-thaī kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-chhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai chh. Yō ṭhik chhiy, haṁō-l ānand karaṇ
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur khuśi manaṇ, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mari-gō-chhiy, phir * jyūn hai-gō-chh; aur harai-gō-chhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-hai-chh.'
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASHPARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Gobind Prasad Ghildyal.)

जो चौरों उपर खाड़ खनछ ऊ आफ्नी वीमी पड़ँछ ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
बाकार छिय रौँछिय ।

वीक पड़ौसि जो वीकि रीस करँछिय वीक ठानावपन देखिबेर वीकणि
गौँहें बेर निकाउणक उपाय करँछिय ।

एक दिन जब वीक भेड़ि बाकारा बणसी चरण लागि रौँछिय उनोल
उनोकणि एक भेवन लौटे दिय । यसिकै सबोंकणि मारि देय ।

ऊ बिचार ठानाव मैसैल उनों भेड़ि बाकाराँकि छाल गाड़ि और उनों
छालोंकणि कै सहरमी बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि गेय और ऊ धूरमें एक उड्यारमी रय ।

अधराताका पछिटै के चोर चोरिक माल लिबेर आय और उनोल वी
उड्याराक मूळतिर डार कर ।

वी उड्याराक भौतेर उनर खड़बड़ाट सुणिबेर ऊ मैस भौत डर गोय
और वील उन छालाँक मुणिबटि जनोकणि ऊ ल्यै रौँछिय आपण लुकुणक
उपै कर ।

उड्याराक भौतेर छालाँक घड़बड़ाटेल चोर ठाड़ि ठाड़ि ऐ लाग और
डराक मारौ सब रुपें जो जँ आपण दगाड़ा ल्याछिय वैं छोड़िबेर
भाजि गाय ।

ठानाव मैसैल जँ रुपें धर लिय और घरहुणि उनै रय ।

ऊँ रुपें जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिमौहें
यकैकि नाइ माडि । वी पड़ौसिल वी बाताक म्यान जाणणाक लिजिय कि यो
क्ये ल्याइ नाइक तावमी लिस लगै दिय ।

वी ठानाव मैसैल रुपें भरिबेर नाइ दि-दिय । पर वीक तावपर
लिसाक वील मणि रुपें जेड़ि गाय ।

थैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसथें पुछ कि तुम
यतुक रुपें कैहें और कसिक ल्याइ ।

वील कय कि आपण भेड़ि बाकाराँकि छाल बेचिबेर ।

वी ठानाव मैसाक रीसैल और टेपुवाँक लोभैल वीक पड़ौसिल आपण
सब भेड़ि बाकारा मार दिय और उन्रि छालाँकणि बेचणहुणि लि-गोय । पर
म्हौपते किलेक कि वीकणि उनो छालाँक मणि टेपुव मिली ।

ये बातपर रिसैबेर वील वी ठानाव मैसेकि खुपड़िकणि आग लगै
दिय । वीक भसम करै दिय ।

ठानाव मैसैल छारौण एकबटैबेर एक थैलमौ धर और वीकणि बेचण-
हुणि लि-गोय ।

बाटमौ वील आपण थैल सड़काक ठिकाळि लैक धरि-दिय । आपूँ एक
धारमौ जो नजीक छिय पाणि खाणहुणि गोय ।

वी बगवतै एक हरक मैस लैक आपण पिसुवक बज वाँ धरिबेर पाणि
खाणहुणि गोय ।

फरिक् बेर वील भुलिबेर आपण बज छाड़िबेर छरौणक बज उठैबेर न्है-
गोय ।

ठानाव मैस लैक आय और वील ऊ बज जैकणि हरक मैस छाड़ि गोछिय
उठै-लिय ।

वी बजकणि अणकसै चिनाण देखिबेर वील वीकणि खोय पिसुवक
भरी पाय ।

तब ऊ वी बजकणि आपण घरहुणि लि-आय । वाँ वी पिसुवकणि
भरणाक लिजिय कि कतुक छ कैबेर फिर आपण पड़ौसिक नाइ माडि ।

वीक पड़ौसिल या जाणिबेर कि ठानाव मैसैल आपण खुपड़िक छाराक
 बदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वीक
 छारौण बेचाणै ने और निरास हैबेर घरहुणि फरिक् आय । और जे के
 वील करछिय वीक लिजिय ऊ भौत पसतै ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal.)

1. Jō aurō upar khār khan-chh, ū āphī wī-mī
Who others upon a-pit digs, he himself-even it-in
 paṛā-chh.
falls.

2. Kai-gaũ-mī ēk bhautē dhānāw mais, jai-ki ēk khupaṛ
A-certain-village-in a very simple man, whom-of one hut
 aur maṇi bhēri bākār chhiy, raũ-chhiy.
and a-few sheep goats were, dwelling-was.

3. Wi-k parausi, jō wī-ki rīs karā-chhiy, wī-k
Him-of the-neighbours, who him-of envy making-were, him-of
 dhanāw-pan dēkhi-bēr, wī-kaṇi gaũ-haībēr nikāun-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
 karā-chhiy.
making-were.

4. Ēk din, jab wī-k bhēri bākārā baṇ-mī charaṇ
One day, when him-of sheep goats the-jungle-in grazing
 lāgi-raũ-chhiy, unō-l unō-kaṇi ēk bhēwan lauṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
 Yasikai sabō-kaṇi māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.

5. Ū bichār-dhānāw-maisai-l unō-bhēri-bākārā-ki chhāl gāri,
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
 aur unō-chhālō-kaṇi kai-sahar-mī bēchaṇ-huṇi li-gōy.
and those-skins (acc.) a-certain-city-in selling-for he-took-away.

6. Bāt-mī wī-kaṇi rāt paṛi-gēy, aur ū dhūr-mē
The-way-on him-to night befell, and he the-jungle-in
 ēk-udyār-mī ray.
a-cave-in remained.

7. Adh-rātā-kā pachhiṭai kwē chhōr chōri-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wī-udyārā-k mwāl-tir dyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wi-ud̄yārā-k bhītēr unar khar̄barāt suni-bēr ū mais bhaut
That-cave-of inside their tread heard-having that man much
 dar-gōy, aur wi-l un-chhālā-k munī-baṭi, janō-kaṇi ū lyai-rañ-chhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpaṇ-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Uḍyārā-k bhītēr chhālā-k ghar̄barāṭai-l chōr ṭhāri-ṭhāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāg, aur ḍarā-k māri sab rupaĩ, jō ũ āpaṇ
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
 dagārā lyā-chhiy, waĩ chhōri-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ũ rupaĩ dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 unai-ray.
he-returned.

11. ũ rupaĩ, jō wi-l pā-chhiy, unō-kaṇi bharāṇā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 lijiy āpaṇ-parausi-mī-haĩ yakai-ki nāi māni.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.
 Wi-parausi-l wī-bātā-k myān jāṇāṇā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 ‘yō kyē lyā-chh?’ nāi-k tāw-mī lis lagai-diy.
‘this-(man) what brought-has?’ the-measure-of bottom-on tar was-applied.

12. Wi-dhānāw-maisai-l rupaĩ bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wi-k tāw-par lisā-k wil maṇi rupaĩ jēri-gāy.
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wi-parausi-kaṇi lōbh ai-gōy. Wi-l dhānāw-mais-thaĩ
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
 puchh ki, ‘tum yatuk rupaĩ kai-haĩ aur kasik lyā-chhā?’
it-was-asked that, ‘you so-many rupees where-from and how brought-have?’

14. Wi-l kay ki, ‘āpaṇ-bhēri-bākārā-k ohhāl bēchi-bēr.’
Him-by it-was-said that, ‘my-own-sheep-goats-of skins sold-having.’

15. Wi-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbhai-l wī-k
That-simple-man-of envy-by and pice-of greed-by him-of
 parausi-l āpaṇ sab bhēri bākārā mār-diy, aur unri-chhālā-k
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
 bēchan-huṇi li-gōy, par mhaupatē, kilaik ki wī-kaṇi unō-chhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 maṇi dhēpuw mili.
few pice were-got.

16. Yē-bāt-par risai-bēr wī-l wī-dhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
 khupari-kaṇi āg lagai-diy. Wī-k bhasam karai-din.
hut-to fire was-applied. It-of ashes were-made.

17. Dhānāw-maisai-l chhāraṇ ek-baṭai-bēr ēk-thāil-mī dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wī-kaṇi bēchaṇ-huṇi li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāt-mī wī-l āpaṇ thail sarakā-k dhikāḷi-laik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ēk-dhār-mī, jō najik chhiy, pāṇi khāṇ-huṇi gōy.
He-himself a-spring-to, which near was, water eating-for went.

19. Wī-baktai ēk harak, mais laik āpaṇ-pisuwa-k bwaj wā
At-that-very-time an other man also - his-own-flour-of load there
 dhari-bēr pāṇi khāṇ-huṇi gōy.
put-down-having water eating-for went.

20. Phari-k bēr wī-l bhuli-bēr āpaṇ bwaj
Returning-of at-the-time him-by mistaken-having his-own load
 chhāri-bēr chharaṇ-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.

21. Dhānāw mais laik āy, aur wī-l ū bwaj, jai-kaṇi
The-simple man also came, and him-by that load, which (acc.)
 harak mais chhāri gō-chhiy, uṭhai-liy.
the-other man having-abandoned gone-had, was-lifted-up.

22. Wī-bwaj-kaṇi anakasai chināṇ dēkhi-bēr, wī-l wī-kaṇi
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisuwa-k bhari pāy.
it-was-opened flour-of full it-was-found.

23. Tab ū wī-bwaj-kaṇi āpaṇ-ghar-huṇi li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wī-pisuwa-kaṇi bharanā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpaṇ parausi-k nāi māni.
again his-own neighbour-of measure was-asked.

24. Wī-k parausi-l, yō jāni-bēr ki 'dhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
 āpaṇ-khupari-k chhārā-k badāw pisuw pā-chh,' wī-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also
 āpaṇ-khupari-kaṇi āg lagai-diy. Par wī-k chhāraṇ bēchāṇai nō,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-huṇi pharik āy. Aur jē-kō
and hopeless become-having home-to back-again he-came. And whatever
 wī-l kar-chhiy, wī-k lijiy bhaut pastai.
him-by done-was, that-of for much he-repented.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldākōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon	11,468
Naini Tal	9,440
TOTAL	<u>20,908</u>

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-taṇi*, used for the dative, and *māñji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaiṭhaṇ*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyālī *dhēkanō* for Standard *dēkhaṇo*, to see, but in *phaiṭhaṇ*, Standard *paiṭhaṇo*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *thau* is inserted, as in *mī-l pāp kari-thau-ohh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬĪYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसाक द्वि चेल छिय । और उनौमाँजिहै नौनैल आपण बाब-
 हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो म्यारा बाँटा औँछ ज
 मौकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और बहत
 दिन नि हौछि नान चेल सब कुछ एक बख्ये-बेर परदेशहुणि न्है गोय और
 वाँ लुचपन्योलमै रे-बेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अकाळ पड़ि-गोय और ज तंग होण फेठ । और
 ज जै-बेर वी मुल्कमै कै भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण
 हाडनैमै सुडर चरौणहुणि लगै-दिय । और ज उनौ बगेलौल और दाँणा
 बियौल जनुकणि सुडर खाँछिय खुसिल आपण पेट भरण चाँछिय । और कै
 वीकणि कै नि दिछिय । और जब ज आपण होश मै आय वील कय म्यारा
 बाबुक बौलियौ माँजिहै कतुक खाँणहै सकर दूटा पौनी । मी भुकैल मरण
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौल और वोहाँतणि कौल अहो
 बाब मील परमेश्वरैकि ब्रच्छा छोड़ि-बेर त्यारा सामणि पाप करियौछ । और
 मी फिर त्थर चेल कौण लैक नि रयूँ । मौकणि आपण बौलियौमाँजिहै एक
 जस बगै-दे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chēl chhiy. Aur unau-māñji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bāb-hā-taṇi kay, 'ahō bāb, āpaṇi-jaijāt-māñji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
 myārā-bāñṭā aũ-chh, ū mī-kaṇi di-dē.' Aur wī-l unau-kaṇi āpaṇi
(in-) my-share comes, that me-to give-away.' And him-by them-to his-own
 jaijāt bāñṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
 sab-kuchh ēk baṭyai-bēr pardēs-huṇi nhai-gōy, aur wā
everything together collected-having a-far-country-to went-away, and there
 luchpanyōl-mai rai-bēr sab māl-tāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wī-l sabai phuki-hāl, wī-mulk-mai baṛō akāl paṛi-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taṅg haṇ phaiṭh. Aur ū jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raṇ phaiṭh. Wī-l wī-kaṇi āpaṇ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
 suṇar charaṇ-huṇi lagai-diy; aur ū unau-bagēlau-l aur dāñā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 janu-kaṇi suṇar khā-chhiy, khusi-l āpaṇ pēṭ bharaṇ
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wī-kaṇi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpaṇ-hōś-mai āy, wī-l kay, 'myārā-bābu-k bauliyau-māñji-hai
his-own-senses-in came, 'him-by it-was-said, 'my-father-of servants-in-from
 katuk khāṇ-hai sakar rwāṭā paunī, mī bhukai-l maraṇ lāgi-rayū.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
 Mī uṭhi-bēr āpaṇ-bāb-kaṇi jaūl, aur wī-hā-taṇi kaūl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, mī-l Paramēśwarai-ki ichchhā chhōṛi-bēr tyārā sāmṇi pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh ; aur mī phir tyar chēl kaup laik ni rayū ; mī-kaṇi
done-is ; and I again thy son to-say worthy not I-was ; me (acc.)
 āpaṇ-bauliyau-māṇji-hai ēk jas baṇai-dē." '
thine-own-servants-in-from one like make." '

PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwālī, in the Salānī, Rāthī, and Lohbiyālī dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following :—

The tendency which we have observed in the standard dialect of substituting *w* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmaw* for *sāmal*, provisions; *jañaw* for *jañgal*, a forest; and *hawuk* for *haluk* (Hindī *halkā*), light. The letter *u* is often substituted for *r*, as in *lakaṇḍ-haṇi*, Standard *lakārā-huṇi*, for wood; *laṇḍlā*, Standard *laṇḍlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apaṇ* for *āpaṇ*, own; *bab* for *bāb*, a father; *maji* for *māji*, in; *ākh* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōṭ*, small, becomes *chwaṭ*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiyā *thai*. Instead of the Standard *huṇi*, we have *haṇi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *wē*, not *wī*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ आदिमक हौ च्यल छिय । अर उनुमजिहै कूटैल अपण बबहाँति कय
 इ बबा जाजातमजिहै जो बाँट मैँकणि मिलैछ उ मैँकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि इछिय नन
 च्यलै-ल सबै कुछ यकबट करिबेर परदेश चलै-गय अर वति लुङाडुपनीमजि
 रहै-बेर अपण सबै मालटाल उड़ै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ
 वे देशम बड़ अकाल पड़ अर उ तड़ हण-बैठ । अर उ वे देशक कौ मात-
 बरक दगड़ जै-बेर रहण लाग । अर वेल वेकणि अपण पटकोमजि सुङर
 चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणौल अनुकणि सुङर
 खाँछिय खुशिल अपण पेट भरण चहाँछिय । अर कौ वेकणि कौ नि
 दिछिय । अर जब उ अपण होशम आय वेल कय म्यर बाबुक मिहनतु
 नौकरूँमजिहै कतुक खाँणहै भौत रूठ पौनि. अर मैँ भूकैल मरनु ॥ मैँ
 उठि-बेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये बबा मैल परमे-
 श्वरक इच्छाक बाँकि अर त्यर सामणि पाप करछ । अर मैँ फिरै त्यर च्यल
 कहण लैक नि छौ । मैँकणि अपण मिहनतु नौकरूँमजिहै एकक बराबरि
 बणै-दे ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k dwī chyal chhiy. Ar unu-maji-hai chhwatai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 apaṇ-bab-hā-ti kay, ' i-babā, jājāt-maji-hai jō bāṭ
his-own-father-to it-was-said, ' O-father, the-property-in-from what share
 maĩ-kaṇi milāchh, u maĩ-kaṇi di-dē.' Ar wē-l unrā bīch-m
me-to is-got, that me-to give-away.' And him-by of-them between-in
 apṇi jājāt bāṭi-diy. Ar bhaut din nī ha-chhiy, nan-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-baṭ kari-bēr pardēs chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
 luṇārupanī-maji rahai-bēr apaṇ sabai māl-tāl urai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
 Ar jab u sabai-kuchh kharch kari-baiṭh, wē-dēs-m baṛ
And when he everything expenditure made-had, that-country-in a-great
 akāl paṛ, ar u taṇ haṇ baiṭh. Ar u wē-dēśa-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
 kai-mātabara-k dagaṛ jai-bēr rahaṇ lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kaṇi apaṇ-patalō-maji suṇaṛ charāṇa-k lijiy paṭhyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāṇō-l, janu-kaṇi suṇaṛ khā-chhiy, khuṣi-l
those-husks-and-berries-with, which (acc.) the-swine eating-were, joy-with
 apaṇ pēṭ bharāṇ chahā-chhiy. Ar kwē wē-kaṇi kē nī
his-own belly to-fill wishing-was. And anyone him-to anything not
 di-chhiy. Ar jab u apaṇ-hōś-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 ' myar-bābu-k mihnatu-naukarū-maji-hai katuk khāṇ-hai bhaut rwaṭ
' my-father-of hired-servants-in-from how-many eating-than more loaves
 paṭṇi, ar maĩ bhūkai-l marnu. Maĩ uṭhi-bēr apaṇ-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar	jaūl,	ar	wē-hā-ti	kaūl,	"yē	babā,	mai-l	Paramēśwara-k
<i>near</i>	<i>will-go,</i>	<i>and</i>	<i>him-to</i>	<i>I-will-say,</i>	<i>" O</i>	<i>father,</i>	<i>me-by</i>	<i>God-of</i>
ichhyā-k	bāki,	ar	tyar	sāmṇi	pāp	kar-chh.	Ar	maĩ
<i>will-of</i>	<i>against,</i>	<i>and</i>	<i>of-thee</i>	<i>before</i>	<i>sin</i>	<i>done-is.</i>	<i>And</i>	<i>I</i>
tyar	chyal	kahan	laik	ni	chhaū.	Maĩ-kaṇi	apaṇ-mihnatu-naukarū-	
<i>thy</i>	<i>son</i>	<i>to-call</i>	<i>fit</i>	<i>not</i>	<i>am.</i>	<i>Me (acc.)</i>	<i>thine-own-hired-servants-</i>	
maji-hai	ēka-k	barābari	baṇai-dē."					
<i>in-from</i>	<i>one-of</i>	<i>equal</i>	<i>make."</i>					

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

क़े दिना मे दू ग़ाहिन पैक छिया, येक पूर्व का कूणा मे रहँक़ियो, दूसर पश्चिम का कूणा मे रहँक़ियो । येक येकक न सुणि बेर जलक़ियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि । येक दिन पूर्व क पैक क मन मे हंकार उठ धें पश्चिम क पैक क जोर तोलुं । अपण घर बटि सामव क बूज बादि बेर, जो वेकणि बट पन खाहणि चैक़िय, गय । धोपरि तक हिटने रहय । बटम वेकणि बड़े लम्ब चाकव अर गैर ताल मिल । वेल अपण सामव क बूज वे तालम लफ़ाड़ दिय । जब वेक सामव भौजि गय तब वेल वे तालक सब्वै सातु पाणि पी दिय । वे तालक नगीचै येक बोट मुण शे गय । यतुकम वेकै नगीचै बटि जडव क जनावर रोजै कि चार वे तालम पाणि पीहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पीहणि येक जडवि हाति आय, ठून पाणि पीहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाड़ि, जै चिडारै ल वे पैकै कि नीन टूटि गे ॥

वेकणि नीन टुटिये कि बड़ि रीस उठि । वे रीस उठिया मजि हाति क सून पकड़ि बेर पश्चिम क पैक क खोड़ भितेर लफ़ाड़ दिय । वे खोड़ भितेर वे बखत वे पैकै कि चैलि उखोव कुटण पैरेक़िय । हाति कणि येक अणकशे किड़ दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनी कि मा भ्यार अै । हाति कणि येक तौरक नये किड़ जाणि बेर अपण दगड़क शैणियौ कणि दिखा हणि खलेतिम धरि दिय । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट क़े घड़ि मे हिटि बेर पश्चिम पैकक घर हणि गय, वेकि चैलि हाँति पैकै कि खबर पुछि । चैलिल कय,

‘म्यर बाब बार बर्ष बटि धुर लकणा हणि जै रहक, वोति जावो’, धुर जाहणि बाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़ै गुठव बणै बेर ठै डुडर जश मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हैगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खैचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर जोर लगाय, गुठव खैचि बेर आघिलाँ गय, और पछिना दखि बेर कय, ‘अरे पूर्वक पैका ! मैल त्तर नौ पैलि बटि सुणि राख छ, ते दगड़ि भेंटकणै कि बड़ि टकि छ । आज भेंटि पाछ । बड़ि खुशि हैक । अब तु मै लगै करुँ धैँ को सकुँछ’ । पूर्वक पैकैल यश कय, ‘ये बण मे हमरि हार जित कणि को देखल, गौँ मेँ जौला वैकणि लगुँला’ ॥

द्वीयै भणा गौमजि गया, येक बुड़ि दगड़ि भेट है । द्वीयै भणों ल बुड़ि हाँति कय कि तु हमरि लगै दखि दे, धैँ को जितुँछ । बुड़ियै ल कय, ‘म्यर नाति गोरु भैश चराहणि बण जारीक, वेकणि रोट देहणि जानु, पछा तुम द्वी भणों कि लगै कणि दखुँला’ । यतुक कबेर बुड़ियै ल हीयै पैकौँ कणि लकणाँ के बूज सुदि अपण कानाम धर दि, अपण नाति कणि जेबेर रोट दि ॥

जब द्वी पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा द्वी पैक लकणाँ बूज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय । यतुक बड़ि भारि ठन्चाव अै, बुड़िया क नाति उदै बेर येसो जग कणि गय कि जतणि द्वी ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘म्यर अँख भितेर घुण पणशि गछ, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसौँ सुदि लकणाँ बूज सुदि द्वी पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि बेर अपण खस्म कणि दिखाय । वेल कय कि इन सब किड़ों कणि हमर बिराव कणि दि दियो, उ सबों कणि खा देलि’ । इन कीड़ों कणि दखि सुणि बेर द्वी पैक अर बुड़ि उनी क नाति भीत डरि गया, अर डरि बेर कपण पै रया । तब सबूँल आपु कणि संसार क सब

चीजों हबेर छूट समजि बेर पसताण पै रया, अर हात जोड़ि बेर बिन्ति करि
 वे शैणि अर उनीक खस्य हाँति छुटि बेर अपण घर हणि गया । अपण
 ध्याला पुजि बेर यों सब क्रीड़ा सबूल अपणा पड़ोश मे अपणा मितुरों
 हाँतणि कय ॥

सबूल आपु कणि हवुक शमजि बेर भगवान क नौ लिय य कय, 'भगवान !
 हम त्थर शिष्टि म सबन है नन छौं । ये धर्तिम कैल शिकि नि करणि
 चेनि । येक है येक बड़ येक है येक छूट हुँछ भगवान कि शिष्टि म हम
 किड़ जाशा छौं ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwī gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
 rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
 na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
 bāra-barsha-k baṭ-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
 haṅkār uṭh, 'dhē, paśchima-k paika-k jōr tōlū.
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
 Apaṇ-ghar-baṭi sāmawa-k bwaj bādi-bēr, jō wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
 khā-haṇi chai-chhiy, gay. Dhōpari tak hiṭnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
 Baṭ-m wē-kaṇi baṛē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
 Wē-l apaṇ-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
 sāmaw bhīji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
 pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
 śē-gay. Yatuk-m wē-kai nagīchai-baṭi jaṇawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
 jaṇāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
 khāli dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
 wē-tāl-m pāṇi pī-haṇi yēk jaṇawi hāti āy, ṭhūn pāṇi
that-lake-in water drinking-for a wild elephant came, trunk water

pñ-haṇi tál-m ghāl, pāṇi ni-mil, risai-bēr
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
 jōrai-l chināṭ pāri, jai-chingārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
 tūṭi-gē.
was-broken.

2. Wē-kaṇi nīn tūṭiyē-ki baṛi rīs uṭhi. Wē rīs uṭhiyā-maji
 2. *Him-to sleep breaking-of great rage arose. That anger rising-in*
 hāti-k sūn pakari-bēr paśchima-k paika-k khōi bhitēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-diy. Wē-khōi bhitēr wē-bakhat wē-paikai-ki chaili
it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
 ukhōw kuṭaṇ pai-rēchhiy. Hāti-kaṇi yēk aṇakaṣē kiṛ
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-bēr, ḍara-k māri apaṇi-mā-kaṇi bhitēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-fled-away. Then
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kiṛ
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
 jāṇi-bēr apaṇ-dagara-k śainiyō-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, bāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāt kwē-ghari-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāb bāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.
father twelve-years-from the-mountain wood-for gone-has, there go.'
 Dhur jā-haṇi bāt batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gay, paśchima-k paik laik sārē-jaṇawa-k ṭhūl-ṭhūl-bōṭṭ-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jarē-baṭi upāri-bēr unar baṛai guḍhaw baṇai-bēr ḍhai-ḍuṇar
the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jaś munawa-m dhari-bēr apaṇ-ghar-haṇi ā-rayā. Baṭ-m
like the-head-on placed-having his-own-house-to coming-was. The-way-in
 bhēt hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
 pachhinā khaīchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jōr lagāy, guḍhaw khañchi-bēr āghilā gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
 dyakhi-bēr kay, 'arē pūrba-k paikā, mañ-l tyar nañ paili-baṭi
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suṇi-rākh-chh, tē-dagaṛi bhētakanai-ki baṛi ṭaki chh. Āj bhēṭi
heard-has-been, thee-with meeting-of great longing is. To-day meeting
 pā-chh. Baṛi khuṣi hai-chh. Ab tu mañ laṇai karū,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
 dhañ, kō sakū-chh.' Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
 'yē-baṇ-mē hamari hār-jit-kaṇi kō dēkhal? Gañ-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jañlā, wañ-kaṇi lañlā.
we-shall-go, there we-shall-fight.'

3. Dwiyai jhaṇā gañ-maji gayā, yēk buṛi dagaṛi bhēt
 3. *The-two persons the-village-in went, an old-woman with meeting*
 hai. Dwiyai-jhaṇō-l buṛi-hā-ti kay ki, 'tu hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
 laṇai dyakhi-dē, dhañ, kō jitūchh.' Buṛiyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
 kay, 'myar nāti gōru bhaīs charā-haṇi baṇ jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
 Wē-kaṇi rōṭ dē-haṇi jānu, pachhā tum-dwī-jhaṇō-ki laṇai-kaṇi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhñlā.' Yatuk ka-bēr buṛiyai-l dwiyai-paikō-kaṇi,
I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakaṇā-kai bwaj sudi, aṇ-kānā-m dhar-di, aṇ-nāti-kaṇi
the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
 jai-bēr rōṭ di.
gone-having bread was-given.

4. Jab dwī paik wataṇi laṇai-haṇi tayyār hayā, tab
 4. *When the-two heroes there fighting-for ready became, then*
 buṛiyā-k nāti-l buṛi, gōru bhaīsā dwī paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakaṇā bwaj sudi, aṇ 'gāti bhitēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
 aṇ-dhyāl-haṇi gay. Yatuk-m baṛi bhāri dhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
 buṛiyā-k nāti urhai-bēr . yēsō-jag-kaṇi gay, ki jātaṇi
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dwī sasani ukhōw kuṭaṇ pai-rachhi, ar yēk-saini-k ākh bhitē
two women a-mortar to-pound engaged-were, and one-woman-of eye within
 ghun jas paṇsi-gay. Wē-saini-l duhari-saini-hā-ti kay,
bit-of-grass like entered. That-woman-by the-other-woman-to it-was-said,
 'myar-ākh bhitēr ghun paṇsi-gachh, gār-dē.' Duhari-l
'my-eye within a-bit-of-grass entered-has, take (-it)-out.' The-other-by
 kay, 'wē-ghuṇa-k ṭukaṛ mañi-kaṇi dēli, ta tab
it-was-said, 'that-bit-of-grass-of piece me-to you-will-give, then then
 gārnu.' U-saini-l yō bāt māni. Unī-l ghun-kaṇi
I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass
 [burī-k nāti ar burī sudi, gōru bhaisaū
[the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
 sudi, lakaṇā bwaj sudi, dwī paikō-kaṇi] gāri-bēr,
with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
 khalēti-m dhar-li. Phir rāt-haṇi unī-l khalēti-maṇi gāri-bēr
pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
 apaṇ-khasm-kaṇi dikhāy. Wē-l kay ki, 'in-sab-kiṛō-kaṇi
her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
 hamar-birāw-kaṇi di-diyō. U sabō-kaṇi khā-dēli.' In-kwīrō-kaṇi
our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)
 dyakhi-suṇi-bēr dwī paik ar burī, unī-k nāti bhaut
seen-heard-having the-two heroes and the-old-woman, her-of grandson much
 ḍari-gayā, ar ḍari-bēr kapaṇ pai-rayā. Tab sabū-l
feared, and feared-having to-tremble became-engaged. Then all-by
 āpu-kaṇi saṁsāra-k sab-chijō ha-bēr chhwaṭ samaji-bēr,
themselves (acc.) the-world-of all-things than small understood-having,
 pastān pai-rayā, ar hāt jōri-bēr binti kari,
to-lament became-engaged, and hands folded-having petition was-made,
 wē-saini-ar-unī-k-khasm-hā-ti chhuṭi-bēr apaṇ-ghar-haṇi gayā.
that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
 Apaṇ-dhyālā puji-bēr yō-sab-kwīrā sabū-l apaṇā-parōs-mē
Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
 apaṇā-miturō-hā-taṇi kay.
their-own-friends-to were-told.

5. Sabū-l āpu-kaṇi hawuk śamaji-bēr Bhagwāna-k nau
 5. All-by themselves (acc.) light considered-having God-of name
 liy, ya kay, 'Bhagwān, ham tyar-śisṭi-m saban-hai nan
was-taken, this was-said, 'God, we Thy-creation-in all-than small
 chhaū. Ye-dharti-m kai-l śēki ni karaṇi chaini. Yēk hai
are. This-earth-on anyone-by pride not to-be-made is-proper. One than

yēk	baṛ,	yēk	hai	yēk	chhwaṭ	hūchh.	Bhagwāna-ki	śishṭi-m	ham
one	great,	one	than	one	small	is.	God-of	creation-in	we
kiṛ	jāsā	chhaū.							
insects	like	are.							

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paṭṭī* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭīs* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhā-tiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Ramgarh, and Rau-Chaubhañsī spoken in the east of the district, especially in *Paṭṭīs* Rau and Chaubhainsi. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed “Bāzārī” dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhañsī. The estimated numbers of speakers of these various sub-dialects are as follows :—

Phaldākōṭiyā	9,440
Rau-Chaubhañsī—	
Rau-Chaubhañsī proper	6,875
Standard of Naini Tal	18,047
Chhakhātiyā	25,800
Rāmgarhiyā	3,957
Bāzārī	2,000
	<hr/> 56,679
TOTAL	<hr/> <u>66,119</u>

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhañsī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points :—

In the grammar of the Standard dialect I have been able to distinguish between the short *à*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *à* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *mañs*, a man, of the Standard becomes *mañś*, and this seems to point to a general tendency to pronounce *s* like *śh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhañsī, in which we have *chyōlō*, a son, and *jyōṭhō*, elder. The Standard tendency of *a* to become *à* before *à* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Īśwarā-kā sāmāni*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hāñi*, for, we have *sunī*, as in *wī-sunī jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAŪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का दूी च्याला छिया । नानै ले आपणा बाब थैं कयो कि बबा म्योरो बान मँकणि दीदे । तब वीले उनरो हिसो बान करि दियो । ध्वाड़े दिन पछा नाना च्यालै ले आपणो बानो सब एकट्ठो करो और दूर देस सुँ बाटो लागो और वाँ जै बेर आपणो माल बहियाती में फुँकि दियो । जब ज सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी जण पैठी । और ज एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरुण में लगै दियो । और ज उनन खुसालन कणि खे बेर पेट भरण चाँछियो जनन शूडर खाँछिया । और कैले वीकणि के नि दियो । जब ज कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोटो हुनाला और स्याड़ा ले जान हुनाला और मैं भूकै ले मरण लागि रयूँ । मैं उठि बेर आपणा बौज्यू पैँ जूँलो और उनन थैं कूँलो कि बौज्यू मैँले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आव मैं एतुक लैक नि रयूँ कि तुमरो च्योलो कईजूँ । मँकणि आपणो भाड़ो वालो नौकर बणै दे । तब ज उठो और आपणा बाब थैं गयो । परन्तु जब ज दूरे छियो वीका बाबैले वीकणि देखि ल्हियो और दै आई दौड़ो गाला लगै ल्हियो और भुकि लही । तब च्यालै ले कयो बौज्यू मैँले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कई जाणा को योग्य न्हातूँ । पर वीका बौज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और यैकणि पैराओ, वीका हाथ में मुनड़ि हाली और खुटन में उवाता हाली । और आफत करी और खुशि करी । यो म्योरो च्योलो मरि गछियो आव उयूँनो है गछ हरे गछियो फिरि मिलि गछ । तब उननले चैन करण लगे ॥

पर वीको ज्योठो च्योलो बाड़ा में छियो । जब ज लौटो और घराका नजीक अयो वीले गाओ नाचओ सुणो । तब वीले एक नौकर बलै और

पुछो यो की बात छ । वीले कयो कि त्योरो भै ऐ गछ और त्यारा बाबाले जाफत करिछ केले कि ज गुणि कुशली ऐ गछ । तब ज गुछो भै और घर भीतर नि गयो, ये वीले वीको बाबो भैर ऐ और वीकणि मन्ये । तब वीले जबाब दि बेर आपणा बाब थेँ कयो देख एतुक बरस जाले मैले तेरि टहल करि कभैँ त्योरो कइ नि टालो तबले त्वीले मैकणि कभैँ एक बाकरा को पाठो ले नि दिने जैले मैँ आपणा दगड़िन कणि न्यूतो दूँ । पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमार्ई पातरन में फुँकिछ त्वीले वी सुणि जाफत करैछ । तब वीले वीथैँ कयो च्याला तू त रोजे म्यारा दगाड़ा भये और मैथैँ जे छ त्योरै छ । यो बुजौन छियो कि हम थार करनाँ और खुशि मन्यूनौँ केले कि त्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL' GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAŪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ēk-kai-maĩśā-kā dwi chyālā chhiyā. Nānai-lē āpaṇā-bāb-thaĩ
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'babā, myōrō bān mā-kaṇi di-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wī-lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyālai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpaṇō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bātō lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpaṇō māl bahiyātī-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 ū sab phūki-chukō wī-jāgā baṛō bhāri akāl paṛō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
 wī-kaṇi taṅgi ūṇ paithī. Aur ū ēk śaharā-kā raisā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to)-the-house
 gayō, aur wī-lē wī-kaṇi bārā-mē sūnar charūṇ-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
 Aur ū unan-khusyālan-kaṇi khai-bēr pēt bharan chā-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
 janan sūnar khā-chhiyā. Aur kai-lē wī-kaṇi kē ni-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kaṇi phām ai, wī-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaĩ khāṇā-sū rōṭā hunā-lā, aur khyārā-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur maĩ bhūkai-lē maraṇ lāgi-rayū. Maĩ
over-and-above are-becoming, and I hunger-by dying am. I
 uthi-bēr āpaṇā-bwaujyū-paĩ jū-lō, aur unan-thaĩ kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, maĩ-lē Īśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh. Ab
"father, me-by God-of before and you-of before sin done-is. Now
 maĩ ētuk laik ni-rayū ki tumārō chyōlō kaĩ-jū. Mā-kaṇi
I so fit not-remained that your son I-may-be-called. Me

āpaṇō bhārō-wālō naukār banai-dē.”’ Tab ū uthō, aur āpaṇā-bāb-thaī
your-own hired servant make.”’ Then he arose, and his-own-father-to
 gayō. Parantu, jab ū dūrē chhiyō wī-kā bābai-lē wī-kaṇi
went. But, when he distant was him-of the-father-by him-as-for
 dēkhi-lhiyō, aur dai āī, daurō, gālā lagai-lhiyō, aur
he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyālai-lē kayō, ‘bwaujyū, maī-lē tumārā
kiss was-taken. Then the-son-by it-was-said, ‘father, me-by you-of
 sāmāni, aur Iswārā-kā sāmāni pāp kar-chh, aur tumārō chyōlō kai-jānā-kō
before, and God-of before sin done-is, and your son being-called-of
 yōgya nhātī.’ Par wī-kā bwaujyū-lē chākaran-thaī kayō,
worthy I-am-not.’ But him-of the-father-by the-servants-to it-was-said,
 ‘bhāl-hai bhālā lukurā lyāō, aur yai-kaṇi pairāō; wī-kā-hāth-mē
‘good-than good garments bring, and this-one-to clothe; him-of-hand-on
 munari hālau, aur khaṭan-mē jwātā hālau, aur jāphat karau, aur
a-ring put, and feet-on shoes put, and a-feast make-ye, and
 khuṣi karau. Yō myōrō chyōlō mari-ga-chhiyō, āb jyūnō hai-ga-chh;
happiness make-ye. This my son dead-gone-was, now alive become-is;
 harai-ga-chhiyō, phiri mili-ga-chh.’ Tab unan-lē chain karaṇ
lost-gone-was, again found-gone-is.’ Then them-by ease to-make
 lagē.
it-was-begun.

Par wī-kō jyōthō chyōlō bārā-mē chhiyō. Jab ū lauṭō, aur
But him-of the-elder son the-field-in was. When he returned, and
 gharā-kā najik ayō, wī-lē gāṇō nāchanō sunō. Tab wī-lē
the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukār balai aur puchhō, ‘yō kē bāt chh?’ Wī-lē
a servant having-called and he-was-asked, ‘this what thing is?’ Him-by
 kayō ki, ‘tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh
it-was-said that, ‘thy brother arrived-is, and thy-father-by a-feast made-is
 kē-lē ki ū guṇi-kuśali ai-ga-chh.’ Tab ū gussō bhai aur
because that he in-good-state arrived-is.’ Then he angry becoming and
 ghar bhitar ni-gayō. Yai-wilē wī-kō bābō bhair ai aur
the-house within not-went. This-for him-of the-father outside coming and
 wī-kaṇi manyē. Tab wī-lē jabāb di-bēr āpaṇā-bāb-thaī
him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, ‘dēkh, ētuk-baras jā-lē maī-lē tēri ṭahal kari, kabhaī
it-was-said, ‘see, so-many-years during me-by thy service was-done, ever
 tyōrō kai ni-ṭālō. Tab-lē twī-lē mā-kaṇi kabhaī
thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

ěk-bākarā-kō pāṭhō lai ni-dinē, jai-lē maĩ āpaṇā-dagaṛin-kaṇi
a-goat-of kid even not-was-given, which-by I my-own-companions-to
 nyūtō dyũ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātaran-mē phūki-chh, twī-lē wī-suṇi jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
 wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagārā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
 aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujīn chhiyō ki ham
and me-to what is, thine-even is. This proper was that we
 tyār karnā aur khuśi manyūnā, kē-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhai mari-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh,'
got-is.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Pattis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Ṛishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhāṣī, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpṇō*, and *akāl*, a feminine, not *akāḷ*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kaṇi*, we have *khan*, as in *charaūn-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmīr, where it appears under the form *sūty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1886), Vol. XII, p. 385.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAUNĪ DIALECT.

DISTRICT ALMORA.

कौ मान्सा हौ चेला छा । और उनों में है नाना चेला ले आपना बाब थें कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मिलछ में दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नई भी छा कान्सा चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो । तब वाँ लुँगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ज सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तब ज नाङ्गो हुँन पड़ियो । और ज उई मुल्का कौ बन्यून्याँ सित जाइ बेर रौन पड़ियो । तब वीले ज आपना गड़ा में सुंग चरौन खन लायो । और ज उन बकोड़ और दाना ले जनों सुंग खाँछा मम है बेर आपनि टाड़ भरनु समझ्यो और के वी के नई दिख्यो ॥

TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwī chēlā chhyā. Aur unō-mē-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bā
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
 māi mil-chh māi di-dē.' Aur uī-lē unō-kā bīch āpni astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bāri-dinī. Aur attī din nāi bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the-younger son
 sab-tīr sigōri-baṭoli-bēr tāṛā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
 lūgāriyōl-mē rai-bēr āpni sab astā-bistā phuki-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ū sab-tīr nimāri-sakyō uī-mulk-mē baṛō akāl paṛiyō. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
 nāngō hūn paṛiyō. Aur ū uī-mulkā kai-banyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jāi-bēr raṭn paṛiyō. Tab wī-lē ū āpnā-garā-mē suṅgra
gone-having to-remain began. Then him-by he his-own-fields-in swine
 charaṭn-khan lāyō. Aur ū un-bakōṛ-aur-dānā-lē janō suṅgra
feeding-for was-deputed. And he those-husks-and-berries-by which the-swine
 khā-chhyā magna hai-bēr āpni dhār bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwē wī kē nāi di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *ṛs* and *ḷs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yà*) before *ā* (Standard *à*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyālā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpaṇā* and *āpaṇ* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *à*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpaṇō* or *āpaṇū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARKHIYĀ DIALECT.

DISTRICT ALMORA.

(Babu Gobind Prosad Ghildyal, 1898.)

कौ मैसा का दौ चेला भिया । और उनन में है नान चेला ले कय आपण बाब थे ओ बबा लटिपटि में है ओ बाँट में दिखे ज मैं दि दे । और वी ले उनरा बिच आपण लटिपटि बानि दियो । और भीत दिन नि भिया नाना चेला ले सबे लटिपटि बट्ये बेर परदश हूँ गियो । वाँ लुचना का दगाड़ा रै बेर आपणो माल फूँकि दियो । और वी ले जब सबे फूँकि दियो वी मुलुक में बड़ो चकाक पड़ि गियो । ज गरीब हुँण लागि गियो । और ज वी मुलुक का कौ सौकार का दगाड़ा जै बेर रौण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगै दियो । और ज जँ छाला बिजा ले जनों कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँछियो । और वी कणि दो के नि दिख्यो । और जब ज आपण खबर में ऐ गियो वी ले कयो मेरा बाब का मिहनतू नौकरोँ में है भीत नौकर खाणा है सकर रोट पौनी और मैं भूक लै मरि रयूँ । मैं उठि बेर आपणा बबा थे जूँलो और वी थे कौलो ओ बबा मैं ले भगवान कि मनशा है बहैक तवे देखाक पाप करछ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर बणै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpaṇ-bāb-thai, 'ō babā, laṭipāṭi-mē-hai jō bāṭ maī
it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me
 di-chhai, ū maī di-dē.' Aur wī-lē unarā bich āpaṇi
thou-givest, that to-me give-up.' And him-by of-them among his-own
 laṭipāṭi bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
 laṭipāṭi baṭyai-bēr pardēs-hū giyō. Wā luchnā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpaṇō māl phūki-diyō. Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 phūki-diyō, wī-muluk-mē baṛō akāl paṛi-giyō. Ū garib hūṇ
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 lāgi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 raun lāgi-giyō. Aur wī-lē ū āpaṇā-garān-mē suṇar charaūṇ-mē
to-dwell began. And him-by he his-own-fields-in swine feeding-in
 lagai-diyō. Aur ū ū-chhālā-biñā-lē janū-kaṇi suṇar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
 bhiyā khuṣī hai-bēr āpaṇū pēṭ bharāṇō chā-chhiyō. Aur wī-kaṇi
were happy become-having his-own belly to-fill wishing-was. And him-to
 kwē kē ni di-chhyō. Aur jab ū āpaṇi-khabar-mē ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
 khāṇā-hai sakar rōṭā paunī, aur maī bhūk-lai mari-rayū. Maī
eating-than more loaves obtain, and I hunger-by dying-remained. I
 uṭhi-bēr āpaṇā-babā-thai jūlō aur wī-thai kaūlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
 maī-lē Bhagawān-ki manśā-hai bahaik, twē dēkhāl, pāp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab maī tērō chēlō kuṇ jasō. nai rayō. Maī-kaṇi
now I thy son to-say such not I-remained. Me(acc.)
 āpaṇā-mihanatū-naukarō-mē-hai ēk-naukar-kā barābar baṇai-dē."'
thine-own-hired-servants-in-from one-servant-of resembling make."'

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *pattis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṇ* and *ḷ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahyaū*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāṭhī (p. 311 *post*).

In the word *Paṛamēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-hī*, to a foreign country; *charaun-hī*, for grazing; *wī-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahārī *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahatyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṄGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैसक हौ च्याल छ । फिरि उननमें नान च्यालाले आपण बाबये कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैये थौछे म दौ । फिरि बीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योलो आपणि लटिपटि येक-बटि करि-बेर परदेशहीं नसि-भ्यो । फिरि वाँ ज्या-बेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़े उठ्यो वो देशमें ठुल अक्काळ भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वो देशक याक भाल मनि-खाक दगाड़ ज्या-बेर रौण पैठ्यो । फिरि बीले उ आपणा ख्यातमें शुङर चरौणहीं लगायो । फिरि उ उन फकेटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वो के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो बीले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरौहै बाकि रूट पौनन और मैं भुक मनाखूँ । अब मैं याँहै आपणा बाबुक वाँ जाँछु और बीछौ कौँछु हला बाब मैले पड़मेखराक विमुख त्यार देखने देखने पाप करछ । फिरि मैं आजिलग त्योरो च्योलो कूण मापुवा नहात्यूँ । मैं आपण बुतकारनमेंहै याका बरोबरि बगै दे ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṄGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwi chyāl chhya. Phiri unan-mẽ nān-chyalā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
 āpaṇ-bāb-thai kayō ki, 'halā bāb, bhāni-kuni laṭi-paṭi-mẽ
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
 myār bānki, jya mañi-thai au-chhē, ma di.' Phiri wī-lē
my share, which me-to coming-is, (to-)me give.' Then him-by
 duwē-chyālan laṭi-paṭi āpaṇi bāni-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpaṇi laṭi-paṭi yēk-baṭi kari-bēr
become-were the-younger son his-own property together made-having
 pardēs-hī nasi-gyō. Phiri wā jyā-bēr luch bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
 Āpaṇi sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
 laṭi-paṭi urai-uṭhyō wī-dēs-mẽ ṭhul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
 u garīb huṇ paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k dagār
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-bēr raṇ paṭhyō. Phiri wī-lē u āpaṇā-khyāt-mẽ śuṇar
gone-having to-remain began. Then him-by he his-own-field-in swine
 charaṇ-hī lagāyō. Phiri u un-phakēṭan-aur-dāṇan, janan śuṇar
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
 khā-chhyā, khuṣi-lē āpaṇi dhār bharāṇ chā-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
 kē dinēr ni bhyō. Phiri jab u āpaṇ-sud-mẽ āyō, wī-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
 kayō ki, 'myār-bābā-k butkāran-mẽ-hai katuk dhār bharī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 bāki rwāt paunan, aur mañi bhuk manā-ryū. Ab mañi yā-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
 āpaṇā-bābu-k wā jā-chhu, aur wī-chhyai kaṭi-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Paṛamēswarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-chh. Phiri
me-by God-of against thy in-seeing-in-seeing sin done-is. Again
 maĩ āji-lag tyōrō chyōlō kūṇ māpuk nahātyũ. Maĩ āpaṇ-butkāran-mē-hai
I to-day-from thy son to-say fit I-am-not. Me thine-own-servants-in-from
 yākā barōbari baṇai-dē.” ’
one equal-to make.” ’

DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bārā) maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiṭhā̃* or *baiṭhā̃*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā̃*, they were; *dinā̃*, was given (both masculine and feminine), and *chānā̃*, he wished. So also *kanā̃*, I have done (sin). This should not be confounded with the *n* (for *ṇ*) of the future passive participle in words like *milnā̃*, it is got, or with the *n* of the present participle, as in *marnā̃*, I am dying. The word for 'I am not' is *naīchhū̃*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मेश का ही छौड़ा हुनाँ । और नाना ले आपण बाब यें कयाँ ई बाब लटिपटि है जो बानो में मिलनाँ उ में दि-घाल । तब वी ल उनरा बीच आपण लटिपटि बाँटि-दिनाँ । और जैल दिन नि बिताँ कि नान छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक-फाहिक में सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक में ठुलो अकाळ पड़ा और उ तंग हुण पैठाँ । तब उ वी मुलुक में कौ बाड़ा मेशाक दगाड़ा जै रौण पैठाँ । वी ले आपण गाड़ा में सुडर चरौण भेजाँ । तब उ उन रुखौँ कि छाल और दाणौँ ले जिनीं सुडर खानें मगन है आपण ढाड़ भरण चानाँ । और कौ वी की नि दिनाँ । और जब वी आपण फाम आयाँ उ कौण बैठाँ म्यारा बाबु का मेहनतुषा चाकरोँ है कति खाण है जैल रूटा पीनाँ और में भुक मरनैँ । में उठि बेर आपण बाब यें जूँलों और वी यें कौँलों ई बाब में ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और में आव त्वरो छौड़ो कुण माफक नैछूँ । मी लेग आपण मेहनतुषा चाकरोँ है एक भौँ बणे दे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maiś-kā dwī chhyaurā hunā. Aur nānā-lē āpaṇ-bāb-thaĩ
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, 'ī bāb, laṭipati-hai jō bānō maĩ . milnā, u
it-was-said, 'O father, the-property-from what share to-me is-to-be-got, that
 maĩ di-ghāl.' Tab wī-lē unarā bīch āpaṇi laṭipati
(to-)me give-away.' Then him-by them-of between his-own property
 bāṭi-dinā. Aur jail din ni bitā ki nān-chhyaurā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
 samēri-bēr tāṛā muluk gayā. Wā phahik-phāhik-maĩ sab māl
collected-having a-far country went. There debauchery-in all goods
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-maĩ
were-wasted. When him-by all were-wasted-completely, then that-country-in
 ṭhulō akāl parā, aur u taṅg hun paithā. Tab u
a-great famine fell, and he in-want to-become began. Then he
 wī-muluk-maĩ kai-bārā-maiśā-k dagārā jai raṇ paithā.
that-country-in a-certain-great-man-of with having-gone to-remain began.
 Wī-lē āpaṇ-gārā-maĩ suṇar charaṇ bhējā. Tab u un rukhaũ-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-dāṇā-lē, jinaũ suṇar khānā, magan-hai āpaṇi dhār
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharā chānā, aur kwē wī kē ni dinā. Aur jab wī
to-fill wished, and anyone (to-)him anything not. gave. And when (to-)him
 āpaṇi-phām āyā, u kaṇ baithā, 'myārā-bābu-kā mēhantuā-chākaraũ-hai
his-own-senses came, he to-say began, 'my-father-of hired-servants-out-of
 kati khān-hai jail rwātā paṇā, aur maĩ bhuk marnaĩ.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
 Maĩ uṭhi-bēr āpaṇ-bāb-thaĩ jūlō, aur wī-thaĩ kaṭlō, "ī
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, maĩ-lē Bhagwān-ki marji-hai ultā pāp twē dēkhā
father, me-by God-of will-from opposite sin thee in-sight-of

kanā, aur maĩ āb tyarō chhyaurō kuṇ māphak naĩchhũ, mī-lēg
was-done, and I now thy son to-say worthy am-not, me-also
 āpan-mehantuā-chākaraũ-hai ēk jhaũ baṇai-dē." '
thine-own-hired-servants-out-of one like make." '

SŌRIYĀLI.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālīs speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhāli and Dōtyāli.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumañyā, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *huṇ* and *akāl* instead of *akāḷ*. The only instances of cerebral *ṇ* which occur in the specimen are *bāṇ*, a share, and *suṇī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhēkanō*, for *dēkhaṇo*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khētan-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭi*, from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *danān-lē*, with berries; *khuṭān*, on the feet; *dagariyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāi*, we have the *thāi* just quoted. Instead of *kaṇi*, we have everywhere *khī*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *mai-s*, to me; *wi-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *kwē*, anyone, as in *kasai jimdār-kā dagaṛā*, with a certain land-owner, beside *kai-ādmī-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahātī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khī*, (sent him) to graze (swine).

Amongst irregular past participles, 'we may note *dinō*, given; *lhinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *di-thyō*, (no one) was giving; *bachī gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-thyā* (not *gyā-thyā*), (not many days) had gone. I am unable to explain *jānwē-ryō*, he went away, unless *jā-nwē* or *jān-wē* is a compound.

As in Kumaīyā, *sakanō* is used to form a completive compound in *urāi-sakyā*, he squandered completely. Instead of *paithanō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SÖRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का दूी चेला थ्या । और उनन माँ काँसा ले अपना बाबा थैँ क्यो ओ बाबा अस्ता में है जो बाण में स मिल दी दे । और बी ले उनरा-बीच अपनी अस्ता बिस्ता बाण दिनो । और भीत दिन नाँई थ्यो थ्या कि काँसो चेलो सबै तीर एक बाटो करि बेर परदेश खीँ जान्वे ख्यो और वाँ कुकर्म माँ रैबेर अपनो सब माल फुकि दिनो । और जब ऊ सब तीर उड़ाइ सक्यो तब बी देश माँ बड़ो अकाल पड़्यो और ऊ हैरान हुन पस्थो । और ऊ बी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्थो और बी ले बी स अपना खेतन माँ सुडर चरीना खीँ लायो । और ऊ ऊँ बोकड़ा और दानान ले जिनौन सुडर खाँ त्या खुशी ले अपनो पेट भरनो समज थ्यो और ऊ बी स के नाँई दि थ्यो । और जब ऊ अपना चेत माँ आयो बी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्वो रोटो पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँईँ जौलो और बी थैँ कौलो ओ बाबा मै ले परमेसर का मन का उलटा और तेरा सामनि पाप कर छ्य । और मैं फिरि तेरो चेलो कौन लाइक नहाती मैं स अपना मजुरिदार नौरकन माँ है एक का बराबर बनाइ दे ।

और ऊ उठि बेर अपना बाबा थैं (खीं) ग्यो । पर जब ऊ भौन दूरै थ्यो वी का बाब ले ऊ धेक्यो और वी स दया आई और वी ले दौड़ि बेर ऊ गला लाई लिहिनो और भुकि दिनी । और चेला ले वी थैं क्यो बबा मै ले परमेश्वर का मन का उलटा और तेरा नजर माँ पाप कर छ और मै फिर तेरो चेलो कौनो असो नाई रखूँ । पर बाबू ले अपना नौकरना थाई क्यो कि सब है निक्कि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान उवता पैरा और हम खीं और चमन करौं । क्य ला कि यो मेरो चेलो मरि गो थ्यो और फिर बचि ग्यो छ ऊ हराइ गो थ्यो फिर पा छ । तब ऊँ चमन करन पस्या ॥

तति लिङ वी को जेठो चेलो गढ़ा माँ थ्यो । और जब ऊ आयो और घर का नजिक पुच्यो त वी ले गानो बजौनो और नाच की भनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोद्यो कि इनरो क्या मतलब छ । और वी ले वी थैं क्यो तेरो भाई आ छ तेरा बाबा ले खाना खीं दे छ क्य ला कि वी ले ऊ निको और सुधारो पा छ । और ऊ रिसाइ ग्यो और वी ले भीतर जानो नाई ठान्यो । तब वी को बाबू भैर आयो और वी स मनौन पस्यो । और वी ले अपना बाबू स जुबाब दि बेर क्यो कि धेक मै यतुक बर्सन वटी तेरो चाकरी करि रखूँ और मै ले कभै तेरो अक्यो नाई कस्यो । तै ले मै स कभै एक बाकरा को नानो पाठो ल्यगै नाई दिनो जै ले मै अपना दगड़ियान का साथ चैन करनू । पर तेरो यो चेलो जो पालरन का याँ तेरो माल ताल निलि ग्यो छ जस्वे आ छ तस्वे तै ले वी खीं खाना कर छ । और बाबू ले वी थैं क्यो चेला तैं सब दिन मेरा दगड़ा रौं छ और जे के मेरो छ सब तेरो ई छ । यो ठिकी थ्यो कि हम चमन करौं और खुशी मनौं । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फिर बचि ग्यो छ और हराइ गो थ्यो फिर पा छ ।

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chēlā thyā. Aur unan-mā kāsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thaī kyō, 'ō bābā, astā-mē-hai jō bān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 māi-s mil dī-dē.' Aur wī-lē unarā-bich apnī astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 bān-dinī. Aur bhaut din nāi gyō-thyā ki kāsō chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarm-mā rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir urāi-sakyō, tab wī-dēs-mā barō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
 paryō, aur ū hairān hun pasyō. Aur ū wī-dēs-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
 jimdār-kā dagaṛā jāi-bēr raun pasyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khētan-mā suṇar charaunā-khī lāyō. Aur ū ū-bōkrā-aur-
his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-
 dānān-lē, jinaun suṇar khā-tyā, khuṣī-lē apnō pēṭ bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-thyō, aur kwē wī-s kē nāi dī-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wī-lē, kyō, 'mērā-bābā-kā majuridār-naukar-mā-
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhikwau rōṭā paunān, aur māi bhūk-lē mari-rayū.
from how-many more loaves get, and I hunger-by dying-am.
 Māi uṭhi-bēr apnā-bābū-pāi jālō, aur wī-thaī kaṭlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, mai-lē Parmēsar-kā man-kā uṭā aur tērā sāmni pāp kar-chhy.
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maĩ phiri tērō chēlō kaun lāik nahāti. Maĩ-s
and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē.” Aur ū uṭhi-bēr
thine-own-hired-servants-in-from one-of equal make.” And he arisen-having
 apnā-bābā-thaĩ (or -khĩ) gyō. Par jab ū bhaut dūrai thyō, wī-kā
his-own-father-to went. But when he great distance-even was, him-of
 bābā-lē ū dhēkyō, aur wī-s dayā āi, aur wī-lē
the-father-by he was-seen, and him-to compassion came, and him-by
 daurī-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
 wī-thaĩ kyō, ‘babā, mai-lē Parmēsar-kā man-kā ulṭa aur
him-to it-was-said, ‘father me-by God-of will-of opposed and
 tērā-najar-mā pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō
thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāi rayū.’ Par bābū-lē apnā-naukarnā-thāĩ kyō ki,
not I-remained.’ But the-father-by his-own-servants-to it-was-said that,
 ‘sab-hai niki pairōn nikāli lyā, aur wī-s yē-s pairā; aur
‘all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā munari aur khuṭān jwatā pairā. Aur ham khaū
this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,
and merriment we-may-make. Because that this my son dead-gone-was,
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.’ Tab ū
and again escaped-gone-is; he lost-gone-was, again got-is.’ Then they
 chaman karan pasyā.
merriment to-do began.

Tati-lin wī-kō jēṭhō chēlō garhā-mā thyō. Aur jab ū āyō,
Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoy, ta wī-lē gānō bajaūnō aur nāchh-kī
and the-house-of near arrived, then him-by singing music and dance-of
 bhanak supī. Aur wī-lē naukaran-mā-hai ēk-s bōlāi-bēr sōdyō
sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 ki, ‘inarō kyā matlab chh?’ Aur wī-lē wī-thaĩ kyō, ‘tērō
that, ‘of-these what meaning is?’ And him-by him-to it-was-said, ‘thy
 bhāi ā-chh. Tērā-bābā-lē khānā-khĩ dē-chh, kya-lā ki wī-lē ū
brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sukyārō pā-chh.’ Aur ū risāi-gyō, aur wī-lē bhitar jānō nāi
well and sound got-is.’ And he angry-went, and him-by within to-go not
 thānyō. Tab wī-kō bābū bhair āyō, aur wī-s manaun
was-intended. Then him-of the-father outside came, and him-to to-remonstrate

pasyō. Aur wī-lē apnā-bābu-s, jubāb di-bēr, kyō ki,
 began. And him-by his-own-father-to, answer given-having, it-was-said that,
 ‘dhēk, maĩ yatuk-barsan-baṭi tēri chākari kari-rayū, aur mai-lē
 ‘see, I this-many-years-from thy service having-done-remained, and me-by
 kabhaĩ tērō a-kayō nāi karyō. Tai-lē maĩ-s kabhaĩ ēk-bākrā-kō.
 ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of
 nānō pāthō lyagai nāi dinō, jai-lē maĩ apnā-dagaṛiyān-kā sāth
 young kid even not was-given, which-with I my-own-companions-of with
 chain karnū. Par tērō yō chēlō, jō pātarān-kā yā tērō
 rejoicing might-have-done. But thy this son, who harlots-of near thy
 māl-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-khī khānā kar-chhy.’
 property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.’
 Aur bābū-lē wī-thaĩ kyō, ‘chēlā, taĩ sab-dinai mērā dagaṛā.
 And the-father-by him-to it-was-said, ‘son, thou all-days-even of-me with
 raū-chhai, aur jē-kē mērō chh, sab tērō-i chh. Yō thikē thyō
 remaining-art, and whatever mine is, that thine-even is. This right was
 ki ham chaman karaū aur khuśi manaū. Kya-lā ki yō
 that we merriment should-make and rejoicing may-celebrate. Because that this
 tērō bhāi jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
 thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
 pā-chh.’
 got-is.’

ASKŌṬĪ.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumaunī here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindī *bītē*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thaĩ* and *taĩ*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

कै मानस का हौ चेला थ्या । और उनन में है नना ले अपना बबा
थै कयो बबा जायजात में है जो बाँट में स मिलि सो में दी दे । और
वी ले उनरा बीच आपनी जायजात बाणि दी । और भीत दिन नी भित्या
कि कान्सो चेलो सब तीर जमा करि बेरि दूर देश कि तैं गयो और वाँ
लुचपन में रै बेरि आपनू सब मालताल उड़े दियो । और जब ज सब तीर
खर्च करि चुक्यो वी देश में बड़ो अकाल पड़्यो और ज तंग हुन बस्यो ।
और ज वी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वी
ले वी स अपना गड़ान में सुडर चरौना कि तैं लगायो । और ज उनि
बोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशौ ले आपनू पेट भरन
चाँ थ्यो । और कौ वी स की नी दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwī chēlā thyā. Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāṭ maī-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
 mili, sō maī dī-dē.' Aur wī-lē unarā-bīch āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
 bāṇi-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tīr
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wāṣṣ luchpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū sab māl-tāl urai-diyō. Aur jab ū sab-tīr kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-ohukyō, wī-dēs-mē barō akāl paṛyō, aur ū taṅg hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jai-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
 basyō. Aur wī-lē wī-s āpnā-gaṛān-mē suṅar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū uni-bōkaṛā-aur-dānān-lē jinan suṅar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khā-thyā, khuṣī-lē āpanū pēṭ bharan chā-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kē nī din-thyō.
anything not giving-was.

SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as SĪrālī, and has an estimated number of 12,481 speakers. SĪrālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khī* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SĪRĀLĪ DIALECT.

DISTRICT ALMORA.

कसै माइस का ह्मी चेला छ्या । और उनन में काँसा चेला ले अपना बाबा थें कयो ओ बाबा जाजात में जो बाट मेरो चैछ सो में दी दिय । तब वी लै उनरा आपस में अपनी जाजात बाटि दी । फिर भौत दिन नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो । वाँ कुकर्म-में रै बेर अपनी सब मालताल फुकि दियो । और जब ज सब खर्च करि चुक्यो वी मुलक में बड़ो अकाल पड़्यो । ज कंकाल हुन पड़्यो । और ज वी देश का कै भला आदमि का दगड़ा जै बेर रौन पड़्यो । फिर वी लै वी स अपना गड़ा में सुडर चरौना खिन लायो । और ज उन बोकाड़ा दानान लै जै स सुडर खाँ छ्या खुशी लै अपनी ढाड़ भरनो चाँ थ्यो । और वी स ह्मे के नैं दि थ्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwī chēlā chhyā. Aur unan-mē kāsā-chēlā-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chai-chh, sō mē dī-diy.' Tab wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apanī jājāt bāṭi-dī. Phir bhaut din naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khin
that the-younger-son-by all collected made-having a-foreign-country-to
 nasi-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuki-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē barō akāl paryō. Ū kaṅkāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanā-gaṛā-mē suṇar charaunā-khin
began. Again him-by him-as-for his-own-field-in swine feeding-for
 lāyō. Aur ū un-bōkaṛā-dānān-lai jai-s suṇar
it-was-deputed. And he those-husks-berries-with which (acc.) the-swine
 khā-chhyā, khuṣī-lai apanō ḍhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē naī dī-thyā.
anyones anything not giving-were.

JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyar*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khaśa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Ohurāhī and Paṅgwāli dialects of the Chamṣālī form of Western Pahārī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब एहेक बी को ज्यठो च्यल गाड़ा में थी । होर जब बी भै होर
 बड़क नजीक पुजित, बी ल गैनों बजौनों होर नाचना को बचन सुनि ।
 होर बी ल आपन खुरतुरियान म है एक थैं भट्यो बेर सुदो कि इनर
 है रै छ । बी ल बी हैं कै कि त्यड़ भै भै रै छ होर त्यड़ बाबु ल
 ल्हवै कै राख छ । क्या लेखा ल कि बी ल बी हैं भलो होर बड़कनो
 पै छ । होर बी थैं रीश भै गे होर बी ल भीतर जानु नो ठारी । ये
 लेखा ल बी को बाबु भैर भै होर बी हैं मनौन बशि । होर बी ल बाबु
 थैं जुबाब दी बेर कै कि दख मैं इतिका बरश बटि त्यड़ टहल करन लागि
 रै छुँ होर मैं ल त्यड़ हुकम नो टालि । तैं ल कभड़ मैं हैं एक पाठो
 एहेक नो दी कि मैं आपन दगड़ियान दगड़ खुशी कन थी । पर त्यड़
 यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि है छ बी जशै भै
 वशै तैं ल बी को लेखा ल खवै ल्हवै कये । होर बाबु ल बी हैं कै
 चला तैं बराबर म्यड़ो दगड़ री छै होर जतिका म्यड़ो छ सब त्यड़ो छ ।
 यो बुजिन थी कि हमि मगन हुन खुशि मनौन कै लेखा ल कि यो त्यड़
 भै जो मरि गै थी फिर ज्यून है बेर भै गे । होर हरे गै थी फिर पै
 है ल ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyāthō chyal gārā-mē thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
 haur ghar-k najik puṛit, wī-l gainō bajaunō haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thaī bhatyāi-bēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-haī kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyar bhai ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rākh-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lēkhā-l ki wī-l wī-haī bhalō haur barānō
is, what-reason-by that him-by him-as-for well and lively
 pai-chh.' Haur wī-thaī rīs ai-gē, haur wī-l bhitar jānu nī
it-received-is.' And him-to anger came, and him-by inside to-go not
 thārī. Yē-lēkhā-l wī-kō bābu bhair ai, haur wī-haī
it-was-decided. This-reason-by him-of the-father outside came, and him-to
 manaun baśi. Haur wī-l bābu-thaī jubāb dī-bēr
to-remonstrate-with began. And him-by the-father-to answer given-having
 kai ki, 'dyakh, maī itik-baraś-baṭi tyar ṭahal karan-lāgi-
it-was-said that, 'see, I so-many-years-from thy service doing-conti-
 rai-chhū, haur maī-l tyar hukam nī ṭāli. Taī-l kabhaī
nually-am, and me-by thy order not was-disobeyed. Thee-by ever
 maī-haī ēk-pāthō-lhēk nī dī, ki maī āpan-dagaṛiyān-dagar
me-to a-kid-even not was-given, that I my-own-companions-with
 khuśi kan-thī. Par tyar yū chyal, jō pāṭaran-kā dagar
rejoicing might-have-made. But thy this son, who harlots-of with
 tyar māl-tāl nili-hai-chh, wī jaśśai ai, waśśai taī-l wī-kō
thy goods devoured-has, he just-as came, just-so thee-by him-of
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kai,
reason-by a-feast was-made.' And the-father-by him-to it-was-said,
 'chyalā, taī barābar myarō dagar rau-chhai, haur jatik myarō chh,
'son, thou always of-me with remainest, and whatever mine is

sab tyarō chh. Yō bujin thī ki hami magan hun
all thine is. This proper was that we delighted should-be
 khuśi manaun, kē-lēkhā-l ki yō tyar bhai jō
rejoicing should-celebrate, what-reason-by that this thy brother who
 mari-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir
dead-gone-was, again alive become-having came; and lost-gone-was, again
 pai-hai . l.
found-became lol'

KUMAUNĠ-ENGLISH VOCABULARY.

KumaunĠ.	English.	KumaunĠ.	English.
A			
<i>Abēr,</i>	late.	<i>Amilō,</i>	sour.
<i>Āchhō,</i>	nice, good.	<i>Āmlō,</i>	sour.
<i>Achāpachak,</i>	adv. accidentally, suddenly.	<i>Ap-biwāī,</i>	virgin.
<i>Achambhā karnō,</i>	to surprise.	<i>Andhō,</i>	blind.
<i>Achammā karnō,</i>	to surprise.	<i>Anyārō,</i>	dusk, darkness.
<i>Adlō badlō,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādimī,</i>	man.	<i>Āphīm,</i>	opium.
<i>Ādō,</i>	green ginger.	<i>Āpnō,</i>	own.
<i>Āgalō,</i>	matchlock.	<i>Ārshī,</i>	looking glass.
<i>Āghīn sāl,</i>	adv. next year.	<i>Āsā,</i>	hope.
<i>Āgulā,</i>	finger.	<i>Āsā rakhī,</i> <i>Āsā dharnī,</i>	to expect.
<i>Āguṭhā,</i>	thumb.	<i>Asāgurō,</i>	narrow.
<i>Āisō,</i>	adv. so.	<i>Asāgurt bāṭ,</i>	a narrow track.
<i>Ākāl,</i>	famine.	<i>Ātū,</i>	tear (noun).
<i>Ākāś,</i>	sky, heaven.	<i>Ā-lwō,</i>	dysentery.
<i>Ākhā,</i>	eye.	<i>Aukhād,</i> <i>aukhat,</i>	medicine.
<i>Ākhōṛ,</i>	walnut.		
B			
<i>Babā, bābā,</i>	father, papa.	<i>Bahādur,</i>	brave.
<i>Bāchhā,</i>	king.	<i>Bahī,</i>	adv. prep. besides.
<i>Bāchhī,</i>	(f.) calf.	<i>Baid, baidī,</i>	doctor.
<i>Bāchhō,</i>	(m.) calf.	<i>Bāpī,</i>	younger sister.
<i>Bādāl,</i>	cloud.	<i>Bair,</i>	enmity.
<i>Bādālī,</i>	cloud.	<i>Bairī,</i>	enemy.
<i>Bādaw,</i>	cloud.	<i>Baiṭhak,</i>	committee.
<i>Bādh,</i>	dam (the earthwork).	<i>Bāj,</i>	oak, barren (a woman).
<i>Bādhāpō, bādāpō,</i>	to tie, to bind, to wrap.	<i>Bajāṛ,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājō,</i>	fallow.
<i>Bahar,</i>	bull.	<i>Bakhāt,</i>	time.

Kumauní.	English.	Kumauní.	English.
<i>Bakkal,</i>	bark of a tree.	<i>Bhāḍḍ,</i>	vessels of metal.
<i>Bakrā,</i>	goat.	<i>Bhadra karnḍ,</i>	to shave.
<i>Bakrī,</i>	goat.	<i>Bhāḍg,</i>	hemp.
<i>Bakrō,</i>	goat.	<i>Bhāḍgwan,</i>	fortunate.
<i>Bal,</i>	hair.	<i>Bhaīr āṇḍ,</i>	to come out.
<i>Balā,</i>	ear-ring (for women) worn inside the ear.	<i>Bhājṇḍ.</i>	to retire from a case.
<i>Bald,</i>	bull.	<i>Bharnḍ,</i>	to fill.
<i>Baṇ,</i>	forest.	<i>Bhatērḍ,</i>	sufficient.
<i>Bāṇḍ,</i>	to plough.	<i>Bhāṭī bhāṭī kō,</i>	various.
<i>Bār,</i>	day.	<i>Bhaū,</i>	brow (sing.).
<i>Baṛḍ,</i>	big.	<i>Bhaūḍ,</i>	brow (plural).
<i>Baraś,</i>	year.	<i>Bhaūjī,</i>	sister-in-law.
<i>Barat rākhḍḍ,</i>	to fast.	<i>Bhāḍ kuaī,</i>	any.
<i>Bārḥ,</i>	hedge.	<i>Bhaūrā,</i>	bee (plural).
<i>Barsaḍāḍḍ,</i>	yearling.	<i>Bhaūrḍ,</i>	bee (sing.).
<i>Bāś,</i>	bamboo (m.).	<i>Bhāyḍ,</i>	younger brother.
<i>Basḍḍ,</i>	to abide.	<i>Bhād,</i>	mystery.
<i>Bāt,</i>	wind.	<i>Bhār,</i>	sheep.
<i>Bāṭ,</i>	way, path, track, share.	<i>Bhārī,</i>	sheep, ewe.
<i>Bāṭ dākhḍḍ,</i>	to await.	<i>Bhāṭ,</i>	offering.
<i>Bāṭā,</i>	share.	<i>Bhāṭṇḍ,</i>	to meet.
<i>Bāṭī,</i>	wick.	<i>Bhājiyāī,</i>	wet, damp.
<i>Bāṭḍ,</i>	wick.	<i>Bhājiyḍ,</i>	wet, damp.
<i>Baṭḍḍ,</i>	path.	<i>Bhākānḍ,</i>	toad.
<i>Baṭḍ,</i>	purse.	<i>Bhānḍ,</i>	uncle, husband of father's sister.
<i>Bāu,</i>	sand.	<i>Bhānḍ,</i>	brother-in-law, elder sister's husband.
<i>Bāṭ lagāṇḍ,</i>	to swim.	<i>Bhāṇḍ,</i>	to wear, to put on clothes, shoes, etc.
<i>Baṇḍā,</i>	dwarf.	<i>Bhāt,</i>	wall.
<i>Baurṇḍ,</i>	to turn, to return.	<i>Bhātēr paīḥḍḍ,</i>	to enter.
<i>Bāw,</i>	hair.	<i>Bhātēr paṭṭḍḍ,</i>	to enter.
<i>Bāiyḍ,</i>	adv. yesterday.	<i>Bhāḍ,</i>	husk of <i>lōbiyā</i> .
<i>Bāliyḍ,</i>	adv. yesterday.	<i>Bhāḥḍāl,</i>	earthquake.
<i>Bāśak,</i>	adv. certainly.	<i>Bhāḥḍāl,</i>	earthquake.
<i>Bā-saram,</i>	obscene.		

Kumaoni.	English.	Kumaoni.	English.
<i>Bhākṇḍ,</i>	to bark.	<i>Bisar,</i>	mistake.
<i>Bhāl,</i>	mistake.	<i>Bish,</i>	poison, venom.
<i>Bhāl-bisar,</i>	mistake.	<i>Bōjt,</i>	sister-in-law.
<i>Bhālī,</i>	sister.	<i>Bōlī dēṇḍ,</i>	to announce.
<i>Bhūmī,</i>	earth.	<i>Bōlṇḍ,</i>	to announce.
<i>Bhūṇṇḍ,</i>	to fry.	<i>Bōt,</i>	tree.
<i>Bhūs,</i>	husk of barley, of <i>chaulāī</i> and <i>maḍuwā.</i>	<i>Būbū,</i>	aunt, father's sister.
<i>Bhūsḍ,</i>	husk of <i>chaulāī</i> and <i>maḍuwā.</i>	<i>Buguchḍ,</i>	bundle.
<i>Bīch,</i>	adv. prep. amid.	<i>Buṇṇḍ,</i>	to weave.
<i>Bīj,</i>	grain for seed.	<i>Eurī,</i>	bad (f.).
<i>Bījūlī,</i>	lightning.	<i>Burḍ,</i>	bad (m.).
<i>Bijūṇḍ,</i>	to wake.	<i>Burāṭhiyā,</i>	thumb.
<i>Bikh,</i>	poison, venom.	<i>Byā,</i>	wedding marriage.
<i>Bīṇā,</i>	pod of musk.	<i>Byāj,</i>	interest, on loans or cash.
<i>Bīrālu,</i>	cat (f.).	<i>Byāl,</i>	evening.
		<i>Byāl bakhat,</i>	evening.
C			
<i>Chabūṇḍ,</i>	to munch.	<i>Chharḍ,</i>	ashes.
<i>Chalkḍ,</i>	earthquake.	<i>Chhatt,</i>	roof.
<i>Chalṇḍ,</i>	to strain (liquids).	<i>Chhēbārḍ,</i>	lizard, chameleon.
<i>Chārḍ,</i>	bird.	<i>Chhīlkḍ,</i>	bark of a tree.
<i>Chārḍ tarf,</i>	adv. around.	<i>Chhimā,</i>	pardon.
<i>Charnḍ,</i>	to browse.	<i>Chhimā karnḍ,</i>	to pardon, to forgive.
<i>Chāṭ phāṭ karnḍ,</i>	to decide.	<i>Chhiprḍ,</i>	lizard, chameleon.
<i>Chaugīrḍ,</i>	adv. around.	<i>Chhōḍṇḍ,</i>	to abandon, to forsake.
<i>Chaukaṭ,</i>	beware.	<i>Chhōṇḍ,</i>	lad.
<i>Chaumās,</i>	monsoon.	<i>Chīlam,</i>	pipe (for smoking).
<i>Chaurāṭ,</i>	flat, level.	<i>Chīlam kḍ kāṭhī,</i>	bamboo portable pipe.
<i>Chaurḍ,</i>	broad.	<i>Chīnkā,</i>	spark.
<i>Chāwal,</i>	rice.	<i>Chīṇṇḍ,</i>	to build.
<i>Chāwḍ,</i>	rice.	<i>Chīphlḍ,</i>	smooth.
<i>Chāwnḍ,</i>	to strain (liquids).	<i>Chīṇḍ,</i>	to burn.
<i>Chālā,</i>	disciple.	<i>Chīṭṭa,</i>	white.
<i>Chhail,</i>	shade, shadow.	<i>Chubāṇḍ,</i>	to prick.

Kumauní.	English.	Kumauní.	English.
<i>Ohachā,</i>	teat.	<i>Ohulā,</i>	hearth.
<i>Ohachī,</i>	teat.	<i>Ohulō,</i>	hearth.
<i>Ohuglī khāpā,</i>	to backbite.	<i>Ohunpā,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohuprō,</i>	butter. Used in some parts.
<i>Ohūk,</i>	lemon.	<i>Ohuthraul,</i>	pine marten.
D			
<i>Dabār,</i>	crack (in stone, etc.).	<i>Dharuā,</i>	cat (m.).
<i>Dābā,</i>	to press.	<i>Dhattērī,</i>	alas.
<i>Dāḍ,</i>	fine (the punishment).	<i>Dhālō,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhāl karnī,</i>	to delay.
<i>Dāḍō,</i>	mountain.	<i>Dhīnō,</i>	ball, anything round.
<i>Dāgār,</i>	charcoal.	<i>Dhōparī,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills.
<i>Dāt-bhāḥ,</i>	brethren.	<i>Dhūdhalō,</i>	dusk.
<i>Dājī,</i>	to burn. Used in some parts.	<i>Dhūl,</i>	dust.
<i>Dakār,</i>	hiccough.	<i>Dhāp,</i>	incense.
<i>Dānō,</i>	mountain.	<i>Dhūwā,</i>	smoke (noun).
<i>Dān-pān,</i>	charity.	<i>Didi,</i>	elder sister.
<i>Dār hālī,</i>	to cry.	<i>Diāwī,</i>	Diwālī song.
<i>Dārīn,</i>	pomegranate.	<i>Dōlīnō,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dārū,</i>	powder, gunpowder.	<i>Dublō patlō,</i>	lean.
<i>Dāt,</i>	tooth, teeth.	<i>Dadh dānō,</i>	to suckle.
<i>Dēnō,</i>	to give.	<i>Dadhī dānī,</i>	to suckle.
<i>Dēwar,</i>	brother-in-law, husband's younger brother.	<i>Dukhiyā,</i>	ill.
<i>Dhādī lagū,</i>	to call.	<i>Dar,</i>	far.
<i>Dhāgā,</i>	thread.	<i>Darkhāt karnī,</i>	to request.
<i>Dhāka,</i>	lid.	<i>Dukhārō,</i>	to hate.
<i>Dhakālō,</i>	to push.	<i>Dwār,</i>	door.
<i>Dhān,</i>	paddy.	<i>Dwiyai,</i>	adv. both.
<i>Dhanā,</i>	bow.	<i>Dyābatā,</i>	deity.
<i>Dharnō,</i>	to have.	E	
<i>Dhartī,</i>	earth.	<i>Eti,</i>	adv. here.
<i>Ekli,</i>	alone.	<i>Etwar,</i>	Sunday.
<i>Ellā rāt,</i>	adv. to-night.		
<i>El rāt,</i>	adv. to-night.		

Kumaoni.	English.	Kumaoni.	English.
<i>Gabhāi dīṇṣ,</i>	to bear witness.	<i>Ghōrar,</i>	chamois (Himalayan).
<i>Galārā,</i>	cheek.	<i>Ghughutō,</i>	dove.
<i>Galūṇō,</i>	to melt.	<i>Ghumān,</i>	conceit.
<i>Gān,</i>	mumps.	<i>Ghunō,</i>	knee.
<i>Ganā,</i>	a man who has mumps.	<i>Ghurghurāṇō,</i>	to snore.
<i>Gandū,</i>	mumps.	<i>Ghwēr,</i>	chamois (Himalayan).
<i>Gañjō,</i>	bald.	<i>Gidārī,</i>	singer (f.).
<i>Gañṇō,</i>	to count.	<i>Gīḍuṇḍ,</i>	ball, anything round.
<i>Garh,</i>	fort.	<i>Giri,</i>	ball, anything round.
<i>Garur,</i>	brown vulture.	<i>Gīt,</i>	ballad.
<i>Garūṇō,</i>	heavy.	<i>Gōbar,</i>	dung of cattle, manure
<i>Gāt,</i>	body.	<i>Gōḍnī,</i>	small pickaxe.
<i>Gatūṇō,</i>	to melt, to lose.	<i>Gōṛṇō,</i>	to weed.
<i>Gaut,</i>	body.	<i>Gōtṇō,</i>	to surround.
<i>Gāḍ,</i>	ball, anything round.	<i>Grahaṇ,</i>	eclipse.
<i>Ghaghro,</i>	petticoat.	<i>Gū,</i>	human excrement.
<i>Ghām tāpṇō,</i>	to bask.	<i>Gudarā,</i>	rag.
<i>Ghar-kūrī,</i>	goods and chattels and house.	<i>Guliyō,</i>	sweet.
<i>Ghāt phērṇī,</i>	to complain to the gods.	<i>Guthēlī,</i>	stone of fruit.
<i>Ghaṭṭṇō,</i>	to shorten.	<i>Guthyālā,</i>	stone of fruit.
<i>Ghōl,</i>	nest.	<i>Gurrāṇō,</i>	to growl.

H

<i>Hāi tōbā,</i>	outcry.	<i>Hattārī,</i>	alas.
<i>Hājar,</i>	adv. present.	<i>Hau,</i>	air, plough.
<i>Hal,</i>	plough.	<i>Hāṁ,</i>	adv. yes.
<i>Harō,</i>	verdant.	<i>Hawā,</i>	air, wind.
<i>Hamārō,</i>	our.	<i>Hāmānt,</i>	winter.
<i>Hār,</i>	bone.	<i>Hērṇō bhālṇō,</i>	to search.
<i>Harhiyā,</i>	mad dog, hydrophobia.	<i>Hil,</i>	mud.
<i>Hasṇō,</i>	to laugh.	<i>Hilō,</i>	mud.
<i>Hāṭ,</i>	shop.	<i>Hirāṇ,</i>	deer.
<i>Hathnālī,</i>	palm of the hand.	<i>Hidāla,</i>	raspberry.

Kumaun.	English.	Kumaun.	English.
<i>Kāgilā,</i>	comb.	<i>Kayēk,</i>	several.
<i>Kajiyā karnā,</i>	to dispute.	<i>Kā,</i>	prep. what.
<i>Kakā,</i>	uncle, father's brother.	<i>Kā tā,</i>	conj. because.
<i>Kakal-saupā,</i>	centipede.	<i>Khadārā,</i>	to drive.
<i>Kākau,</i>	bamboo (f.).	<i>Khā,</i>	dike.
<i>Kākhā,</i>	aunt, father's brother's wife.	<i>Khāichā,</i>	to drag.
<i>Kālā,</i>	black.	<i>Khāj,</i>	itch.
<i>Kamā,</i>	base.	<i>Khāj,</i>	itch.
<i>Kāmlā,</i>	blanket.	<i>Khāl,</i>	skin.
<i>Kamāpā,</i>	to earn.	<i>Khalārā,</i>	goat skin.
<i>Kāmā,</i>	blanket.	<i>Khalār,</i>	goat skin.
<i>Kāpā,</i>	a one-eyed person.	<i>Khā,</i>	quarry.
<i>Kapās,</i>	tinder.	<i>Khā,</i>	to eat.
<i>Kaphan,</i>	shroud.	<i>Khāpā jōg,</i>	edible.
<i>Kaphuā chārā,</i>	cuckoo.	<i>Khanyār,</i>	ruin of house or village.
<i>Karamphūyā,</i>	unfortunate.	<i>Khāp,</i>	mouth.
<i>Karār karnā,</i>	to promise.	<i>Khārū,</i>	ram.
<i>Karārā,</i>	hard.	<i>Kharyū,</i>	to bury.
<i>Karjā gādā,</i>	to borrow.	<i>Khasam,</i>	husband.
<i>Karū,</i>	bitter.	<i>Khāt,</i>	pit.
<i>Karū,</i>	bitter.	<i>Khāt,</i>	bed.
<i>Kasā,</i>	adv. how.	<i>Khātar,</i>	(for the) sake (of).
<i>Kātā,</i>	hook.	<i>Khātā,</i>	rag.
<i>Kathā-kahā,</i>	story.	<i>Khāpā,</i>	to feed.
<i>Kāthāwā,</i>	ear-ring (for women) worn on the rim of the ear.	<i>Khissā,</i>	pocket.
<i>Kāpā,</i>	to cut, to bite.	<i>Khō,</i>	to waste.
<i>Kāpā,</i>	to kill. Used in some parts.	<i>Khāl,</i>	airy.
<i>Kāpā,</i>	buffalo calf.	<i>Kil,</i>	peg, wedge, pimple (sing.).
<i>Kāpā,</i>	together.	<i>Kilā,</i>	pimple (plural).
<i>Kāpā karnā,</i>	to gather.	<i>Kipā,</i>	economy.
<i>Kau,</i>	crow.	<i>Kirmā,</i>	flying ant.
<i>Kaupā,</i>	husk of chā.	<i>Kirā,</i>	worm.
<i>Kawā,</i>	crow.	<i>Kō,</i>	leper.
<i>Kāwā,</i>	black.	<i>Kōrā,</i>	to bore (holes made by rats and birds by gnawing).
		<i>Kōthālā,</i>	bag.

Kumaunī.	English.	Kumaunī.	English.
<i>Kuchō,</i>	broom.	<i>Kulyārō,</i>	axe.
<i>Kuchīl,</i>	filthy.	<i>Kūrī,</i>	house.
<i>Kuchīlō,</i>	filthy.	<i>Kūrō,</i>	house.
<i>Kuchh-naī,</i>	nothing.	<i>Kūt,</i>	interest, in kind.
<i>Kukuri,</i>	bitch.	<i>Kuṭamb-kabīlā,</i>	family.
<i>Kukuri,</i>	hen.	<i>Kūwa,</i>	dam (the earthwork).
<i>Kukurō,</i>	cock.	<i>Kwē,</i>	somebody, any.
<i>Kūl,</i>	dam (the earthwork).	<i>Kwīrō,</i>	fog, mist.
L			
<i>Lagūnō,</i>	to apply.	<i>Laukī,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Laūṇiyā,</i>	reaper.
<i>Lākṛō,</i>	wood.	<i>Lēkhō,</i>	account.
<i>Lalyānō,</i>	to exclaim, to cry.	<i>Lhās,</i>	corpse.
<i>Lampuchhī tārō,</i>	comet.	<i>Līpṇō,</i>	to 'leap' (to smear with cowdung and earth).
<i>Laṅgūr,</i>	ape.	<i>Lā,</i>	iron.
<i>Larāī,</i>	battle.	<i>Lukai diṇṇō,</i>	to conceal.
<i>Lāt,</i>	flame.	<i>Lukūnō,</i>	to conceal.
<i>Lāṭhī,</i>	walking stick.	<i>Lūṇ,</i>	salt.
<i>Lāṭō,</i>	dumb.	<i>Luwō,</i>	iron.
<i>Latyūnō,</i>	to kick.	<i>Lwē,</i>	blood.
<i>Laūḍā,</i>	child (m.), boy.	<i>Lyūnō,</i>	to bring.
<i>Laūḍī,</i>	child (f.).	M	
<i>Māchhā,</i>	fish (sing.).	<i>Mālak,</i>	owner.
<i>Māchhā,</i>	fish (plural).	<i>Māmā,</i>	uncle, mother's brother.
<i>Māchhō kō kanō,</i>	fish hook.	<i>Māmī,</i>	aunt, mother's brother's wife.
<i>Machhuwō,</i>	fisherman.	<i>Mānṇō,</i>	to accept.
<i>Madat dēṇī,</i>	to help.	<i>Mariyō,</i>	dead.
<i>Magrā,</i>	proud.	<i>Mārṇō,</i>	to beat, to hit.
<i>Main,</i>	beeswax.	<i>Mās,</i>	husk of masūr.
<i>Maī,</i>	man.	<i>Māthō,</i>	forehead.
<i>Majbūt,</i>	firm, strong.	<i>Māṭō,</i>	clay.
<i>Mājhā,</i>	bed.	<i>Mau,</i>	honey.
<i>Mākhā,</i>	fly.		

Kumauní.	English.	Kumauní.	English.
<i>Maũsā,</i>	uncle, husband of mother's sister.	<i>Mōtō bānqō,</i>	to fatten.
<i>Maũsī,</i>	aunt, mother's sister.	<i>Mōwa,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Māl,</i>	peace.	<i>Mūgarī,</i>	mallet.
<i>Mēnat,</i>	labour.	<i>Mūjī,</i>	miser.
<i>Mērō,</i>	mine, my.	<i>Mukarnō,</i>	to deny.
<i>Mhaiṇō,</i>	month.	<i>Mukhtō,</i>	sufficient.
<i>Milṇō,</i>	to find.	<i>Mūktō,</i>	sufficient.
<i>Mōl,</i>	manure, <i>gōbar</i> mixed with grass.	<i>Mulkiyā,</i>	compatriot.
<i>Mōl,</i>	cost.	<i>Munṇō,</i>	to shave.
<i>Mōl liṇō,</i>	to buy.	<i>Murkā,</i>	ear-ring (for men).
<i>Mōlyūṇō,</i>	to buy.	<i>Mūshā,</i>	rat.
<i>Mōsiyā kā bēṭā,</i>	cousin (mother's side).	<i>Mūṭh,</i>	fist.
<i>Mōṭō,</i>	fat.	<i>Mūṭhi,</i>	fist.
		<i>Murukā,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nauṭī,</i>	navel.
<i>Nādān,</i>	fool.	<i>Nāwā,</i>	ravine, brook.
<i>Naī,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāj,</i>	grain.	<i>Nēlṇō,</i>	to swallow.
<i>Nakārṇō,</i>	to deny.	<i>Nich,</i>	base.
<i>Nālā,</i>	brook.	<i>Nilō,</i>	blue.
<i>Nālas,</i>	complaint.	<i>Nīgālī,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Naṅg,</i>	nail (of body).	<i>Nigalṇō,</i>	to swallow.
<i>Naṅgā</i>	bare.	<i>Nīgāwō,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nānō,</i>	little.	<i>Nirāṭ,</i>	hopeless.
<i>Nāṇō,</i>	to bathe.	<i>Nisāphī,</i>	just.
<i>Nasṇō,</i>	to depart.	<i>Niṭhurō,</i>	cruel.
<i>Nātā,</i>	relation.	<i>Niyūrṇō,</i>	to bend.
<i>Nāti,</i>	grandchild. (m.).	<i>Nān,</i>	salt.
<i>Nātipī,</i>	grandchild. (f.).	<i>Nyēlṇō,</i>	to weed.
<i>Nāṭō,</i>	relation.	<i>Nyō,</i>	justice.
<i>NāṢ,</i>	name.	<i>Nyārṇō,</i>	to bend.
<i>NāṢpī,</i>	butter.	<i>Nyūṭā dēṇō,</i>	to invite.

Kumaun.	English.	Kumaun.	English.
<i>Oh,</i>	alas.	<i>Osh,</i>	dew.
<i>Olṇṇṇ,</i>	to knead.		
		P	
<i>Pachhīn,</i>	adv. prep. behind, back-ward.	<i>Paṭṭar,</i>	floor (of planks).
<i>Pachhīn kaṭṇṇ,</i>	to go back.	<i>Paṭṭā,</i>	lease.
<i>Pachhīl,</i>	last.	<i>Pāṭṭhar,</i>	stone.
<i>Pachhūṇṇ,</i>	to crush.	<i>Patyāṇṇ,</i>	certain ; to believe.
<i>Pachṇṇ,</i>	to digest.	<i>Paun,</i>	air.
<i>Paharnṇ,</i>	to put on clothes, shoes, etc.	<i>Pauṇṇ,</i>	guest.
<i>Pahūchṇṇ,</i>	to approach.	<i>Pāwṇ,</i>	ice, frost, hoar frost.
<i>Paidal,</i>	adv. afoot.	<i>Payūṇṇ,</i>	to sharpen.
<i>Pain karnṇ,</i>	to sharpen.	<i>Payyā,</i>	cherry tree.
<i>Pairnṇ,</i>	to wear, to put on clothes, shoes, etc.	<i>Pēṭ,</i>	belly.
<i>Pākā,</i>	mature.	<i>Pēṭāl,</i>	pregnant.
<i>Pakaṇṇ,</i>	to catch.	<i>Pēṭ-muyā,</i>	still-born child.
<i>Pākḥ,</i>	wing.	<i>Phaidā,</i>	profit.
<i>Pākḥḥ,</i>	fin, feather.	<i>Phāphrā,</i>	husk of wheat.
<i>Pakūṇṇ,</i>	to cook, to bake.	<i>Pharṇṇ,</i>	deceit.
<i>Pālṇ,</i>	ice, frost, hoar frost.	<i>Phasal,</i>	crop.
<i>Pālṇṇ,</i>	to nourish.	<i>Phaṭkāl māṇṇ,</i>	to jump.
<i>Paākḥ,</i>	wing.	<i>Phāwā,</i>	ploughshare (iron).
<i>Parṇṇ,</i>	adv. year before last.	<i>Phāwā māṇṇ,</i>	to spring, to jump.
<i>Parikhṇṇ,</i>	to examine.	<i>Phēri dēṇṇ,</i>	to give back.
<i>Parhḥṇṇ,</i>	to prove, to examine.	<i>Phir,</i>	adv. prep. again.
<i>Parpañṇḥ,</i>	deceit.	<i>Phirī,</i>	adv. prep. again.
<i>Paṭṇ,</i>	animal, brute, beast.	<i>Phirnṇ,</i>	to turn.
<i>Paṭai,</i>	fatigue.	<i>Phūṇṇ,</i>	to ignite.
<i>Pātar,</i>	harlot.	<i>Phūl,</i>	flower, blossom.
<i>Pāṭḥ,</i>	kid.	<i>Phūl phāṭak jān,</i>	moonlight, clear, without clouds.
<i>Pāṭḥṇ,</i>	kid.	<i>Phūphiyā kḥ bēṭā,</i>	cousin (father's side).
<i>Patiāṇṇ,</i>	to believe.	<i>Pichhāṇṇ,</i>	rear.
<i>Patiṇṇ,</i>	certain.	<i>Pihawṇ,</i>	yellow.
<i>Patlṇ,</i>	lean.	<i>Pījarṇ,</i>	cage.
		<i>Pīṇṇ,</i>	body.

Kumauni.	English.	Kumauni.	English.
<i>Pī,</i>	pain.	<i>Purputā,</i>	butterfly.
<i>Pīh,</i>	back.	<i>Purs,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Pōdīn,</i>	mint.	<i>Pūs,</i>	cat. A term of endearment.
<i>Pōr,</i>	adv. last year.	<i>Pūst,</i>	cat (f.). A term of endearment.
<i>Pōth,</i>	book.	<i>Puṭh,</i>	back.
<i>Pōtin,</i>	mint.	<i>Puṭh pichhā,</i>	adv. prep. behind one's back.
<i>Puchhār,</i>	tail.	<i>Pūwa,</i>	bridge. Used by the illiterate.
<i>Pūj,</i>	to adore, to worship.	<i>Pyādā,</i>	adv. afoot.
<i>Purhāt,</i>	priest.		
<i>Par,</i>	full.		
R			
<i>Rāqun,</i>	widower.	<i>Rī-rāg,</i>	jealousy.
<i>Rattai,</i>	dawn, morning, adv. early.	<i>Rit,</i>	vacant, empty.
<i>Rāj-khāt,</i>	welfare.	<i>Ritu,</i>	weather.
<i>Rāk,</i>	torch.	<i>Rōkar,</i>	cash.
<i>Rakhn,</i>	to have, to keep.	<i>Rujn,</i>	to soak.
<i>Rarn,</i>	to slip.	<i>Rūn,</i>	to weep; to abide.
<i>Rin,</i>	debt.	<i>Ruwā,</i>	tinder.
<i>Rī,</i>	jealousy.		
S			
<i>Sadā,</i>	adv. always, continually.	<i>Sāl,</i>	brother-in-law, wife's younger brother.
<i>Sādukrī,</i>	small box.	<i>Sālī,</i>	locust.
<i>Sāgal,</i>	chain.	<i>Sāmā,</i>	season.
<i>Sagan,</i>	omen.	<i>Samāl,</i>	to bear.
<i>Sān,</i>	flat, level.	<i>Sān,</i>	sign.
<i>Sān,</i>	to cherish.	<i>Sanēsā,</i>	bug.
<i>Sajail,</i>	peace.	<i>Sān mān,</i>	to wink.
<i>Sajī,</i>	fresh.	<i>Sarak,</i>	road.
<i>Sājhi,</i>	partner.	<i>Saram,</i>	shame.
<i>Sakhi,</i>	evidence.	<i>Śardī,</i>	autumn.
<i>Sakh purn,</i>	to give evidence, to bear witness.	<i>Sarā,</i>	bargain, contract.
<i>Sakun,</i>	omen.	<i>Sarēt,</i>	contract.
<i>Sallā,</i>	advice.	<i>Sarikai,</i>	tight.
<i>Sallā dē,</i>	to advise.	<i>Sariy,</i>	putrid.

Kumauni.	English.	Kumauni.	English.
<i>Sarnō,</i>	to endure.	<i>Sobutō,</i>	leisure.
<i>Sārō,</i>	tight.	<i>Sōchhō,</i>	to consider.
<i>Sarūñō,</i>	to corrupt.	<i>Sōpnō,</i>	to deliver.
<i>Satā,</i>	hare.	<i>Sōtā,</i>	club.
<i>Sastāñō,</i>	to rest.	<i>Suāl,</i>	question.
<i>Sastō,</i>	cheap.	<i>Sūgar,</i>	pig, hog.
<i>Sātū,</i>	mother-in-law.	<i>Sūgnō,</i>	to smell.
<i>Saturō,</i>	father-in-law.	<i>Sukh,</i>	ease.
<i>Sāthī,</i>	friend.	<i>Sukhō ghās,</i>	hay.
<i>Satyā nāṭkarnō,</i>	to destroy, root and branch.	<i>Sukilō,</i>	white.
<i>Saugan,</i>	oath.	<i>Sukhiyō,</i>	arid, dry.
<i>Sauk,</i>	desire.	<i>Sukra tāṛā,</i>	evening star.
<i>Sērā,</i>	a squint-eyed person.	<i>Sūpnō,</i>	to listen.
<i>Sērj,</i>	cool.	<i>Sunō,</i>	gold.
<i>Sidhō,</i>	right.	<i>Sūp,</i>	winnowing-sieve.
<i>Sīg,</i>	horn.	<i>Sūt,</i>	interest, on loans or cash.
<i>Sīg,</i>	horn.	<i>Sūṭh,</i>	dry ginger.
<i>Sikūñō,</i>	to teach.	<i>Suwā,</i>	parrot.
<i>Simī,</i>	seed-pod.	<i>Sūwar,</i>	hog.
<i>Sirāñī,</i>	pillow.	<i>Swāptō,</i>	leisure.
<i>Sirō,</i>	syrup.	<i>Swās,</i>	breath.
<i>Sirkār,</i>	the Government.	<i>Swīñā dākhñō,</i>	to dream.
<i>Sirkārī asāmī,</i>	tenant paying revenue to Government.	<i>Syāl,</i>	jackal.
<i>Sirnō,</i>	to sew.	<i>Syāwa,</i>	jackal.
<i>Sitñō,</i>	to sleep.	<i>Syātō,</i>	white.
<i>Stō,</i>	lead (noun).	<i>Syū,</i>	tiger.
		<i>Syū,</i>	tiger.
T			
<i>Tabai,</i>	adv. however.	<i>Tamākhū khāñō,</i>	to smoke tobacco.
<i>Tāgā,</i>	thread.	<i>Tāmō,</i>	copper.
<i>Tāl,</i>	pond.	<i>Tāp,</i>	fever.
<i>Talwār,</i>	sword.	<i>Tār,</i>	far.
<i>Tāmā khōṛī,</i>	bald.	<i>Tār-tārō,</i>	leather.
<i>Tamākhū,</i>	tobacco.	<i>Tasai,</i>	adv. at that very time.

Kumaunī.	English.	Kumaunī.	English.
<i>Tātō,</i>	warm, hot.	<i>Thōrō thōrō,</i>	economy.
<i>Tayār,</i>	persevering.	<i>Thōwa,</i>	lip.
<i>Tehār,</i>	holiday, fetid.	<i>Thūkñō,</i>	to spit.
<i>Thairnō,</i>	to wait.	<i>Thūn,</i>	bill of a bird.
<i>Thāmñō,</i>	to hold, to catch.	<i>Tinō,</i>	damp, wet.
<i>Thaññō,</i>	cool.	<i>Tis,</i>	thirst.
<i>Thappar mārñi,</i>	to slap.	<i>Tisā,</i>	thirsty.
<i>Thārō hōñō,</i>	to stand.	<i>Tisān,</i>	thirsty.
<i>Thaṭṭā,</i>	jest, banter.	<i>Titiri,</i>	partridge (f.).
<i>Thēlñō,</i>	to push.	<i>Titirō,</i>	partridge (m.).
<i>Thēs lagñi,</i>	to trip.	<i>Tēpi,</i>	cotton cap.
<i>Thēs khāñi,</i>	to stumble.	<i>Topri,</i>	basket.
<i>Thōk thāk karñi,</i>	to repair.	<i>Tōrñō,</i>	to break.
<i>Thōl,</i>	lip.	<i>Tupukñō,</i>	to drop.
<i>Thōrō,</i>	short.	<i>Tyār,</i>	holiday, fetid.
<i>Thōrō karñō,</i>	to abate.		
U			
<i>Ubhā,</i>	adv. above, up.	<i>Umālñō,</i>	to boil.
<i>Ubālñō,</i>	to boil.	<i>Umiō,</i>	nice.
<i>Ūchō,</i>	high.	<i>Unāi siūñ,</i>	large needle, for woollen cloth, home-made.
<i>Ughārñō,</i>	to open.	<i>Ūñō,</i>	to come.
<i>Ugharō,</i>	airy.	<i>Urñō,</i>	to fly.
<i>Ujyālō,</i>	light.	<i>Urññō,</i>	to abduct (a woman), to elope with.
<i>Ujyāiō,</i>	light.	<i>Uśāñō,</i>	to swell.
<i>Ukāwō,</i>	ascent.	<i>Utarnō,</i>	to descend.
<i>Ukhālñō,</i>	to vomit.	<i>Utaul karñi,</i>	to hasten.
<i>Ukhōr,</i>	walnut.	<i>Uṭhñō,</i>	to arise.
<i>Ukharō,</i>	descent.		
Y			
<i>Yati,</i>	adv. here.	<i>Yād dharni,</i>	to bear in mind.
<i>Yād,</i>	memory.	<i>Yār,</i>	paramour.
<i>Yād rakhs,</i>	to remember.		

ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.	English.	Kumaunī.
A			
Abandon (vb.),	<i>chhōḡnō.</i>	Animal,	<i>paśu.</i>
Abate (vb.),	<i>thōṛō karnō.</i>	Announce (vb.),	<i>bōlṇō, bōlī dēṇō.</i>
Abduct (vb.),	(a woman) <i>urāṇō.</i>	Ant (flying-),	<i>kirmalā, kirmawā.</i>
Abide (vb.),	<i>rūṇō, baṣṇō.</i>	Any,	<i>kwō, bhāṁ kuai.</i>
Above,	<i>ubhā.</i>	Ape,	<i>lanḡūr.</i>
Accept (vb.),	<i>māṇṇō.</i>	Apply (vb.),	<i>lagūṇō.</i>
Accidentally,	<i>achāṇchak.</i>	Approach (vb.),	<i>pahūchṇō.</i>
Account,	<i>lēkhō.</i>	Arid, i.e. dry,	<i>sukhiyō.</i>
Add (vb.),	<i>jōṛnō.</i>	Arise (vb.),	<i>uṭhṇō.</i>
Adore (vb.),	<i>pūjṇō.</i>	Around,	<i>chaugird, chārō tarf.</i>
Advice,	<i>sallā.</i>	As,	<i>jaśō.</i>
Advise (vb.),	<i>sallā dēṇī.</i>	Ascent,	<i>ukāwō.</i>
Afoot,	<i>paidal, pyādā.</i>	Ashes,	<i>chharō.</i>
Again,	<i>phir, phiri.</i>	At that very time,	<i>tasai.</i>
Air,	<i>hawā, hau ; in some parts paun.</i>	Aunt,	father's sister, <i>bābā ;</i> mother's sister, <i>maṁsī ;</i> father's brother's wife, <i>kākhī ;</i> mother's brother's wife, <i>māmī.</i>
Airy,	<i>ugharō, khūlō.</i>	Autumn,	<i>sardī.</i>
Alas,	<i>oh, hattērī, dhattērī.</i>	Await (vb.),	<i>baṭ dēkhṇī.</i>
Alone,	<i>ēklai.</i>	Axe,	<i>hulyāṛō.</i>
Always,	<i>sadā.</i>	B	
Amid,	<i>bīch.</i>		
Back,	<i>piṭh, puṭhō ; behind one's back, puṭhō pichhāri ; to go back, pachhin haṭnō ; to give back, hērī dēṇō ; to back- ite, chuglī khāṇō.</i>	Bald,	<i>gañjō, tāma khōrī.</i>
Backward,	<i>pachhin.</i>	Ball,	<i>gēd, gīḡuwa, giri, qhinō (anything round).</i>
Bad,	<i>burā (f.) buri.</i>	Ballad,	<i>gīt, diāwī, i.e. Diwālī, song.</i>
Bag,	<i>kōthalā.</i>	Bamboo,	<i>bāḍī, (f.) kākuu.</i>
Bail,	<i>jāmnī, jāminī.</i>	Banter,	<i>ṭhaṭṭā, chuhul.</i>
Bake (vb.),	<i>pakūṇō.</i>	Bare,	<i>naṅgō.</i>
		Bargain,	<i>sarōd.</i>

English.	Kumaunī.	English.	Kumaunī.
Bark (vb.),	<i>bhūkṇḍ.</i>	Blind,	<i>andhḍ.</i>
Bark of a tree, etc.,	<i>bakkaḷ, chhilkḍ.</i>	Blood,	<i>lwḍ.</i>
Barley,	<i>jaū.</i>	Blossom,	<i>phāl.</i>
Barren,	<i>bāj (a woman).</i>	Blue,	<i>nīlḍ.</i>
Barter,	<i>aillḍ badlḍ.</i>	Body,	<i>gāt, piṇḍ, gaut.</i>
Base,	<i>kamīṇ, nīch.</i>	Boil (vb.),	<i>ubālṇḍ, umālṇḍ.</i>
Bask (vb.),	<i>ghām tāpṇḍ.</i>	Bone,	<i>hār.</i>
Basket,	<i>ṭoprī.</i>	Book,	<i>pṭhī.</i>
Bathe (vb.),	<i>nāṇḍ.</i>	Bore (vb.),	holes made by rats and birds by gnawing, <i>kṛnḍ.</i>
Battle,	<i>larāī.</i>	Borrow (vb.),	<i>karjā gāḍṇḍ.</i>
Be (vb.),	<i>hḍṇḍ.</i>	Both,	<i>duiyai.</i>
Bear (vb.),	<i>sumālṇḍ; in mind, yād dharnī; bear witness, gabhai diṇī, sākḥ purnī.</i>	Bow,	<i>dhanus.</i>
Beast,	<i>paśu.</i>	Box (small),	<i>sādukṛī.</i>
Beat (vb.),	<i>mārṇḍ.</i>	Boy,	<i>laūḍā.</i>
Because,	<i>kē taḷ.</i>	Brave,	<i>bahādur.</i>
Bed,	<i>mājhḥ, khāt.</i>	Break (vb.),	<i>tḍṇḍ.</i>
Bee,	<i>bhaūrḍ, (pl.) bhaūrā.</i>	Breath,	<i>swās.</i>
Beeswax,	<i>maiṇ.</i>	Brethren,	<i>dāī-bhāt.</i>
Behind,	<i>pachhin.</i>	Bridge,	<i>pūwa..</i>
Believe (vb.),	<i>patiāṇḍ, patyāṇḍ.</i>	Bring (vb.),	<i>lyūṇḍ.</i>
Belly,	<i>pḍḷ.</i>	Broad,	<i>chauṇḍ.</i>
Bend (vb.),	<i>niyūṇḍ, nyūṇḍ.</i>	Brook,	<i>nālā, nāwā.</i>
Besides,	<i>lāhik.</i>	Broom,	<i>kuchḍ.</i>
Beware,	<i>chaukaḷ.</i>	Brother,	(elder) <i>dādā; (younger) bhāyā.</i>
Big,	<i>burā.</i>	Brother-in-law,	wife's younger brother, <i>sālḍ; wife's elder brother, jēṭhū; husband's younger brother, dēwar; husband's elder brother, jēṭh; elder sister's husband, bhīnā; younger sister's husband, jaiwā.</i>
Bill of bird,	<i>ṭhūn.</i>	Brow,	<i>bhaū, (pl.) bhauḍ.</i>
Bind (vb.),	<i>bādhṇḍ.</i>	Browse (vb.),	<i>charṇḍ.</i>
Bird,	<i>chārā.</i>	Brute,	<i>paśu.</i>
Birth,	<i>janam.</i>	Bug,	<i>manḍol.</i>
Bitch,	<i>kukurī.</i>	Build (vb.),	<i>chīṇḍ.</i>
Bite (vb.),	<i>kātno.</i>	Bull,	<i>bahar, bald.</i>
Bitter,	<i>karuṇā, karuā.</i>		
Black,	<i>kālḍ, kāwḍ.</i>		
Blanket,	<i>kāmlḍ, kāmwḍ.</i>		

English.	Kumaunī.	English.	Kumaunī.
Bundle,	<i>buṅuchō.</i>	Butter,	<i>naũṇī, chupṛō.</i>
Burn (vb.),	<i>chisṇō, dajṇō.</i>	Butterfly,	<i>purputaī.</i>
Bury (vb.),	<i>kharyūṇō.</i>	Buy (vb.),	<i>mōlyūṇō, mōl liṇō.</i>
C			
Cage,	<i>pījarō.</i>	Comb,	<i>kāgilō.</i>
Calabash,	<i>laukō, laukī.</i>	Come (vb.),	<i>ūṇō.</i>
Calf,	(m.) <i>bāchhō</i> ; (f.) <i>bachhī</i> ; buffalo calf, <i>kāṭṭō.</i>	Come out (vb.),	<i>bhair ūṇō.</i>
Call (vb.),	<i>dhādh lagūṇī.</i>	Comet,	<i>lampuchhī tārō.</i>
Cap (cotton),	<i>ṭōṇī.</i>	Committee,	<i>baīṭhak.</i>
Cash,	<i>rōkar.</i>	Compatriot,	<i>mulkiyā.</i>
Castor oil plant,	<i>inḍī.</i>	Complaint,	<i>nālas</i> ; to complain to gods, <i>ghāt pherṇī.</i>
Cat,	(m.) <i>qharuṇō</i> . As a term of endearment, <i>pūs, pūst.</i> (f.) <i>birālu, pūst.</i>	Conceal (vb.),	<i>lukūṇō, lukai dīṇō.</i>
Catch (vb.),	<i>thāmṇō, pakarṇō.</i>	Conceit,	<i>ghumān.</i>
Centipede,	<i>kakal-saunī.</i>	Consider (vb.),	<i>sōchṇō.</i>
Certain,	<i>patyāṇō, patṇō.</i>	Continually,	<i>sadā.</i>
Certainly,	<i>bēsak.</i>	Contract,	<i>sarēt, sarēd.</i>
Chain,	<i>sāgal.</i>	Cook (vb.),	<i>pakūṇō.</i>
Chamois (Himalayan),	<i>ghōrar, ghōṛ.</i>	Cool,	<i>ṭhanḍō, tēro.</i>
Charcoal,	<i>qāgār.</i>	Copper,	<i>tāmō.</i>
Charity,	<i>dān-pūn.</i>	Corn,	<i>nāj.</i>
Cheap,	<i>sastō.</i>	Corpse,	<i>lhās.</i>
Cheek,	<i>galḍā.</i>	Corrupt (vb.),	<i>sarūṇō.</i>
Cherish (vb.),	<i>saṭṇō.</i>	Cost,	<i>mōl.</i>
Cherry-tree,	<i>payyā.</i>	Count (vb.),	<i>gaṇṇō.</i>
Child,	(m.) <i>laūḍā.</i> (f.) <i>laūḍī.</i> still-born, <i>pēt-muyā.</i>	Cousin,	mother's side, <i>mōsiyā kā</i> <i>bētā</i> ; father's side, <i>phū-</i> <i>phiyā kā bētā.</i>
Clay,	<i>māṭo.</i>	Crack (in stone, etc.),	<i>dabḍṛ.</i>
Clod,	<i>qhālō.</i>	Crop,	<i>phasal.</i>
Cloud,	<i>bādal, bādaw.</i>	Crow (noun),	<i>kau, kawō.</i>
Cloudy,	<i>badalī.</i>	Cruel,	<i>niṭhuro.</i>
Club,	<i>sōṭā.</i>	* Crush (vb.),	<i>pachkūṇō.</i>
Cock,	<i>kukurō.</i>	Cry (vb.),	<i>qār hālī, lalyāṇō.</i>
Cold,	<i>jārō.</i>	Cuckoo,	<i>kaphuṇō oharō.</i>
		Out (vb.),	<i>kāṭṇō.</i>

English.	Kumaunī.	English.	Kumaunī.
D			
Dam (the earthwork),	<i>kāl, kūwa, bādh.</i>	Digest (vb.),	<i>pachnō.</i>
Damp,	<i>tinō, bhijiyō.</i>	Dike,	<i>khāi.</i>
Darkness,	<i>anyārō.</i>	Dirt (in roof and walls of house).	<i>jhōl.</i>
Dawn,	<i>rattai.</i>	Disciple,	<i>chēlā.</i>
Day,	<i>bār.</i>	Dispute (vb.),	<i>kaiiyā karnō, jhagarō.</i>
Dead,	<i>marīyō.</i>	Doctor,	<i>baid, baidi.</i>
Debt,	<i>ṛip.</i>	Door,	<i>dwār.</i>
Deceit,	<i>pharēb, parpañch.</i>	Dove,	<i>ghugutō.</i>
Decide (vb.),	<i>ohhāṭ phāṭ karnō.</i>	Drag (vb.),	<i>khañchō.</i>
Deer,	<i>hiraṇ.</i>	Dream (vb.),	<i>swīnā dēkhō.</i>
Deity,	<i>dyābatā.</i>	Drive (vb.),	<i>khadērnō.</i>
Delay (vb.),	<i>qhil karni.</i>	Drop (vb.),	<i>tupuknō.</i>
Deliver (vb.),	<i>sōpnō.</i>	Drug,	<i>jari buṭi.</i>
Deny (vb.),	<i>mukarnō, nakārō.</i>	Dry,	<i>sukiyō.</i>
Depart (vb.),	<i>nasnō.</i>	Dumb,	<i>lāṭ.</i>
Descend (vb.),	<i>utarnō.</i>	Dung (of cattle),	<i>gōbar.</i>
Descent,	<i>ulhārō.</i>	Dusk,	<i>anyārō, dhūlhalē.</i>
Desire,	<i>śauk.</i>	Dust,	<i>dhul.</i>
Destroy (root and branch) (vb.).	<i>satyā nās karnō.</i>	Dwarf,	<i>bañnyā.</i>
Dew,	<i>ōsh.</i>	Dysentery,	<i>añ-lwō.</i>
E			
Early,	<i>rattai.</i>	Eatable,	<i>khānō jōg.</i>
Earn (vb.),	<i>kamānō.</i>	Eclipse,	<i>grahan.</i>
Ear-ring,	for men, <i>murkā, murukā</i> ; for women, on rim of ear, <i>kāṭhāwlī</i> ; " " on inside of ear, <i>bālā</i> ; " " in the lobe, <i>jhumkā, jhumukā.</i>	Economy,	<i>thōṛō thōṛō, kiphait.</i>
Earth,	<i>dharti, bhūmī.</i>	Elope with (vb.),	<i>urūnō.</i>
Earthquake,	<i>chalkō, bhūchāl, dhūchāl.</i>	Empty,	<i>ritō.</i>
Ease,	<i>sukh.</i>	Endure (vb.),	<i>sarnō.</i>
Eat (vb.),	<i>khānō.</i>	Enemy,	<i>bairī.</i>
		Enhancement,	<i>jādī.</i>
		Enmity,	<i>bair.</i>
		Enter (vb.),	<i>bhīṭer pañhō, bhīṭer pañsīnō.</i>

English.	Kumaunī.	English.	Kumaunī.
Evening,	<i>byāl, byāl bakhat.</i>	Exclaim (vb.),	<i>lalyānō.</i>
Evidence (noun),	<i>sākhī.</i>	Excrement (human),	<i>gū.</i>
To give evidence,	<i>sākh purnī.</i>	Expect (vb.),	<i>āsā rākhni, āsā dharnī.</i>
Ewe,	<i>bhēri.</i>	Eye,	<i>ākhā ; one-eyed person, kānā ; squint-eyed person, sērā.</i>
Examine (vb.),	<i>parkhañō, parikhñō.</i>		

F

Fallow,	<i>bājō.</i>	Fish,	<i>māchhā, (pl.) māchhē.</i>
Family,	<i>kuṭamb-kabīlā.</i>	Fish hook,	<i>māchhō kō kānō.</i>
Famine,	<i>akāl.</i>	Fisherman,	<i>machhuwā.</i>
Far,	<i>dūr, tār.</i>	Fist,	<i>muṭṭhi, māṭh.</i>
Fast (vb.),	<i>barat rākhñō.</i>	Flag,	<i>jhañṭī.</i>
Fat,	<i>mōṭh.</i>	Flame,	<i>lāṭ.</i>
Father,	<i>bābā, babā.</i>	Flat,	<i>chaurāṭ, sāṭhō.</i>
Father-in-law,	<i>śasūrō.</i>	Floor (of planks),	<i>paṭṭr.</i>
Fatigue,	<i>paṭai.</i>	Flower,	<i>phāl.</i>
Fatten (vb.),	<i>mōṭh bāññō.</i>	Fly (noun),	<i>mākhā, (vb.) urñō.</i>
Feather,	<i>pākh.</i>	Fog,	<i>kwirō.</i>
Feed (vb.),	<i>khaūñō.</i>	Fool,	<i>nādān.</i>
Fetid,	<i>lohār, tyār.</i>	Forehead,	<i>māthō.</i>
Fever,	<i>tāp, jar.</i>	Forest,	<i>bañ.</i>
Fill (vb.),	<i>bharnō.</i>	Forgive (vb.),	<i>chhimā karnō.</i>
Filthy,	<i>kuchīl, kuchilō.</i>	Forsake (vb.),	<i>chhōḍñō.</i>
Fin,	<i>pākh.</i>	Fort,	<i>garh.</i>
Find (vb.),	<i>milñō.</i>	Fortunate,	<i>bhāgywān.</i>
Fine (punishment),	<i>ḍāḍ.</i>	Fresh,	<i>sājī.</i>
Finger,	<i>āgulā.</i>	Friend,	<i>sāthī.</i>
Firefly,	<i>jaṭginiṭ kīrō.</i>	Frost,	<i>pāwō, pālō.</i>
Firm,	<i>majbūt.</i>	Fry (vb.),	<i>bhūññō.</i>
Firstling,	<i>jēṭhā.</i>	Full,	<i>pūrō.</i>

G

Gather (vb.),	<i>kaṭṭhō karnō.</i>	Give (vb.),	<i>dēñō.</i>
Ginger (green),	<i>ādō ; dry, sūṭh.</i>	Glass (looking-),	<i>nrahī.</i>

English.	Kumaunī.	English.	Kumaunī.
Glean (vb.),	<i>chunṇḍ</i> . This word has two meanings: (1) to pick, (2) to select.	Gourd,	<i>laukī, laukḍ</i> (large).
Go (vb.),	<i>jāṇḍ</i> .	Government,	<i>sirkār</i> .
Goat,	<i>bākrā, bākrī, bākarḍ</i> .	Grain,	<i>nāj</i> , for seed <i>bīj</i> .
Goat-skin,	<i>khalarā, khalarī</i> .	Grandchild,	<i>nāti</i> , (f.) <i>nātiṇi</i> .
Gold,	<i>sunḍ</i> .	Grow (vb.),	<i>jāmṇḍ</i> .
Good,	<i>āchhḍ</i> .	Growl (vb.),	<i>gurrāṇḍ</i> .
Goods and chattels and house.	<i>ghar-kūrī</i> .	Guest,	<i>paunḍ</i> .
H			
Hair,	<i>bāw, bāl</i> .	Hit (vb.),	<i>mārṇḍ</i> .
Handmill,	<i>jānrḍ</i> .	Hoar frost,	<i>pāwḍ, pālḍ</i> .
Hard,	<i>karāṇḍ</i> .	Hog,	<i>sūgar, sūwar</i> .
Hare,	<i>saśī</i> .	Hold (vb.),	<i>thāmṇḍ</i> .
Harlot,	<i>pātar</i> .	Holiday,	<i>tehār, tyār</i> .
Hasten (vb.),	<i>utaul karnī</i> .	Honey,	<i>mau</i> .
Hate (vb.),	<i>dutkārṇḍ</i> .	Hook,	<i>kāṭā</i> .
Have (vb.),	<i>rākhṇḍ, dharnḍ</i> .	Hope,	<i>āsā</i> .
Hay,	<i>sūkhḍ ghās</i> .	Hopeless,	<i>nirās</i> .
Hearth,	<i>chulā, chulḍ</i> .	Horn,	<i>śīg, śīg</i> .
Heaven,	<i>akāś</i> .	Hot,	<i>tātḍ</i> .
Heavy,	<i>garūwḍ</i> .	House,	<i>kūrḍ, kūrī</i> .
Hedge,	<i>bārḥ</i> .	How,	<i>kaśo</i> .
Help (vb.),	<i>madat dēṇī</i> .	However,	<i>tabai</i> .
Hemp,	<i>bhāṅg</i> .	Husband,	<i>khusam</i> .
Hen,	<i>kukurī</i> .	Husk,	of barley, <i>bhūs</i> ; of <i>chēnī</i> , <i>jhāgḍrā</i> or <i>kaunī</i> ; of wheat, <i>phāphrā</i> ; of <i>ma-sūr</i> , <i>māś</i> ; of <i>lōbiyā</i> , <i>bhḍā</i> ; of <i>chaulā</i> and <i>maḍuwaḍ</i> , <i>bhūs</i> , also <i>bhūsḍ</i> in hills.
Here,	<i>eṭi, yati</i> .	Hydrophobia,	<i>harḥkiyā</i> .
Hiccough,	<i>qakār</i> .		
High,	<i>āchḍ</i> .		
I			
Ice,	<i>hyā, pāwḍ, pālḍ</i> .	Incense,	<i>dhap</i> .
Ignite (vb.),	<i>phaḥkṇḍ</i> .	Interest,	on loans, or cash, <i>sāt</i> , <i>byāj</i> ; in kind, <i>kāt</i> .
Ill,	<i>dukhīyā</i> .		

English.	Kumaunī.	English.	Kumaunī.
Invite (vb.),	<i>nyūtā dēṇḍ.</i>	Itch,	<i>khāj, khāji.</i>
Iron,	<i>lā, luvā.</i>		
J			
Jackal,	<i>tyāwa, tyāl.</i>	Jump (vb.),	<i>phāwa mārnī, phatkal mārnī.</i>
Jealousy,	<i>rīs, rīs-rāg.</i>	Just,	<i>nisāphī.</i>
Jest,	<i>ṭhaṭṭā.</i>	Justice,	<i>nyḍ.</i>
K			
Keep (vb.),	<i>rākhṇḍ.</i>	King,	<i>bāchhā.</i>
Kick (vb.),	<i>latyūṇḍ.</i>	Knead (vb.),	<i>ḍlṇḍ.</i>
Kid,	<i>pāṭhḍ, pāṭhī.</i>	Knee,	<i>ghunḍ.</i>
Kill (vb.),	<i>kāṭnḍ.</i>		
L			
Labour,	<i>mēnat.</i>	Level (adj.),	<i>saīṇḍ, chaurat.</i>
Lad,	<i>chhḍrā.</i>	Liar,	<i>jhutḍ.</i>
Last,	<i>pachhīlḍ.</i>	Lid,	<i>qhākaṇ.</i>
Late,	<i>abēr.</i>	Light,	<i>ujyālḍ, ujyāwḍ.</i>
Laugh (vb.),	<i>hasṇo.</i>	Lightning,	<i>bijult.</i>
Lead (noun),	<i>sīsḍ.</i>	Lip,	<i>thḍl, thḍwa.</i>
Lean,	<i>patlḍ, dublḍ patlḍ.</i>	Listen (vb.),	<i>sūṇḍ.</i>
Lease,	<i>paṭṭā.</i>	Little,	<i>nānḍ.</i>
Leech,	<i>jwākkā.</i>	Lizard,	(chameleon) <i>chhēḍāṇḍ</i> <i>chhīṇḍ.</i>
Leap (vb.),	to smear with cowdung and earth, <i>līṇḍ.</i>	Locust,	<i>salā.</i>
Leisure,	<i>swāptḍ, sḍbutḍ.</i>	Lunch,	<i>dhōparī.</i> But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills
Lemon,	<i>chūk.</i>		
Leopard,	<i>bāg.</i>		
Leper,	<i>kōṇī.</i>		
M			
Mad dog,	<i>harṇiyā.</i>	Manure,	<i>gōbar.</i> When mixed with grass it is called <i>mḍl</i> , <i>mḍwa, purḍ.</i>
Mallet,	<i>mūgarī.</i>	Market,	<i>bajār.</i>
Man,	<i>maīs, māimī.</i>		

English.	Kumaunī.	English.	Kumaunī.
Marriage,	<i>byā.</i>	Moon,	<i>jūn.</i>
Matchlock,	<i>āgalā.</i>	Moonlight,	<i>phūl phatāk jūn</i> (clear without clouds).
Mature,	<i>pākā.</i>	Morning,	<i>rattai.</i>
Medicine,	<i>aukhat, aukhad.</i>	Mother,	<i>ījī, ījā, ījā.</i>
Meet (vb.),	<i>bhāīnā.</i>	Mother-in-law,	<i>sāsū.</i>
Melt (vb.),	<i>galūnā, gaūnā.</i> The latter word <i>gaūnā</i> has two meanings: (1) to melt, (2) to lose.	Mountain,	<i>qānā, qāqā.</i>
Memory,	<i>yād.</i>	Month,	<i>khāp.</i>
Mill,	<i>jānrā, jādrā</i> (a hand-mill).	Mud,	<i>hīl, hīlā, kachīl, kachyār.</i>
Mine,	<i>mērā.</i>	Mumps,	<i>ganā, gān.</i> A man having mumps is called <i>ganā.</i>
Mint,	<i>pōtin, pōtinā.</i>	Munch (vb.),	<i>chabūnā.</i>
Miser,	<i>mūjī.</i>	Musk (a pod of),	<i>binā.</i>
Mist,	<i>kwīrā.</i>	Mustachios,	<i>junāggā.</i>
Mistake,	<i>bhāl, bisar, bhāl-bisar.</i>	My,	<i>mērā.</i>
Monsoon,	<i>chaumās.</i>	Myself,	<i>āphī.</i>
Month,	<i>mhainā.</i>	Mystery,	<i>bhād.</i>

N

Nail (of body),	<i>naāg</i>	Nest,	<i>ghāl.</i>
Name,	<i>naū.</i>	New,	<i>nayō.</i>
Narrow,	<i>asāgyurā.</i>	Nice,	<i>umtā, āchhā.</i>
Navel,	<i>nauṭī.</i>	No,	<i>nā.</i>
Nav,	<i>naī.</i>	Nothing,	<i>kuchh-naī.</i>
Necessary,	<i>jarūr.</i>	Nourish (vb.),	<i>pālā.</i>
Needle,	large, for woollen cloth home-made, <i>unāī sūn.</i>	Now and then,	<i>kabhāī kabhāī.</i>

O

Oak,	<i>bāj.</i>	Open (vb.),	<i>ughārā.</i>
Oath,	<i>saugan.</i>	Opium,	<i>aphīm.</i>
Obscene,	<i>bē-saram.</i>	Our,	<i>hamarā.</i>
Offence,	to take offence, <i>kachīl mānnā.</i>	Outcry,	<i>hāī tōbā.</i>
Offering,	<i>bhāt, in hills.</i>	Own,	<i>āpā.</i>
Omen,	<i>lagūn, sakun.</i>	Owner,	<i>mālāk.</i>

English.	Kumaunī.	English.	Kumaunī.
P			
Paddy,	<i>dhān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pir.</i>	Plough,	<i>hau, hal.</i>
Palm of hand,	<i>hathnāl.</i>	Plough (vb.),	<i>bānō.</i>
Papa,	<i>bābā.</i>	Ploughshare (iron),	<i>phāwā.</i>
Paper,	<i>kāpat.</i>	Pocket,	<i>khissā.</i>
Paramour,	<i>yār, jār.</i>	Pod (seed-),	<i>simi.</i>
Pardon,	<i>chhīmā.</i>	Poison,	<i>bish, bikk.</i>
Parrot,	<i>suwā.</i>	Pomegranate,	<i>dārim.</i>
Partner,	<i>sājhi.</i>	Pond,	<i>tāl.</i>
Partridge,	(m.) <i>titirō</i> , (f.) <i>titiri.</i>	Powder,	(gunpowder) <i>dāra.</i>
Path,	<i>bāt, baṭṭāl.</i>	Pregnant,	<i>poṭṭāl.</i>
Peace,	<i>sajāl, māl.</i>	Present,	<i>hājar.</i>
Peg,	<i>kāl.</i>	Press (vb.),	<i>dābānō.</i>
Persevering,	<i>tayār.</i>	Prick (vb.),	<i>chubānō.</i>
Petticoat,	<i>ghāghrō.</i>	Priest,	<i>purhēt.</i>
Pick (vb.),	<i>chunpō.</i>	Profit,	<i>phaidā.</i>
Pickaxe (small),	<i>gōḍnī.</i>	Promise (vb.),	<i>karār karnō.</i>
Pig,	<i>sūgar.</i>	Proud,	<i>magrā.</i>
Pillow,	<i>sirānī.</i>	Prove (vb.),	<i>parkhānō.</i>
Pine marten,	<i>chuthraul.</i>	Purse,	<i>baṭuā.</i>
Pimple,	<i>kāl, (pl.) kīlā.</i>	Push (vb.),	<i>ḡhakālīnō, ṭhālīnō.</i>
Pipe,	<i>chilam.</i> Bamboo portable pipe, <i>chilam kō kātīhī.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>paharnō, pairnō, bhīrnō.</i>
Pit,	<i>khāt.</i>	Putrid,	<i>sarīyō.</i>
Q			
Quarry,	<i>khān.</i>	Question,	<i>suāl.</i>
R			
Rag,	<i>khātīrā, gudarā.</i>	Ravine,	<i>nāwā.</i>
Ram,	<i>khārū.</i>	Reaper,	<i>lāṭīyā.</i>
Raspberry,	<i>hiṇḍu hiṇḍā.</i>	Rear,	<i>picḡnārī.</i>
Rat,	<i>mūshā.</i>	Relation,	<i>nātā, nātō.</i>

English.	Kumauní.	English.	Kumauní.
Remember (vb.),	yād rākhṇī.	Rice,	chāwō, chāwal.
Repair (vb.),	ṭhōk ṭhāk karnī.	Right,	sīdhō.
Request (vb.),	darkhāst karnī.	Ringal-bamboo (<i>Arun- dinaria falcata</i>),	nīgāwō, nīgālī.
Rest (vb.),	sastānō.	Road,	sarak.
Retire (from a case) (vb.),	bhājnō.	Roof,	chhatti.
Return (vb.),	baurnō.	Ruin (of house or village),	khanyār.
S			
Sake (for the—of),	khātar.	Slip (vb.),	rarnō.
Salt,	lūṇ, nūn.	Smell (vb.),	sūgnō.
Sand,	bāu.	Smoke (tobacco) (vb.),	tamākhā khānō.
Search (vb.),	hārnō bhālṇō.	Smoke (noun),	dhūwā.
Season,	sāmā.	Smooth (adj.),	chiphlō.
Separate (vb.),	jūdō karnō.	Snore (vb.),	ghurghurānō.
Several,	kayēk.	Snow,	hyā.
Sew (vb.),	sīrnō.	So,	aisō.
Shade, shadow,	chhail.	Soak (vb.),	rujnō.
Shame,	lāj, saram.	Somebody,	kwē.
Share,	bāṭā ; bāṭ.	Soon,	jhaṭ, jhaṭ-paṭ.
Sharpen (vb.),	pain karnō, payānō.	Sour,	āmīlō, amīlō.
Shave (vb.),	munṇō, bhadrā karnō.	Spark,	chīṇkā.
Sheep,	bhēr, bhēri.	Spit (vb.),	thūṇō.
Shop,	hāṭ.	Spring (vb.),	phāwa mārnī.
Short,	thōrō.	Stand (vb.),	ṭhāṇō hōṇō.
Shorten (vb.),	ghaṭṭnō.	Star (evening),	sukra tārā.
Shroud,	kaphan.	Stick (walking),	lāṭhi.
Sign,	sān.	Stone,	pāttar. Stone of fruit, guṭhālī- guṭhyālā.
Singer (female),	gidārī.	Story,	kathā-kahāṇī.
Sister,	elder, didi ; younger baiṇī, bhulī.	Strain (liquids) (vb.),	chālṇō, chāwṇō.
Sister-in-law,	bhaujī, bōjī.	Strength,	jōr.
Skin,	khāl.	Strong,	majbūt.
Sky,	akāś.	Stumble (vb.),	ṭhēs khāṇī.
Slap (vb.),	thappar mārnī.	Suckle (vb.),	dudhī dēṇī, dudh dēṇō.
Sleep (vb.),	sitnō.	Suddenly,	achāṇchak.

English.	Kumaunī.	English.	Kumaunī.
Sufficient,	<i>bhatērō, muktō, mukhtō.</i>	Sweet,	<i>guliyō.</i>
Sunday,	<i>ētwar.</i>	Swell (vb.),	<i>utānō.</i>
Surprise (vb.),	<i>achammā or achambhā karnō.</i>	Swim (vb.),	<i>baū lagēnō.</i>
Surround (vb.),	<i>gōṭnō.</i>	Sword,	<i>talwar.</i>
Swallow (vb.),	<i>nigalnō, nēlnō.</i>	Syrup,	<i>strō.</i>
T			
Tail,	<i>puchharō.</i>	Time,	<i>bakhat.</i>
Teach (vb.),	<i>sikunō.</i>	Tinder,	<i>ruwā, kapās.</i>
Tear (noun),	<i>āsū.</i>	Toad,	<i>bhikānō.</i>
Teat,	<i>chūchi, chūchā.</i>	Tobacco,	<i>tamākhā.</i>
Teeth,	<i>dāt.</i>	Together,	<i>kaṭṭhō.</i>
Tenant,	<i>paying revenue to Govern- ment, sirkārī asāmī.</i>	To-night,	<i>ella rāt, ēl rāt.</i>
Thirst,	<i>tīs.</i>	Tooth,	<i>dāt.</i>
Thirsty,	<i>tīsā, tīsān.</i>	Torch,	<i>rākā.</i>
Thread,	<i>ahāgā, tāgā.</i>	Tough,	<i>meat, jar-jarō; leather, ṭar-ṭarō.</i>
Thumb,	<i>āgūṭhā, burūṭhiyā.</i>	Track,	<i>bāṭ; a narrow track, asāgurī bāṭ.</i>
Tie (vb.),	<i>bādhunō.</i>	Tree,	<i>bōṭ.</i>
Tiger,	<i>syū, syū.</i>	Trip (vb.),	<i>ṭhōṭ lagṇī.</i>
Tight,	<i>sārō, sārīkai.</i>	Turn (vb.),	<i>phirnō, baurṇō.</i>
U			
Uncle,	<i>father's brother, kakā; mother's brother, māmmā; husband of father's sister, bhīnā; husband of mother's sister, māūsā.</i>	Unfortunate,	<i>karamphuṭiyō.</i>
		Untrue,	<i>jhūṭṭhō.</i>
		Up,	<i>ubhā.</i>
V			
Vacant,	<i>ritō.</i>	Vessels (of metal),	<i>bhāṭṭ.</i>
Various,	<i>bhāṭṭi bhāṭṭi kō.</i>	Virgin,	<i>an-biwāi.</i>
Venom,	<i>bish, bikk.</i>	Vomit (vb.),	<i>ukhālunō.</i>
Verdant,	<i>harō.</i>	Vulture,	<i>brown, garur.</i>
W			
Wait (vb.),	<i>ṭhairnō.</i>	Walk (vb.),	<i>ḡōṭnō. Used colloquially and sometimes con- temptuously.</i>
Wake (vb.),	<i>hijunō.</i>		

English.	Kumaunī.	English.	Kumaunī.
Wall,	<i>bhāt.</i>	What,	<i>kā.</i>
Walnut,	<i>akhōr.</i> Country people sometimes call it <i>ukhōr.</i>	When,	(rel.) <i>jab,</i> (interrog.) <i>kabhāĩ.</i>
Warm,	<i>tātō.</i>	White,	<i>śukilō, śyātō, chīṭa.</i>
Waste (vb.),	<i>khōṇō.</i>	Wick,	<i>bātī, bātō.</i>
Wave,	<i>lahar.</i>	Widower,	<i>rāḍuwā.</i>
Way,	<i>bāṭ.</i>	Wife,	<i>jwō.</i>
Wear (vb.),	<i>pairnō, bhiṛnō.</i>	Wind,	<i>hāwā, bāt.</i>
Weather,	<i>ritu.</i>	Wing,	<i>pañkh, pākh.</i>
Weave (vb.),	<i>bunṇō.</i>	Wink (vb.),	<i>śān mārnī.</i>
Wedding,	<i>byā.</i>	Winnowing-sieve,	<i>śūp.</i>
Wedge,	<i>kāl.</i>	Winter,	<i>hāmānt, hyānō.</i>
Weed (vb.),	<i>nyālṇō, gōṛnō.</i>	Wood,	<i>lākṛō.</i>
Weep (vb.),	<i>rūnō.</i>	Worm,	<i>kīṛō.</i>
Welfare,	<i>rājī-khūst.</i>	Worship (vb.),	<i>pūjṇō.</i>
Wet,	<i>bhījīyāĩ, tīnō.</i>	Wrap (vb.),	<i>bāḍṇō.</i>

Y

Yawn (vb.),	<i>jamḍṇō.</i>	Yellow,	<i>pihawō.</i>
Year,	<i>barāś.</i> Last year, <i>pōr</i> ; year before last, <i>parḍṛ</i> ; year before that, <i>hō parḍṛ</i> ; next year, <i>aghīn śāl.</i>	Yes,	<i>haū.</i>
Yearling,	<i>barswāṇik.</i>	Yesterday,	<i>bāliyā, bāiyā.</i>

GARHWĀLĪ.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsārī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehrī is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kaṇishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrīnagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahir (Bashahr) and the tract now known as Tehrī or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.³

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

Dialects.

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 415 ff.

² Atkinson, *op. cit.* pp. 526 ff.

³ See *ante*, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrīnagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrīnagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrīnagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Garhwālī, in the British Districts immediately to the south of Garhwal, *viz.*, Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrīnagariyā or Standard.—		
Garhwal	.	12,008
Rāṭhī or Rāṭhwālī—		
Garhwal	.	60,594
Almora	.	2,463
		<hr/>
		63,057
Lohbyā—		
Garhwal	.	8,100
Almora	.	1,648
		<hr/>
		9,748
Badhānī—		
Garhwal	.	14,108
Dasauliyā—		
Garhwal	.	17,022
Mājh-Kumaiyā—		
Garhwal	.	28,631
Almora	.	4,380
		<hr/>
		33,011
Nagpuriyā—		
Garhwal	.	51,831
Salānī—		
Garhwal	.	207,832
Almora	.	15,176
Dehra Dun	.	5,000
Saharanpur	.	250
Bijnor	.	1,000
Moradabad	.	500
Tehri or Gaṅgāpāriyā—		
Tehri Garhwal	.	229,758
		240,281
TOTAL		<hr/> <hr/> 670,824

Garhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindi Rājnīti into Garhwālī, and this was printed at Almora in 1901. Several specimens of Garhwālī will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindī. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindī end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindī *nē*), the suffix of the conjunctive participle is *k* (Hindī *kē*), and the oblique form of the infinitive in phrases is as in *karan lagyō* (Hindī *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindī than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindī and Rājasthānī rules. A few words which are feminine in Hindī are, as in Kumaunī, masculine in Garhwāli. Thus, *ākhō*, an eye, is masculine in *mērā ākhā tē khar nikālī-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*¹ masculine nouns which in Hindī end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindī *ghōṛā*, Garhwāli *ghōṛō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōṛā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindī *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunī*, a daughter or daughters. Feminine nouns in *i*, however, often change the *i* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānī* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunī*,

¹ A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *naunī-kō*, of the daughter : *baiṇ*, the sister : *baiṇ-tē*, from the sister. But masculine *tadbhava*¹ nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōṛō*, a horse : oblique form singular, and nominative plural, *ghōṛā*.

The oblique form plural ends in *aũ* or *ũ*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōṛā*, horses : oblique plural *ghōṛaũ* or *ghōṛũ* : *bāta*, words ; oblique plural *bātaũ* or *bātũ*. If the nominative plural ends in *i*, this, together with the termination, becomes *iyaũ* or *iyũ*. Thus, *naunī*, daughters ; oblique plural *nauniyaũ* or *nauniyũ*. In other cases, the *aũ* or *ũ* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaũ* or *gharũ* ; *bīr*, heroes ; oblique plural *bīraũ* or *bīrũ*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēwā* (fem.), service ; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaũ* or *bābāũ*.

The final *ũ* of the oblique termination is sometimes nasalized. So that we also find *ghōṛũ*, *bātũ*, *nauniyũ*, and so on. Similarly in the Parable, we have *khētũ-mā*, in the fields, but *naukarũ-madhyē*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

Agent, *n*.

Accusative,—, or else *saṇī* (sometimes written *siṇī*) or *kũ*.

Instrumental, *tē* or *n*.

Dative, *saṇī* (*siṇī*) or *kũ*.

Ablative, *tē*.

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōṛō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛā-n</i>	<i>ghōṛaũ</i> (or <i>ghōṛũ</i>)- <i>n</i>
Acc.	<i>ghōṛō</i> , <i>ghōṛā-saṇī</i> , - <i>kũ</i>	<i>ghōṛā</i> , <i>ghōṛaũ</i> (or <i>ghōṛũ</i>)- <i>saṇī</i> , - <i>kũ</i>
Instr.	<i>ghōṛā-tē</i> , <i>ghōṛā-n</i>	<i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>tē</i> , <i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>n</i>
Dat.	<i>ghōṛā-saṇī</i> , <i>ghōṛā-kũ</i>	<i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>saṇī</i> , <i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>kũ</i>
Abl.	<i>ghōṛā-tē</i>	<i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>tē</i>
Gen.	<i>ghōṛā-kō</i>	<i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>kō</i>
Loc.	<i>ghōṛā-mā</i> , <i>ghōṛā-par</i>	<i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>mā</i> , <i>ghōṛaũ</i> (<i>ghōṛũ</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote :—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāaũ</i> or <i>bābāũ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>
<i>bāt</i> , a word	<i>bat</i>	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bēṭā-n bōlyō, the son said.

pūrb-kā bīr-an pūchhē, the eastern hero asked (II, 2).

naunī-n datāi dinē, the daughter explained it (II, 2).

dwiyaũ-n buḍalī-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlnō*, to say, unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

apnō pēṭ bharnō chāndō chhayō, he was desirous to fill his belly.

wē-n sātū-saṇī wē talau-mā ḍāl dīnyā, he flung the *sattū* into the tank (II, 1).

dwi bīraũ-kū apnā kandhā-mā dhar-dīnyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have :—

wē-kū apnā hāth-tē phēk-dīnē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēṭ-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have :—

sō maī-saṇī dē-dēwā, give that to me.

apnā ghar-kū auṇū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *buḍalī-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have :—

ēk-kō ghar ḍusrā-kā ghar-tē bārā bars-kō bāṭō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have :—

wē-kō bhāi wē-kī bhaiṇ-tē lambō chha, his brother is taller than his sister.

khāṇ-tē jādā rōṭī pakḍ, bread more than (sufficient for) eating is being cooked.

And for the superlative:

sab-tē achchhā kaprā nikāli-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindī *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus :—

ēk-kō nām suṇī-k ḍusrō jalḍō-chhayō, hearing the name of one, the other was burning (II, 1).

swarg-kā biruddh, against heaven.

pēr-kā mūrē, under a tree (II, 1).

dhōrā-kā baṇ-kā jāmoār, the animals of the forest of the vicinity (I, 1).

nāch-kī āwāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

wai-n wai-kā pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

apṇā khētū-mā bhējyō, he sent him into his fields.

galā-par lipṭī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

wē-kī pīth-mā kāthī dhar, put the saddle on his back.

mērō bābā wē chhōṭā ghar-par rahādin, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā naunyāl-an apṇā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maĩ-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

bhalō ādmī, a good man.

bhalā ādmī, good men.

bhalā ādmī-kō, of a good man.

bhalī janānī, a good woman.

bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maĩ</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maĩ-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maĩ</i> , <i>mī</i>	<i>twē</i> , <i>twai</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamāro</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tū mai āpas-mā laṛāi karī-k dēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phir āp-kō naunyal bōlan lāyak nī chhaū, I am no longer worthy to be called Your Honour's son.

mī Iśwar-kō mandir ujārī sakdū, I can destroy the temple of God (Matt. xxvi, 61).

tērō nām mai-n pahilē-tē suṇ rakhē-chhayō, I heard your name from long ago (II, 2).

mai-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā, make me as one of thy servants.

mai-kū baṛī khusī hōi, great pleasure has become to me, I am very glad (II, 2).

jō tū chāi ta mī-kū saphā karī sakdī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kāṭan-kū jāyū-chha, my father has gone to cut sticks (II, 2).
ham khāwā, let us eat.

ham-an tumārā wāstā bāsulī bajāi, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āi, art thou come to torment us (Matt. viii, 29) ?

hamārī chhīd-kā bhaṛ jāwā, depart from our border (Matt. viii, 34).

tū sadā hamārā-hī sāth chhaī, thou art always with me.

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum manushyaū-kā aparādhaū-kū kshamā karyāi, ta tumārō bāp tum-kū kshamā karlō, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāstā achchhō khāṇō karē, you made a feast for him.

tum pichhārī kai-kō naunō aunū chha, whose boy comes behind you ?

mī tumū-mā sach bōldū, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmṇē pāp karē*, (I) did sin before Your Honour ; *āp-an mai-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.

That, he, she, it.

Singular.

	Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>

	Masc.	Fem.
Nom.	<i>wō, ō</i>	<i>wā</i>
Obl.	<i>wē, wai</i>	<i>wī</i>

Plural.

Nom.	<i>yē, yō</i>
Obl.	<i>yū</i>

Nom.	<i>wō, ō, wē</i>
Obl.	<i>wū, ū</i>

Examples of the use of these pronouns are :—

yō kyā chha, what is this ?

yō mērō lar̥kō marī-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wē-saṇi dī-dē, give this rupee to him.

yā maṅgalvārttā, this gospel (fem.) (Matt. xxvi, 13).

yē bich, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē naunā ēk tērā daiṇā hāt ar ēk tērā bāyā hāt baiṭhan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhdā-chhayāi, ye see all these (Matt. xxiv, 2).

yē bāta kab hōlī, when will these things be (Matt. xxiv, 3) ?

yū sab kīraū-saṇi hamārā birālā-kū dē-dē, give all these insects to our cat (II, 4).

wō kull sātū-kū khāi-gayē, he ate up all the *sattū* (II, 1).

ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh rahan lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

wā uṭhī-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēs-kā, as above.

wē khūb mār, beat him well.

wē-kū ēk talau milē, to him a lake was met, he came across a lake (II, 1).

wē-n sātū-saṇi dāl-dinyā, he throw the *sattū* (II, 1).

wē bir-kī nīd, the sleep of that hero (II, 1).

wī-kī mā bhair āi, her mother came outside (II, 2).

bīr-an wī-naunī-tē rastā puchhē, the hero asked the road from that girl (II, 2).

wē-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhaṭ ū-kū bhējī-dēlā, they will at once send them (Matt. xxi, 3).

ū-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ū chhimiyaū-tē pēṭ bharnō chāndō-chhayō, he was wishing to fill his belly with those husks.

maī uṭhī-k apṇā bābā-jī-pās jāulō, aur ū-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *apṇō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apṇā bābā-jī pās chalyō, he went to his father.

apṇā-apṇā gharwālaū-mā bōlē, (each) said to his own family (II, 4).

āphū-āphū-kū chhōṭō jāni-k, each considering himself (to be) small (II, 4).

āphū-kū kuchh bastu nī samjhi-k, not considering themselves anything (II, 5).

tū maī āpas-mā larāi karī-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ</i>	<i>taũ</i>

Examples are as follows :—

jō mērō hisā chha, sō mai-saṇi dē-dēwā, what is my share, that give to me.

jai-n apṇā khētū-mā bhējyō, who sent (him) into his fields.

ēk janāni-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanṇya ō jō mēl-milāp karaṇwālā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhimiyaũ-tē jaũ-saṇi suṅgar khāndā chhayā, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who ? which ? and *kyā*, what ? *kō* is declined like *jō*, as in :—

kō baṇō chha, who is great ?

kai-kō naunō auṇū chha, whose boy is coming ?

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

For *kyā*, we have :—*yō kyā chha ?* what is this ?

Its oblique form is *kē*, as in :

kē-tē luṇiũ karilō, wherewith will it be salted (Matt. v, 13) ?

tū kē-lāi āi, for what (i.e. wherefore) didst thou come (Matt. xxvi, 50) ?

(g) The **Indefinite Pronouns** are *kuī* or *kwī*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwī* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuī* or *kwī*. Examples are :—

jō kuī tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kwī (plur.) *wai-saṇi kuchh nī dēndā chhayā*, any persons were not giving anything to him.

tū kai-kō khaṭgō nī rakhdī, thou carest not for anyone (Matt. xxii, 16).

jō kuī kūṛā-mā chha, sō apṇā bhitra-tē kichhu chiz-bast lēn-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamanḍ nī karnō chāindō, it is not right to be proud of anything (II, 5).

kuī bat-kā wāstā, for anything (Matt. xviii, 19).

jō kuī or *jō kwi*, as above, is "whoever" and *jō kichhū* or *jō kuchh* is "what-ever" as in :—

jō kichhū tum duniyā-mā bāndhalyā, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, ō sab tērō chha, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

katnā, katgā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

(1) *chhaũ, chhaũ*, I am

(2) *chhaī*, thou art

(3) *chha*, he or she is

Plural.

chhawāũ, we are.

chhayāī, you are.

chhan, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaī*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhaũ, kō chhaũ, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāyak nī chhaũ, I am not worthy to be called thy son.

tū sadā hamārā-hī sāth chhaī, thou art ever with me.

yō kyā chha, what is this ?

naunī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī srishtī-mā sab-tē chhōṭā chhawāũ, in Thy creation we are the smallest of all things.

kyā tumū ū-tē barā nī chhayāī, what, are ye not greater than they (Matt. vi, 26) ?

dhanya ō jō bhūlā chhan, blessed are they who are meek (Matt. v, 5).

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dīwī naunyāl chhayā, of a certain man there were two sons.

tērā milan-kī barī chāh chhaī, there was a great desire of thy meeting, i.e. to meet thee (II, 2).

hiṇḍē janānē jō wai-kā pichhārī āī chhaī, many women who were come after him (Matt. xxvii, 55).

B—Active Verb—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *ṛ*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ṇō*, thus, *jāṇnō*, not *jāṇṇō*, to know ; *mārṇō*, not *mārṇō*, to strike ; *larṇō*, not *larṇō*, to fight ; *bōlnō*, not *bōlṇō*, to say.

The weak infinitive is made by adding *aṇ* or, after a vowel, *n* to the root. As in the case of the strong infinitive, this becomes *n* after *ṛ*, *r*, *ṛ*, or *l*. Thus, *kāṇaṇ*, to

tremble ; *khāṇ*, to eat ; *jāṇan*, to know ; *māran*, to strike ; *laṛan*, to fight ; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *auṇō* and *auṇ*. Thus from the root *charā*, graze, we have *charauṇō*, and from *ā*, come, we have *auṇō*. But *jā*, go, has *jāṇō*, and *khā*, eat, *khāṇō*.

The following are examples of these infinitives :—

(a) STRONG FORMS.

apṇō pēt bharnō chāndō-ōhhayō, he was wishing to fill his belly.

bhitar jāṇō nī chāyō, he wished not to go inside.

achchhō khāṇō karē, (you) made good feast. Here *khāṇō* is a pure verbal noun.

ānand karnō aur khuṣī rahṇō chāindō chhayō, to do rejoicing and to remain happy was proper.

ghamaṇḍ nī karnō chāindō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

suṅgar charauṇ-kū bhējyō, (he) sent (him) to graze swine.

khāṇ-tē jādā rōṭī, bread more than eating (*i.e.* than can be eaten).

laṛan-kū gayē, he went to fight (II, 1).

pānī pēṇ-kū āyen, they came to drink water (II, 1).

panī dhuṇḍan-kū chalī gayē, they went away to seek water (II, 1).

pānī nī milan-tē, owing to not finding water (II, 1).

lākhrā kātāṇ-kū jāyū-ḥha, he has gone to cut sticks (II, 2).

tērā milan-kī barī chāh chhaī, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

ēk-kā yakh jāī-k wakh rahan lagyō, going near one, he began to remain there.

ānand karan lagyō, he began to do rejoicing.

manauṇ lagyā, he (plur. of respect) began to entreat.

bathaū hōṇ lagyō-ḥhayō, a storm had begun to be (II, 4).

kāṇṇ lagyā, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaunī which ends in *nū* (*nū*, after *ṇ*, *r*, *ṛ*, or *l*), with a feminine *nī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahṇō*, to remain, has its present participle *rahādō*, *randō*, *rahṇū* or *ranū* ; and *auṇō*, to come, has *aundō* or *auṇū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jab ghar aund ghar-kā najīk paūchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

dēṇō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karnō*, to do, has both *karyō* and *kinyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*māryā*, *māryā̃*), and the feminine of both numbers in *ī* or *ī̃* (*mārī*, *mārī̃*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gaṛ-chhayō, he had gone lost, *i.e.* he was lost.

jō kichhū tumū duniyā-mā bāndilyā sō swarg-mā bāndyū̃ ralō, or *jō kichhū tumū duniyā-mā khōlilyā sō swarg-mā khōliyū̃ ralō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōliyū̃* is the past participle of the passive verb *khōlīṇō*, to be loosed.

ō kurchyā̃ nalturaū̃ nī tōṛlō, bruised reeds shall He not break (Matt. xii, 20).

maryā̃ apṇā maryāū̃-kū khadyaun dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ēkā jāḍrā pīsaṇ lagī ralī, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārṇō*, about to be struck, fem. *mārṇī*. It is used as a future passive tense in phrases such as *hamārī hār-jīt* (fem.) *kai-n jāṇṇī* (fem.), our defeat (and) victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *ī* to the root, as *mārī*, having struck. To this *k* (the same as the Hindī *kē*) is usually added. Thus, *mārī-k*, having struck. The verb *hōṇō*, to become, makes *hōī-k* or *hwai-k*, and *karnō*, to do, makes *karī-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāī diyē, having caused to fly he gave, *i.e.* he squandered.

sab kaṭṭhā karī-k dūr dēs chālī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

wai dēs-kā rahanwālaū̃-mā-n, from among the inhabitants of that country.

baṇ-kā jānwar rōj-kā aunwālā, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-dēwā*, give (plural of respect); *baṇāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chaukas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū̃</i>	<i>mārā̃</i>
2.	<i>mārī</i>	<i>māryāī, mārā</i>
3.	<i>mār</i>	<i>māran</i>

Rahṇō, to remain, has 1st singular *raṭṭ*. Examples of this tense are :—

jō mī sirp wai-kī latlā-kū chhūṭṭ, if I may but touch His garment (Matt. ix, 21).
mī tumārā dagrā sadānē nī raṭṭ, I do not remain with you always (Matt. xxvi, 11).
jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāz, ta mī-kū saphā karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apṇā bhitra-tē kichhū chiz-bast lēṇ-kū nā utar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwā, ānand karā, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā*'s.

jō tum manushyāṭṭ-kā aparādhaṭṭ-kū kshamā karyāi, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bōlyō hē Prabhu, ki hamārā ākhā ughrī jāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindī. Thus, *mārdō chhaṭṭ* or *mārnū chhaṭṭ*, I am striking. The following examples have been noted :—

wō dhār-mā gōrū charaṇṇū chha, he is grazing cattle on the hill (sentence 229).

kai-kō naunō aṇṇū chha, whose boy is coming? (sentence 239).

kyā tumū yō sab dekhḍā chhayāi, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated :—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwā, mārdāṭṭ, mārdāṭṭ</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāi</i>
3. <i>mārd</i>	<i>mārdin, mārdān.</i>

Examples of the use of this form of the tense are :—

maī bhūkh-tē mardū, I am dying of hunger.

maī itnā barsaṭṭ-tē āp-kī sēwā kardū, from so many years I am doing Your Honour's service.

tū mī-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāṇḍāṭṭ ki tū sachchō chhaī, ar sachchāi-tē Paramēśwar-kō bāṭō bataundī, ar tū kai-kō khaṭgō nī rakhdī, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōṭī pakḍ, bread is being cooked.

jō Dāūd wai-kū prabhu bōld, if David calls him Lord (Matt. xxii, 45).

janū ham apṇā kasūrwalāṭṭ-kū kshamā kardāṭṭ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāṇḍāṭṭ, above.

(No examples are available for the forms *mārdāwā* and *mārdāwā*.)

kē-lāi janānī-kū dukh dēndāi, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāṇḍāi, what do you want (Matt. xx, 32)?

mērū bābā (plural of respect) *wē chhōṭā ghar-par rahādin*, my father lives in that small house.

garīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō sōk kardān, blessed are they that mourn (Matt. v, 4).

admī kyā bōldān, what do men say (Matt. xvi, 13) ?

The **Imperfect** tense is formed, as in Hindī, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēt bharnō chāndō-chhayō, aur koi wai-saṇī kuchh nī dēndā-chhayā, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

apṇā ghar-kū auṇū-chhayō, he was coming to his own home (II, 2).

paśchim-kā bīr-kī naunī sāṭṭī kuṭṇī-chhai, the daughter of the western hero was pounding paddy (II, 2).

jaū-saṇī suṅgar khāndā-chhayā, (the husks) which the swine were eating.

doi janānī sāṭṭī kuṭṇī-chhai, two women were pounding rice (II, 4).

As in Hindī, *rayō* (fem. *raī*), the past participle of *rahṇō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhindē janānē dēkhdē-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindī, to perform the office of a **Past Conditional**.

Thus :—

ki maī apṇā mitrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārlo</i>	<i>mārūlī, mārli</i>	<i>mārūlā, mārālā</i>	<i>mārūlī, mārli</i>
2.	<i>mārilyō, mārilo</i>	<i>mārili</i>	<i>mārilyā, mārālā</i>	<i>mārili</i>
3.	<i>mārlo</i>	<i>mārli</i>	<i>mārālā</i>	<i>mārli</i>

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ū* is also often lengthened, so that we get forms like *mārulō*, *mārūlō*, etc. The masculine is often carelessly used for the feminine.

tab maī ū-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maī apṇā bābā-jī pās jaūlō, aur ū-kā bōllō, I will go near my father, and will say unto him.

tum doiyaū-kī larāi-kū dēkhūlō, I will see the fighting of you two (II, 3).

tab nikālī dūlō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kū manushyaū-kō maohhwaṛ baṇaulō, I will make you a fisher of men (Matt. iv, 19).

apṇā bhāi-kā ākhā-tē kargaṭ-kū gāḍṇu dēkhilyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apṇī bātū-tē nirdōshī ṭharāyā jāilyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē khaṛ mai-kū-hī dē-dēlī, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apṇō khalyān khūb pūnlō, aur gēhū apṇā bhaṇḍār-mā kaṭṭhā karlō, par būkhā-kū wē āg-mā jō nī mañjdī phūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apṇō ātmā wai-par dharulō, ar ō pradēśyaū-kū nyāu batlālō. Na ō jhagrā karlō, na dhūm-dhām machālō, na bāt-mā kuī wai-kī bāch sunlō. Ō kurchyā nalturaū bī nī tōrlō ar dhūwālō bāthlō bī nī majāwlō, jawārē taī nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā naū-par pradēśī-lōk āsrō rakhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyū ralō, it will remain bound (Matt. xviii, 18).

āpas-mā laṛāī karī-k dēkhulā, having fought amongst ourselves we shall see (II, 2).

bastī-mā jāūlā, wakh laṛulā, we shall go into the village, there shall we fight (II, 2).

ham kyā khaulā, kyā pyūlā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

ham yēkhī tīn dērā baṇaūlā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-ī dāḍā-tē bī bōlilyā ar sab kichhu jō tumū bintī-mā biśwās kai-k māḡilyā sō pāilyā, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai din-mā bhīṇḍē maī-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō din ālā ki bandrā ū-tē liyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

duī janānē ēkā jāḍrā pīsaṇ lagī-ralī, ēk pakṛyā jālī, ar ēk chhuṭī jālī, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have :—

(a) Singular Transitive Verbs :—

maĩ-n pāp karē, I did sin.

āpnī bīrsat bāĩ diyē, he divided his property.

bābā-jī-n apnā naukraũ-tē bōlē, the father said to his servants (note that *bōlnō* is transitive).

nāch-kī āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kuśal-pūrbak pāyē, the father got him in good health.

wai-n apnā pitā-kū jawāb diyē, he gave answer to his father.

wē-kū phēk-dinē, (he) flung him away (II, 2).

hāthī-kū apnā khīsā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).

bīr-an dāḍā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bīr-an bhārī jōr lagāyē, the hero applied great force (II, 2).

wē-kū rōṭī (fem.) *dinē*, (she) gave the loaf to him (II, 3).

sabū-n Paramēśwar-kō dhanya kinē, all made thanks of (*i.e.* to) God (II, 5).

kabūl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs :—

barō akāl parē, a severe famine fell.

ō kaṅgāl hōi-gayē, he became poor.

bachī-gē, he was saved; *milē*, he was found.

āp-kō bhāī āyē, your brother came.

jō'āp-kī sampatī khāi-gayē, who ate up your property.

larān-kū gayē, he went to fight (II, 1).

sātū li-gē, he took away *sattū* (II, 1).

dwī pahar tak chalē, he went during two watches (II, 1).

gahrō talau milē, a deep lake was met (II, 1).

bīr-kā dērā pahūchē, he arrived at the hero's house (II, 2).

jab wō rōṭī khāi chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are :—

Transitive :—

apnā khasam-kū dekhlain (from *dekhlēnō*), she showed them to her husband (II, 4).

Intransitive :—

jab sātū bhijī gayen, when the *sattū* (plural) was soaked (II, 1).

baṇ-kā, jānwar pāṇī pēṇ-kū āyen, the forest animals came to drink water (II, 1).

laṛan-kū tayār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandrā milan-kā wāstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

jai-n ō apṇā khētū-mā bhējyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulaṅghan nī karyō, (I) did not do disobedience.

āp-an maī-sanī ēk khādū-kō bachā bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apṇī suṇḍ-sanī (fem.) *talau-mā dālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk barī kilkār mārī, (the elephant) trumpeted loudly (II, 1).

wē-n hāthī-kī suṇḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-sanī (acc. plur. masc.) *wē talau-mā dāl-dinyā*, he threw that *sattū* into the lake (I, 1).

budhiyā-n apṇā kandhā-mā dhar dinyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalyū</i>	<i>chalyā, chalyā</i>
<i>chalī</i>	<i>chalyā, chalyā</i>
<i>chalyō</i> (fem. <i>chalī</i>)	<i>chalyā</i> (fem. <i>chalī</i>)

Examples are—

maī āj bahut chalyū, I walked a long way to-day.

mī dharmyā nā par pāpyā-kū bulauṇ āyū, I came to call not the righteous but sinners (Matt. ix, 13).

hamū-kū dukh dēṇ-kā wāstā āi, didst thou come to torment us (Matt. viii, 29) ?

dūr dēs chalī gayō, he went away to a far country.

wakh rahan lagyō, he began to remain there.

khabardār hōyō, he became sensible.

apṇā bābā-jī pās chalyō, he went near his father.

ghar-kā najīk paūchhyō, he arrived near the house.

tērō bhāī maryō, phir bachyō, thy brother died, again he escaped.

apnī mā-kā pās bhājī-k gaī, she fled to her mother (II, 2).

wī-kī mā bhair āī, her mother came outside (II, 2).

dwīyaū-kī bhēt hōī, a meeting of the two took place (II, 2).

ēk budalī milī, an old woman was met (II, 3).

wā ūthī-k wai-kī sēwā karan lagī, she arose and ministered unto him (Matt. viii, 15).

haman kabārī tū rōgī yā kaid-mā dēkhī ar twai-mū āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?

ham wai-sinī kē-lāī nī nikālī sakyā, why could we not cast him out (Matt. xvii, 19) ?

haman tū kabārī pardēsī dēkhī ghar-mā lhāyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?

tum kyā dēkhan-kū nikalyāī, what went ye forth for to see (Matt. xi, 8) ?

tumū nī nāchya, ye did not dance (Matt. xi, 17).

pitā wai manauṇ lagyā (plur. of respect), the father began to entreat him.

dwīyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).

kāpan lagyā, they began to tremble (II, 4).

jō tayār chhaī wai-kā dagrā byāu-mā gaī, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dāḍō jāyū-chha (not *gayū-chha*, as we should expect), my father has gone to the mountain (II, 2).

ham lōk sabī kichhū chhōrī-k tērā dagrā lagyā-chhaū, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

tērō nām mai-n pahilē-tē suṇ rakhē-chhayō, I had heard thy name from before (II, 2).

bathaū hōṇ lagyō-chhayō, a storm had begun to be (II, 4).

rāt-mā jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

bhaut din nī bitī-chhayā, many days had not passed.

yō mērō laṛkō marī-chhayō *khōyē gaī-chhayō*, this my son had died, had been lost.

tērō bhāī harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindī, by combining the past participle with the verb *jānō*, to go, but the oblique singular of the participle is usually employed. Thus :—

khōyē gaī-chhayō, he had been lost.

mērā khaḍyāyā jān-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhī yā maṅgal-bārttā prachār karyā jālī, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wāstā bājō chhōryā jānd, your house is being left for you desolate (Matt. xxiii, 38).

ō din ālā ki bandrā ũ-tē liyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēk pakaryā jālī, one (woman) will be seized (Matt. xxiv, 41).

In Kumaunī there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Garhwālī, in :—

sō swarg-mā khōliyū rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē luṇiū karīlō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindī by adding *ā* to the root. The infinitive ends in *auṇō*. Thus, *charauṇō*, past participle *charāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; *e.g.* *marnō*, to die; *mārnō*, to kill. We have an example of the Causal of *khāṇō*, to eat, in :—

ū-siṇī khaaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

dē-dēwā, give away: *bāt-diyē*, he divided; *chalī-gayō*, he went away.

Potentials :—

mī-kū saphā karī sakdi, 'Thou canst make me clean (Matt. viii, 2).

kuī nī bōlī sakyō, no one could speak (Matt. xxii, 46).

Compleatives :—

jab ō sab uṛāī chukē, when he had finished squandering everything.

Desideratives :—

bhitar jāṇō nī chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā apnā maryāū-kū khadyaun dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *nā*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitra-tē kichhu chiz-bast lēṇ-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

कै आदमी-का द्वी नौन्याल छया । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जो-मा बोले हे बाबा-जी बिसत-मा-न जो मेरो हिसा छ सो मैँ-सणी दे-देवा । तब ज-न अपणी बिसत बाँट-दिये । भौत दिन नौ बीती छया कि छोटा नौन्याल-न सब कट्टा करी-क दूर देश चली गयो और वख लुंगारपना-मा दिन काटी-क अपणी बिसत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ो अकाल पड़े और ओ कंगाल होई गये । और ओ वै देश-का रहणवालों-मा-न एक-का यख जार्द-क वख रहण लग्यो जै-न ओ अपणा खेतू-मा सुंगर चरौण-कू भेज्यो । और ओ जँ छौमियोँ-ते जौँ-सणी सुंगर खांदा छया अपणो पेट भरनो चांदो छयो । और कौ वै-सणी कुछ नौ देंदा छया । तब वाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जी-का कतनार्द मजूरदारौँ-का खाण-ते जादा रोट्टी पकद और मैँ भूख-ते मरटू । मैँ उठौ-क अपणा बाबा-जी पास जौँलो और जँ-का पास बोललो कि हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । मैँ फिर आप-को नौन्याल बोलन लायक नौ छजँ । मैँ-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा । तब ओ उठौ-क अपणा बाबा-जी पास चल्यो और दूर-ही छयो कि वै-का बाबा-जी-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्यो हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लोयक नौ छजँ । वै-का बाबा-जी-न अपणा नौकरौँ-ते बोले कि सब-ते अच्छा कपड़ा निकाली-क वै पैरावा । और वै-का हाथ-पर गुंठी और पैरौँ-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । के-लार्द कि यो मेरो लड़को मरी छयो फिर बची-गे । खोये गई छयो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को जेठो नौन्याल खेत-मा छयो । और अब घर औँद घर-का नजीक पौँछ्यो तब बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकरूँ-मध्ये एक-

कू अपणा पास बुलार्ह-क पूछ्यो कि यो क्या छ । वै-न वै-का पास बोल्यो आप-को भार्ह आये और आप-का पिता-जी-न अच्छो भोजन करे ये संबब-ते कि ओ कुशल-पूर्बक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नी चायो । यँ-ते वै-का पिता भैर भार्ह-क वै मनौण लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मैँ बूतना बसैँ-ते आप-की सेवा करदू । कभी आप-की आज्ञा-को उलंघन नौ क्यो और कभी आप-न मैँ-सणी एक खाडू-को बचा-भी नौ देयो कि मैँ अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खार्ह गये जबार-ही आये तबार-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो छयो के-लार्ह कि यो तेरो भार्ह मखो फिर बचे । इचीँ छयो मिली गये ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmī-kā dwī naunyāl chhayā. Ū-mā-n chhōṭā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
 apnā-bābā-jī-mā bōlē, 'hē-bābā-jī, hirsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maĩ-saṇī dē-dēwā.' Tab ū-n apnī hirsat bāt-diyē.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut din nī bitī-chhayā, ki chhōṭā-naunyāl-an sab kaṭṭhā
Many days not passed-were, that the-young-son-by all together
 karī-k dūr dēs chali-gayō, aur wakh lūgārpanā-mā din
made-having far country went-away, and there debauchery-in days
 kāṭī-k apnī hirsat urāi-diyē. Jab ō sab urāi chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā barō akāl parē, aur ō kaṅgāl hōi-gayē. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jāi-n ō apnā-khētū-mā suṅgar charaṇ-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
 Aur ō ū-chhimiyaū-tē, jāū-saṇī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said,
 ki, 'mērā-bābā-jī-kā katnā-i-majūrdāraū-kā khān-tē jādā
that, 'my-father-of how-many-very-hired-servants-of eating-than more
 rōṭī pakd, aur maĩ bhūkh-tē mardū. Maĩ uṭhī-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 apnā-bābā-jī-pās jāūlō, aur ū-kā pās bōllō ki, "hē bābā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maĩ-n swarg-kā biruddh āp-kā sāmpē pāp karē, maĩ phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhañ; mañ-saṇī
Your-Honour-of son to-be-called fit not am ; me (acc. sing.)
 apṇā-naukarū-mā-n ěk-kā barābar baṇāwā.”” Tab ō uṭhī-k
thine-own-servants-in-from one-of like make.”” Then he arisen-having
 apṇā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bābā-jī-n wai dēkhī-k dayā karē, aur dauṛī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of
 galā-par liptī-k chūmyō. Bēṭā-n ñ-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,
 ‘hē-bābā-jī, mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
 ‘O-father, me-by heaven-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyāl bōlan lāyak nī chhañ.’ Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.’ Him-of
 bābā-jī-n apṇā-naukarañ-tē bōlē ki, ‘sab-tē achchhā kapṛā
the-father-by his-own-servants-to it-was-said that, ‘all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā hāth-par guṇṭhī, aur pairañ-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 jūtō pairāwā. Aur ham khāwā, ānand karā; ke-lāī ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 mērō laṛkō marī-chhayō, phir bachī-gē; khōyē gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.’ Tab ō ānand karan lagyō.
was-found.’ Then he rejoicing to-make began.
 Wai-kō jēṭhō naunyāl khēt-mā chhayō. Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik pañchhyō, tab bājā aur nāch-kī āwāj suṇē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n apṇā-naukarñ-madhyē ěk-kū apṇā-pās bulāī-k
And him-by his-own-servants-among one-to himself-of-near called-having
 pūchhyō ki, ‘yō kyā chha?’ Wai-n wai-kā pās bōlyō,
it-was-asked that, ‘this what is?’ Him-by him-of near it-was-said,
 ‘āp-kō bhāī āyē, aur āp-kā pitā-jī-n achchhō bhōjan
 ‘Your-Honour’s brother came, and Your-Honour’s father-by good feeding
 karē, yē-sabab-tē ki ō kuśal-pūrbak pāyē.’ Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.’ But him-by anger
 karē, aur bhītar jāṇō nī chāyō. Yā-tē wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father
 bhair āī-k wai manaṇ lagyā. Wai-n apṇā-pitā-kū jabāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki maĩ itnā-barsaũ-tē āp-kī sēwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
 kardū. Kabhi āp-kī ājñā-kō ulañghan nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhī āp-an maĩ-saṇī ēk-khāḍū-kō bachā bhī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given,
 ki maĩ apṇā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātrū-kā saṅg āp-kī sampatī
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
 khāi-gayē, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
 khāṇō karē.' Pitā-n wai-kā pās bōlē, 'hē bēṭā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhaī; jō-kuchh mērō chha, ō sab tērō chha;
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karnō aur khuśī rahṇō chhāindō chhayō, kē-lāī ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāī maryō, phir bachyō; harchī-chhayō, mili-gayē.'
this thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का बीर-की मुलाकात ॥

। १ । पहिला जमाना-मा दू नामो बीर छया । एक पूर्व दिसा-का कोणा दुसरी पश्चिम दिसा-का कोणा-मा रहँदो छयो । एक-को नाम सुणी-क दुसरो जलदो छयो । एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो छयो । एक दिन पूर्व-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये । अपना खाण-कू बरा-कू सातू ली गे । दू पहर तक चले । रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ो व गहरो तलौ मिले । तब वे-न अपना पास-का सातू-सणी वे तलौ-मा डाल दिग्या । जब सातू भिजी गयेन तब वो कुल सातू-कू खाई गये । पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये । ये बीच वे धोरा-का वण-का जानवर रोज-का चीणवाला पाणी पेण-कू आयेन । तलौ सूखो देखी-क तब दुसरी तर्फ पाणी टुंडण-कू चली गये । पिछाड़े पाणी पेण-कू एक वण-हाथी आये । वे-न अपनी सुन्ड-सणी तलौ-मा डाली । पाणी नी मिलन-ते एक बड़ी किल्कार भारी । वीँ किल्कार-ते वे बीर-की नौद खुली ॥

। २ । तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी । वे-कू अपना हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने । वे चौक-मा पश्चिम-का बीर-की नौनी साट्टि कुटणी छई । हाथी-कू अनौखी भाँती-को कोड़ो-सी देखी-क डरा-का मारा भितर अपनी मा-का पास भाजी-क गई । तब वीँ-की मा भैर आई । हाथी-कू एक नईँ किस्म-को कोड़ो समझी-क अपनी दगड़ाणि-कू देखी-कू अपना खीसा पर धर दिने । वाँ-का पिछाड़ी वे दिन पूर्व-को बीर भी बारा बर्स-को रस्ता घंटू-मा चली-क पश्चिम-का बीर-का डेरा पहुँचे । वे-न तेरो बाप कख छ करी-क पश्चिम-का बीर-की नौनी-ते पूछी । नौनी-न जबाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायूँ छ । तब पूर्व-का बीर-न वीँ नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बतार्हे दिने। तब वो डाँडा-कू गये। रस्ता-मा द्वियौ-की भेट होई। पश्चिम-को बीर सारा बणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू चीणू छयो। पूर्व-को बीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खेंची-क थामी दिने। जब पश्चिम-का बीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते सुण रखि छयो। तेरा मिलन-की बड़ी चाह छई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू मैँ आपस-मा लड़ाई करी-क देखला कि हम द्वियौ-मा को बड़ी छ। पूर्व-का बीर-न बोले यख त जंगल छ। हमारी हार जीत कै-न जाननी। बस्ती-मा जौला। वख लडुला ॥

। ३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियौ-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरीण-कू बण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियौ की लड़ाई-कू देखूँलो। इतमा बोली-क बुढिया-न द्वी बीरौ-कू मय लाखड़ौ-का बोज सुदा-का अपणा कन्धा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

। ४। जब वो रोटी खाई चुके तब द्वी बीर वख लड़न-कू तयार होयेन। त वी-का नाती-न बुढिया-कू अपणा गोरू भैंसौ लाखड़ौ सुदा द्वी बीरौ-कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच बथौँ होण लग्यो छयो। वे वथौँ-ते वी बुढिया-को नाती मय बुडली गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख द्वी जनानी साट्टि कुटणी छई। एक जनानी-का चाँखा भितर जगौ घास-का समान बैठे। तब वी जनानी-न दुसरी जनानी-मा बोले मेरा चाँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देली, त तब निकाली दूँलो। पहिली जनानी ईँ करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वी-का खसम-न अपणी जनानी-मा बोले यूँ सब कौड़ौ-सणी हमारा विराला-कू दे दे। वो खै देलो। यूँ बातों-कू देखी-क द्वी बीर बुडली व बुडली-को नाती बहुत डरी-क थर थर काँपण

लग्या । तब सबू-न आपूँ-आपूँ-कू दुनियाँ-की चीजौँ-मध्ये सब-ते छोटी जाणी-क अछतार्ई पछतार्ई-क हाथ जोड़ी बिन्ती करी-क वीँ जनानी-ते व वीँ-का खसम-ते पिछो छुड़ार्ई-क अपणा घर गयेन । अपणा अपणा घरू-मा आई-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालीँ व पड़ोसियौँ-मा व दोस्तौँ-मा बोले ॥

। ५ । सबू-न कट्टा होई-क आपूँ-कू कुछ वस्तु नी समझी-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटा छवाजँ । ये संसार-मा कै बात-को घमण्ड आदमी-कू नी करनो चाइंदो । एक-ते एक बड़ी और एक-ते एक छोटी छ । परमेश्वर-की नजर-मा हम सब कीड़ा-का समान छवाजँ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.
 EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwī nāmi bīr chhayā. Ēk pūrb-disā-kā
 (1) First-time-in two famous heroes were. One eastern-direction-of
 kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ēk-kō
 corner, the-second western-direction-of corner-in dwelling-was. One-of
 nām sunā-k dusrō jaldō-chhayō. Ēk-kō ghar dusrā-kā
 name heard-having the-second burning-was. One-of house the-second-of
 ghar-tē bārā-bars-kō bāṭō chhayō. Ēk din pūrb-kō bīr paśchim-kā
 house-from twelve-years-of road was. One day the-east-of hero the-west-of
 bīr-kā sāth mulākāt wa laṛan-kū gayē. Apṇā-khāṇ-kū barā-kū
 hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
 sātū li-gē. Dwī pahar tak chalē. Rastā-mā wē-kū
 sātū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
 ēk baṛō lambō chauṛō wa gahrō talau milē. Tab wē-n apṇā-pās-kā
 a great long wide and deep lake was-met. Then him-by himself-of-near-of
 sātū-saṇī wē-talau-mā ḍāl-dinyā. Jab sātū bhiji-gayen, tab wō
 sātū (acc.) that-lake-in were-thrown. When the-sātū was-soaked, then he
 kull-sātū-kū khāi-gayē. Pichhāri wē-dhōrā ēk-barā-pēr-kā mūrē
 entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under
 sē-gayē. Yē-bich wē-dhōrā-kā baṇ-kā jānwar rōj-kā
 went-to-sleep. This-meanwhile that-near-of forest-of animals (every-)day-of
 auṇ-wālā pāṇī pēṇ-kū āyen. Talau sūkhō dēkhī-k tab
 comers water drinking-for came. The-lake dried seen-having then
 dusrī-tarph pāṇī dhuṇḍan-kū chalī-gayē. Pichhāri pāṇī
 in-another-direction water searching-for they-went-away. Afterwards water
 pēṇ-kū ēk baṇ-hāthī āyē. Wē-n apṇī-sund-saṇī talau-mā
 drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
 ḍālī. Pāṇī nī milan-tē ēk baṛī kilkā māri. Wī-kilkār-tē
 was-put. Water not being-got-from a great scream was-struck. That-scream-from
 wē-bīr-kī nīd khulī.
 that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āi-k wē-hāthī-kī sund pakṛi.

(2) Then him-by anger-in come-having that-elephant-of trunk was-seized.

Wē-kū appā-hāth-tē paśchim-kā bīr-kā chauk-mā phēk-dinē.
Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.

Wē-chauk-mā paśchim-kā bīr-kī naunī sāṭṭi kuṭṇī-chhaī.
That-courtyard-in west-of hero-of daughter paddy pounding-was.

Hāthī-kū anaukhī-bhāṭī-kō kīrō-sī dēkhī-k, darā-kā-mārā bhitar
The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within

apni-mā-kā pās bhājī-k gai. Tab wī-kī mā bhair
her-own-mother-of near fled-having she-went. Then her-of mother outside

āi. Hāthī-kū ēk-nañ-kism-kō kīrō samjhī-k,
came. The-elephant (acc.) a-new-kind-of insect understood-having,

apni-dagaryāni-kū dekhaun-kū apnā-khīsā-par dhar-dinē. Wā-kā
her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of

pichhārī wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghaṇṭū-mā
after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in

chalī-k paśchim-kā bīr-kā dērā pahūchē. Wē-n, 'tērō bāp
gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father

kakh chha?' kari-k, paśchim-kā bīr-kī naunī-tō pūchhī.
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.

Naunī-n jabāb dinē, 'mērō bāp lākhṛā kāṭaṇ-kū
The-daughter-by answer was-given, 'my father sticks cutting-for

bārā-bars-tē uchā dāḍō jāyū-chha.' Tab pūrb-kā bīr-an
twelve-years-than more, mountain gone-has.' Then the-east-of hero-by

wī-naunī-tō dāḍā-kō rastā pūchhē. Naunī-n batāi-dinē.
that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.

Tab wō dāḍā-kū gayē. Rastā-mā dwiyaū-kī bhēṭ hōi.
Then he mountain-to went. The-road-in the-two-of meeting became.

Paśchim-kō bīr sārā-baṇū-kā baṛā-baṛā-dālū-kū jaṛū-tē ukhārī-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,

ū-kō baṛā-dāḍā-kā barābar bōj apnā-sir-mā rakhī-k
them-of a-great-mountain-of equal load his-own-head-on placed-having

apnā-ghar-kū auṇū-chhayō. Pūrb-kō bīr wē-kā pichhārī gayē.
his-own-house-to coming-was. The-east-of hero him-of behind went.

Wē-kā bōj-kū pichhārī-tē khēchi-k thāmi-dinē. Jab
Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When

paśchim-kā bīr-an bhārī jōr lagāyē, tab bōj-kū
the-west-of hero-by heavy force was-applied, then the-load (acc.)

nikāli-k agārī chalī-gayē. Pichhārī dēkhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

'arē pūrb-kā bir, tērō nām mai-n pahilē-tē suṇ-rakhē-chhayō.
 'ah east-of hero, thy name me-by before-from been-heard-was.
 Tērā-milan-kī baṛī chāh chhaī. Āj mili-gē, mai-kū baṛī
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great
 khusī hōī. Ab tū maī āpas-mā laṛāī kari-k
 happiness became. Now thou I ourselves-among fighting done-having
 dēkhulā ki ham-dviyaū-mā kō baṛō chha.' Pūrb-kā bir-an
 we-shall-see that us-both-in who great is.' The-east-of hero-by
 bōlē, 'yakh ta jaṅgal chha. Hamāri hār-jīt kai-n
 it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jāṇni? Bastī-mā jāūlā. Wakh laṛulā.'
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ũ-saṇī
 (3) Then the-two the-village-of on-road went. This-meanwhile them-to
 ēk buḍalī mili. Dwiyāū-n buḍalī-mā bōlē, 'tū
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamāri laṛāī-kū dēkh.' Buḍalī-n ũ-kū bōlē, 'mērō
 our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my
 nāti gōrū-bhaīśā charaṇ-kū baṇ-mā jāyū-chha. Wē-kā wāstā
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭī lī-jāndū. Wē-kū rōṭī dē-k tum-dwiyāū-kī laṛāī-kū
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)
 dēkhūlō.' Itnā bōlī-k buḍhiyā-n dwi-biraū-kū, may
 I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākhraū-kā bōj-sudā-kā, apṇā-kandhā-mā dhar-dinyā. Pichhāri
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apṇā-nāti-kā dhōrā gai. Wē-kū rōṭī dinē.
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāī-chukē, tab dwi bir wakh
 (4) When he the-bread ate-completely, then the-two heroes there
 laṛan-kū tayār hōyen. Ta wī-kā nāti-n buḍhiyā-kū,
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apṇā-gōrū-bhaīśaū-lākhraū-sudā dwi-biraū-kū, appī-gāti-mā
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apṇā-ghar-kū gayē. Yē-bich bathaū hōṇ
 were-placed. His-own-house-to he-went. This-meanwhile a-wind-storm to-be
 lagyō-chhayō. Wē-bathaū-tē wī-buḍhiyā-kō nāti, may buḍalī-gōrū-
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-
 bhaīśā, wa dwi-biraū, wa lākhraū-kā bōj-kā, uṛī-k ēk jagā
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwī janānī sāṭṭi kuṭṇi-chhaī. Ēk-janānī-kā ākhā
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baiṭhē. Tab wī-janānī-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusrī-janānī-mā bōlē, 'mērā-ākhā-tē khar nikālī-dē.' Dusrī-janānī-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by
 bōlē, 'jō wē khar mai-kū-hī dē-dēlī, ta tab nikālī-dūlō.'
it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will-extract.'
 Pahilī janānī ī-karār-par kabūl hōī. Tab dusrī-janānī-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by
 khar-kū (budālī-kā nāti-kū, may gōrū-bhaīśā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwī-biraū wa lākṛaū-kā bōj sudā) nikālī-k apnā-khīśā-par
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Pichhārē-kū khar-kū apnā-khīśā-tē gārī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apnī-janānī-mā bōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kīraū-saṇī hamārā-birālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)
 dēkhī-k, dwī bīr, budālī, wa budālī-kō nāti, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 darī-k, thar-thar kāpan lagyā. Tab sabū-n
feared-having, shaking-shaking to-tremble began. Then all-by
 āphū-āphū-kū duniyā-kī chījaū-madhyē sab-tē chhōṭō jānī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 achhtāi-pachhtāi-k, hāth jōrī bintī karī-k, wī-janānī-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kā khasam-tē pichhō chhurāi-k, apnā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Apnā-apnā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 bistār apnā-apnā-gharwālaū-wa-parōsiyaū-mā wa dōstaū-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.

(5) Sabū-n kaṭṭhā hōī-k , āphū-kū kuchh bastu nī
 (5) *All-by together become-having themselves (acc.) any thing not*

samjhī-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O
 Paramēśwar, ham Tēri-sṛisṭī-mā sab-tē chhōṭā chhawāū. Yē-samsār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kai-bāt-kō ghamand ādmī-kū nī karnō chāindō. Ēk-tē ěk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
 baṛō aur ěk-te ěk chhōṭō chha. Paramēśwar-kī najar-mā ham-sab
great and one-than one small is. God-of sight-in we-all
 kīṛā-kā samān ohhawañ.⁹
insects-of equal are.'

[For a free translation, *vide ante*, p. 165.]

RĀTHĪ OR RĀTHWĀLĪ.

This dialect of Garhwālī is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows :—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
TOTAL .	63,057

The following sketch of Rāthwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwālī.

Pronunciation.—This on the whole is more nearly akin to that of Kumaunī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyās*, *dēs*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōrī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachiyū āya*, and *bachiyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-laurā-na*, for *nānā-laurā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *aṭkī-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhaū*, I am striking, but *mānō chhōyō*, I was striking; for “going,” we have both *jānō* and *jānū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārñū*, we strike, but *mī mānū*, I strike; *mī mārūlō*, I shall strike, but *ham mālā* (for *mārlā*), we shall strike. The Standard Garhwālī *nakhrō*, bad, becomes *nakhō* in Rāthwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kādō* (for *kardō*), I might have done, and also *kardō chhaū*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāthwālī *laurō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwārā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *lauṛā*, sons; *ghwāṛā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *lauṛa*, *ghwāṛa*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ē*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *lauṛiō-kō*, of daughters; *pātrō-kī dagirī*, with harlots. Sometimes it ends in *n* as *bābun-kō*, of fathers; *ādmīn-kō*, of men. In *chhīmūlā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative,——— or *gaṇī*.

Instrumental, *na*, *la*.

Dative, *gaṇī* (to), *khunī* (to), *thā* (to), *kū* (for).

Ablative, *gaṇī* (from), *makoī* (from), *baṭī* (from), *uṇḍē* (from out of), *māy-la* (from among), *sē*, *tē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *gaṇī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

nāna lauṛa-na bōla, the younger son said.

mī-la wē-kū lauṛō mārā, I struck his son.

Accusative :—

puṭgū bharnō, to fill the belly.

mañ-gaṇī apṇā khilārī-kī chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mī bhūkh-na marnū-chhañ, I am dying through hunger.

jyurā-la bādhya, bind him with a rope.

Dative :—

The usual word is *gaṇī*, as in—

bābū-gaṇī bōla, he said to the father.

For *khunī*, which is apparently only a variety of *gaṇī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wē-thā dē-dyā, give this rupee to him.

charauna-kū khēda, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *gaṇī*. Thus :—

ēk banya-gaṇī, (I bought it) from a shopkeeper.

wē-makōi wō rupyā lē-lē, take those rupees from him.

yakha-baṭī, from here (List No. 222).

kuwā-uṇḍē pāṇi gārā, draw water from the well.

chīj-bast-māy-na mērō bātō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison. Thus :—

pētyā-sē bhī bhīṇḍī rōtū, more bread than even a bellyful.

bain-tē lāmbō cha, he is taller than the sister.

sab-tē bhalī lattā, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

apṇa ṭaṇḍōl-mā khēda, sent (him) into his field.

jēthō laurō ṭaṇḍōl-mā chhayō, the elder son was in the field.

wē nānā kuṛā-gaṇi ran, he lives in that small house.

khuta-pār jōrō lāi-dēwa, put shoes on his feet.

wī dāl-tal baithyaū cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyās baṛi bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

bhalō ādmī, a good man.

bhalā (or *bhala*) *ādmī*, good men.

bhalā (or *bhala*) *ādmī-kō*, of a good man.

bhalī sisnī, a good woman.

bhalī sisnī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

kai-kō laurō ānū cha, whose boy comes ?

mī-la wē-kū (for *wē-kō*) *laurō mārā*, I struck his son.

mērā bābū-ka katig khilārī-kī pētyā-sē bhī bhīṇḍī rōtū hōnda, of how many of my father's servants is there bread more even than a bellyful ?

kai manakha-kā dīcī laurā chhayā, of a certain man there were two sons.

wai-kī gātī lāi-dēwa, put them on his body.

syātā ghwaṛā-kī kāṭhī, the saddle of the white horse.

PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

SINGULAR.	
Nom. <i>mī</i> , <i>mī</i> , I	<i>tū</i> , <i>tū</i> , Thou
Ag. <i>mī-la</i> , <i>māi-la</i>	<i>tī-la</i> , <i>twē-la</i>
Gen. <i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>iyōrō</i>
Obl. <i>māi</i> , <i>mī</i> , <i>mī</i>	<i>tī</i> , <i>tai</i> , <i>twā</i>
PLURAL.	
Nom. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Ag. <i>hamū-la</i> , <i>ham-na</i>	<i>tumū-la</i> , <i>tum-na</i>
Gen. <i>hamārō</i>	<i>tumārō</i>
Obl. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>

Examples are :—

mī āj bhiṇḍī hi ā̃, I have walked a long way to-day.

mī bhukh-na marnū-chhã, I am dying of hunger.

mī-la pāp kaya, I have sinned.

jō-kuchh mērō lāṭō chha, whatever is my share.

myārā aghin hit, walk before me.

mai-gaṇī kai-dē, make me (as one of thy hired servants).

mī-gaṇī dē, give to me (the share of the property).

tum-na mai-gaṇī nī dēi, you did not give to me (a kid).

ham khāwā̃, let us eat.

tū sadānī mī dagirī chhaī, thou art ever with me.

twē-la wō kai-gaṇī mōl liyō, from whom didst thou buy that ?

tyōrō nau kyā cha, what is thy name ?

jō mērō chha, wō sab tērō chha, what is mine is all thine.

tum-na nī dēi, you did not give (etc., as above).

tumārō bhāī āya, your brother came.

mī-la tumāra āgtir pāp kaya, I did sin before you.

tum pāchhin kai-kō laurō ānū cha, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.

This, he, she, it.

Nom. *yō, yō̃*

Obl. *yai, yē*

That, he, she, it.

wō

wai, wē, wī

PLURAL.

Nom. *yō, yū̃*

Obl. *yū̃*

wō, wū̃

un, wun, ū̃, wū̃

Examples of the use of these pronouns are :—

yō tērō bhāī marīyū̃ chhayō, this thy brother was dead.

yō rupyā (fem.) *wē-thā̃ dē-dyā*, give this rupee to him.

yō̃ kyā hūṇāī-chha, what is this that is happening ?

mī-la yai-jug-mā pāp kaya, I have sinned in this age.

wō hitī-ka wai dyāś-ka kai-kī dagirī raṇa baiṭhō, he having gone, began to live with a certain man of that country.

twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?

wai-la ū̃-gaṇī bāṭ-dēya, he divided (the property) and gave to them.

wai dyāś-ka, of that country (see above).

we bhiṇḍī māryā, beat him well.

wē-kō bhāī wē-kī bain-tē lambō cha, his brother is taller than his sister.

wō wī dāl-tal baiṭhyaū̃-cha, he is seated under that tree.

wē-makōi wō rupyā lē-lē, take those (plur. fem.) rupees from him.

ū̃-mā̃ ēk nāna laura-na bōla, among them, the younger son said.

(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apnō*. Thus :—
wai-la ēk āphū-gaṇi bulāya, he called one (of his servants) to himself.
mī apnā bābū-gaṇi jaūlō, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>tai</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

jō wai-gaṇi chhayō, (he wasted) what was to him, i.e. what he possessed.

yō laurō jō tumārī sab chij khāi-gaya, this son, who devoured all your property.

ū chhimulā-na jaū-gaṇi sungar khānda-chhaya, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhin kai-kō laurō ānū-cha, whose boy comes behind you?

kyā has *kē* or *kī* for its oblique singular. Thus :—

yō kyā hūṇai-chha, what is this that is happening?

kī-lē, for what? i.e. why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

wai-gaṇi kuī kuchh nī dēndō-chhayō, no one was giving him anything.

jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

kai manakha-kā, of a certain man (there were two sons).

wō wai dyās-ka kai-kī dagirī raṇa baiṭhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

itī or *itig*, so many, so much.

katug or *katig*, how many? how much?

yakha, here.

wakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chhaū</i> , <i>chhaū</i> , I am	<i>chhawā</i> , we are
<i>chhai</i> , <i>chhai</i> , thou art	<i>chhawā</i> , ye are
<i>chha</i> , <i>cha</i> , he is	<i>chhī</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mī marnū-chañ, I am dying (of hunger).

tū sadānī mī dagirī chhaī, aur jō mērō chha, wō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name ?

tumārā bābū-ghar katug laurā chhñ, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā* : fem. sing. and plur. is *chhaī* for all three persons. Thus :—

jō wai-gaṇī chhayō phūk-phākī dēya, he wasted what there was to him, i.e. what he possessed.

kai manakha-kā dūī laurā chhayā, of a certain man there were two sons.

wai-la ñ-gaṇī jō-kuchh chñj chhaī bññ-dēya, he divided to them whatever things there were.

B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ñō*, which, as in the Standard, becomes *nō* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *khāñō*, to eat, *māñō* (for *mārñō*), to strike. An example is *apñō puṭgū bharnō chāñdō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ṇa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuṣī karna aur khuṣ hūñō ṭhīk chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charaṇa-kñ khēda, sent him to feed swine.

bājṇa-aur nāchṇa-kō dhūyēl, the sound of music and dancing.

jāṇa-kī man nī kaya, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiṭhō, he began to remain (with a man of that country).

khuṣī karna baiṭha, they began to make rejoicing.

wai-gaṇī buthaṇa baiṭha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwālī) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaunī present participle in *ñō* (*nō*), which is often written *ñū* (*nū*).

An example of the oblique present participle is :—

wakha kukaram-pār birarda-birarda, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baiṭhō*, seated, *māryō*, struck, *bachīyū*, saved, *baiṭhyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō bōlna jug kō-nī rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hiṭi-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāṭhwālī, thus, *māra*, strike ye; *hiṭa*, go ye; *khūṭa-pār jōrō lāi dēwa* (with *w* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhya* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwā*, *pīwā*, *aur sundar rawā*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *w* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindi. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhaū, I am dying.

mī tumārī mīnat kardō-chhaū, I am doing thy service.

kai-kō laurō ānū cha, whose boy comes (behind you)?

wō khāl-gaṇī gōr charaun-la cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mārnū</i>
2. <i>mārnī</i>	<i>mārnī</i>
3. <i>mārṇ</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jān</i>	<i>jānī</i> or <i>jāndin</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānā kuṛā-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindī, by suffixing the past tense of the verb substantive to the present participle.

wō ã chhimulā-na, jaũ-gaṇī suṅgar khānda-chhaya, apṇō putgū bharnō chāndō-chhayō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇī kuī kuchh nī dēndō-chhayō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārũlō</i> (or <i>-lū</i>) or <i>mārlū</i> (<i>mālū</i>)	<i>marlā</i> (<i>mālā</i>)
2. <i>māril</i>	<i>mārlyā</i> (<i>mālyā</i>)
3. <i>māruḷ</i>	<i>mārlā</i> (<i>mālā</i>)

An example is :—

mē apṇā bābū-gaṇī jaũlō aur wai-gaṇī bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard.

From the Past Participle in *ō*, *yō*, *yũ* or *yaũ* we have :—

Transitive Verbs :—

tumārō bachan aṭal nī kayō, I did not disobey your order.

twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?

tum-na maĩ-gaṇī ēk bālur bhī nī dēī, you did not give me even a (female) kid.

wai-ka bābū-la bhukki pēī, his father placed a kiss (fem.).

Intransitive Verbs :—

mē ab tumārō laurō bōlna jug kō-nī rayō, I did not remain (*i.e.* I am not) worthy to be called thy son.

jab wai-gaṇī kuchh nī rayō, when nothing remained to him.

wō wai dyās-ka kai-kī dagirī rana baiṭhō, he began to remain with a certain man of that country.

tab wai-gaṇī sudh (fem.) *āī*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *yē*, *a* or *ya* are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.

laurā-na bōla, the son said.

wai-lu bāṭ-dēya, he divided (the property).

bābū-la māyā (fem.) *kaya*, the father made (*i.e.* felt) compassion.

sūṇa, he heard (the sound of music).

wai-la bulāya, pūchha, he called (a servant), he asked.

pāya, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāī bachīyũ āyē, thy brother came alive.

jab wō dyāl-ka nērū āya, when he came near the house.

barī bhūkh (fem.) *para*, a great famine fell.

wō garīb hōī-gaya, he became poor.

kakhap par-dēs hī-gaya, he went away, somewhere, to a foreign country.

wō apnā bābū-gaṇī hī-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chha*, I have struck, or by conjugating the Past Participle with suffixes, as in *hī-ū*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsāri *tō*.

Thus :—

harchī gai-tō, he was lost.

bhīṇḍī din (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are :—

(List No. 193) *mī-la mārāyāla*, I had struck ; and

(Parable)—

harchī gai-tō, pāyāla, he was lost, and became found. *Pāyāla* is Pluperfect of *pāṇō*, a passive of *pāṇō*, to find.

In another Rāṭhwālī version of the Parable, which is not printed, we have also *phūk-phāk dyālē*, he squandered. The same version has *pāilē* instead of *pāyāla*, and also *tērī chīj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhaū*, I am beaten ; *mī mārā chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *ī* to the root, as in *marīyū*, dead ; *bachīyū*, saved ; *pāyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindī *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaṇa-kū*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are :—

Intensives :—

bāṭ-dēya, he divided.

hī-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives :—

These are formed with *baīṭhnō*. See under the Infinitive.

Desideratives :—

Formed with *chāṇō*, to wish, as in *bhārnō chāṇḍō-chhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का हौ लौड़ा कया । जँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो छ मीँ-गणी दे । तब वै-ल जँ-गणी जो कुछ चीज छई बाँट देय । भिंडी-दिन नी होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-पार बिरड़द बिरड़द जो वै-गणी कयो फूक-फाकी देय । जब वै-गणी कुछ नी रयो तब वै द्याश बड़ी भूख पड़ और वो गरीब होई गय । और वो हिटी-क वै द्याश-क कै-की दगिड़ी रण बैठो । वै-ल वै-गणी अपण ठंडोल-माँ सुंगर चरीण-कू खेद । और वो जँ छिमुला-न जौँ-गणी सुंगर खांद कय अपणो पुटगू भरनो चांदो कयो । और वै-गणी कुई कुछ नी देंदो कयो । तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेय्या-से भी भिंडी रोटू होंद और मीँ भूख-न मरनू छजँ । मीँ उठी-क अपणा बाबू-गणी जौलो और वै-गणी बोललू की यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नी रयो । मैँ-गणी अपणा खिलारी-की चार कै दे । तब वो हिटी-क अपणा बाबू-गणी ही ग । पर वो टाडा कयो की वै-क बाबू-ल वै-गणी देखी-क माया कय और अटकी-क वै-क गल-पार बिल्की-क वै-की भुकी पेई । लौड़-न वै-गणी बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय और फिर तुमारो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-की वै-की गाती लार्ड-देव और वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ो लार्ड-देव और हम खवाँ पीवाँ और सुन्दर रवाँ । कै-लार्ड यार मेरो लौड़ो मरीयूँ कयो फिर बचीयूँ आय । हरची गै-तो पार्दयाल । तब वो खुशी करन बैठ ॥

वै-को जेठो लौड़ो ठंडोल-मा कयो । और जब वो प्याल-क नेछू आय तबबाजण और नाचण-को धुँयेल-सूण । और वै-ल अपणा चाकरोँ-माँय

न एक आफू-गणी बुलाय पूछ को यों क्या झण्डूँ छ । वै-ल वै-गणी बोल को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय की-लार्ड को वै-गणी भलो खुशी खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-की मन नी कय । तब वै-को बाबू भैर आय वै-गणी बुथौण बैठ । वै-ल बाबू-गणी बोल को देख मीं इती बरस तुली-बिटौ-न तुमारी मीनत करदो छौं और कभी तुमारो बचन पटल नी कयो और तुम-न मै-गणी कभी एक बालुर-भी नी देख को मीं अपना आवतू दगिड़ी खुशी कदो । पर तुमारो यो लौड़ो जू पातरों-की दगिड़ी तुमारी सब चीज खाई गय जसो आयो तसो तुम-न वै-गणी भली खाणकी कय । बाबू-ल वै-गणी बोल की यार लौड़ तू सदानी मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशी करन और खुश झणो ठीक छ । की-लार्ड को यो तेरो भाई मरीयूँ छयो फिर बचीयूँ आये । हरची गै-तो फिर पार्दयाल ॥

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

. Kai-manakha-kā dwī laurā chhayā. Ū-mā ēk-nāna-laurā-na
A-certain-man-of two sons were. Them-in one-younger-son-by
 bābū-gaṇī bōla kī, 'yār, bābū, jō-kuchh chij-bast-māy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chij
my share is, me-to give.' Then him-by them-to whatever things
 chhai, bāt-dēya. Bhiṇḍī din nī hōi-ta kī nāna-laurā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kuṭrī kai-ka kakhap par-dēs hī-gaya, aur
all a-bundle made-having somewhere foreign-country went-away, and
 wakha kukaram-pār birāḍa-birāḍa jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
 phūk-phāki dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
 wai-dyās barī bhūkh para, aur wō garīb hōi-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
 hiṭī-ka wai-dyās-ka kai-kī dagiri rapa baiṭhō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
 wai-gaṇī apṇa-ṭaṇḍōl-mā suṅgar charaṇa-kū khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
 ū-chhimulā-na jāṁ-gaṇī suṅgar khānda-chhaya apṇō putgū bharnō
those-husks-by which (acc.) the-swine eating-were his-own belly to-fill
 chāndō-chhayō, aur wai-gaṇī kuī kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āī, aur wai-la bōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 katig-khilārī-kī pētyā-sē. bhī bhiṇḍī rōṭū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhaū. Mī ūṭhī-ka apṇā-bābū-gaṇī jāṁlō aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
 wai-gaṇī hōllū kī, "yār, bābū, mī-la yai-jug-ma aur tumāra
him-to I-will-say that, "friend, father, me-by this-age-in and of-you

āgtir pāp kaya, mī ab tumārō laurō bōlna jug kō-ni
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, maī-gaṇī apnā-khilārī-kī chār kai-dē.” Tab wō hiṭī-ka
remained, me (acc.) your-own-servants-of like make.” Then he gone-having
 apnā-bābū-gaṇī hī-ga. Par wō tādā chhayō kī wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by
 wai-gaṇī dēkhi-ka māyā kaya, aur aṭkī-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 bilki-ka wai-kī bhukki pēi. Laura-na wai-gaṇī bōla, ‘yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,
 bābū, mi-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-nī rayō.’ Par bābū-la
your son to-be-called fit at-all-not I-remained.’ But the-father-by
 apnā-chākar-gaṇī bōla kī, ‘sab-tē bhali lattā gārī-kē
his-own-servants-to it-was-said that, ‘all-than good garment brought-forth-having
 wai-kī gāṭī lāi-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khaṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 jōrō lāi-dēwa; aur ham khawā piwā aur sundar rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 kē-lāi, yār, mērō laurō mariyū chhayō, phir bachiyū āya; harchī
because, friends, my son dead was, again alive came; lost
 gai-tō, pāiyāla.’ Tab wō khuśī karna baiṭha.
gone-was, was-found.’ Then they rejoicing to-make began.

Wai-kō jēthō laurō taṇḍōl-mā chhayō. Aur jab wō dyāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nērū āya, tab bājna aur nāchna-kō dhūyēl sūna. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 apnā-chākrō-māy-na ēk āphū-gaṇī bulāya, pūchha kī, ‘yō kyā
his-own-servants-in-from one himself-to was-called, was-asked that, ‘this what
 hūnaī-chha?’ Wai-la wai-gaṇī bōla kī, ‘tumārō bhāī āya, aur
becoming-is?’ Him-by him-to it-was-said that, ‘your brother came, and
 tumārā-bābū-la bhalō khānkū kaya, kē-lāi kī wai-gaṇī bhalō khuśī
thy-father-by good food was-made, because that him-as-for well happy
 khuśāl pāya.’ Par wai-la rōś kaya, aur bhitar jāna-kī man
safe he-was-got.’ But him-by anger was-made, and within going-of mind
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthaṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baiṭha. Wai-la bābū-gaṇī bōla kī, ‘dēkh, mī itī bars
began. Him-by the-father-to it-was-said that, ‘see, I so-many years

tuli-bitī-na tumārī minat kardō-chhaū, aur kabhī tumārō bachan
passed-having your service doing-I-am, and ever your word
 aṭal nī kayō, aur tum-na maī-gaṇī kabhī ēk bālur bhī nī
disobedience not was-done, and you-by me-to ever one kid even not
 dēi, kī mī apnā-ābtū-dagīrī khuśī kadō. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But
 tumārō yō laurō jū pātrō-kī dagīrī tumārī sab chīz khāi-gaya, jasō
your this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gaṇī bhalī khāṇkī kaya.' Bābū-la wai-gaṇī
he-came, so you-by him-for good food was-made.' The-father-by him-to
 bōla kī, 'yār, laura, tū sadānī mī-dagīrī chhaī, aur jō mērō
it-was-said that, 'friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khuśī karna aur khuś hūpō ṭhīk
is, that all thine is. But rejoicing to-make and happy to-be right
 chha, kē-lāī kī yō tērō bhāī mariyū chhayō, phir bachiyū āyē ;
is, because that this thy brother dead was, again alive came ;
 harchī gai-tō, phir pāiyāla.'
lost gone-was, again was-found.'

LÖHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāthī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsis.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजै-का द्वी लौड़ा छया । उनू-मा छोटा लौड़-ल अपणा बुबा-
मा बोलो कि ए बुबा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मौ दे-
दे । तब वै-ल अपणी जादाद बाँट दिनी । बहुत दिन नी होय-छया वै
छोटा लौड़ा-न अपणी बाँटो कहा करी-किन दूर परदेश चले गो पौर बख
जाई-किन लुचाकुर्यो-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ekā-kajai-kā	dwi	laurā	chhayā.	Unū-mā	chhōṭā-laurā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
appā-bubā-mā	bōlō	ki,	‘ē bubā,	appā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	‘O father,	your-own-property-in-from	what
mērō bāṭō	hōn,	sō	mī dē-dē.’	Tab wai-la	apni jādād
my share may-be,	that	to-me	give-away.’	Then him-by	his-own property
bāṭ-dini.	Bahut	din	nī hōya-chhayā	wai-chhōṭā-laurā-na	apnō
was-divided-out.	Many	days	not become-were	that-younger-son-by	his-own
bāṭō	kaṭṭhā	kari-kin	dūr	pardēs	chalē-gō, aur wakha
share together	made-having	a-far	foreign-country	went-away,	and there
jāi-kin	luchāchhuyō-mā	appā-bāṭā-kī	sab	chiz	phūk-dini.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lōhbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōrō</i> , a horse	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō̃</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū̃</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō̃</i>
<i>laurī</i> , a girl	<i>laurī</i>	<i>laurī</i> or <i>laurē</i>	<i>laurīyō̃</i>

Ghōrā, as elsewhere in Garhwāli, may become *ghōra*. Similarly, *myōrō*, *my*, *obl. sing. myārā* or *myāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thaĩ*, *mū̃*, *saṇī*, *khaṇī*, *khunī*, *haṇī*, to ; *lai*, *lē*, for.

Ablative, *tē*, *baṭī*, from.

Genitive, *kō* (*kā*, *kī*), of.

Locative, *mā̃*, *maī*, *maṅ*, in, on ; *par*, on ; *madhē*, from among.

Pronouns.

First and Second Persons.

Singular.			
Nom.	<i>mī̃</i> , <i>maī</i> , I		<i>tū</i> , thou
Ag.	<i>mīl</i> , <i>mē-la</i>		<i>tīl</i> , <i>twē-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>		<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mī</i> , <i>mē</i> , <i>maī</i>		<i>tī</i> , <i>twē</i>
Plural.			
Nom.	<i>ham</i>		<i>tum</i>
Ag.	<i>hamul</i>		<i>tumul</i>
Gen.	<i>hamarō</i> , <i>hamārō</i>		<i>tumarō</i> , <i>tumārō</i>
Obl.	<i>ham</i> , <i>hamu</i>		<i>tum</i> , <i>tumu</i>

The *obl.* forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.		Singular.	That, he.	
Nom.	<i>yō</i>			<i>wō</i>
Obl.	<i>yai, yē</i>	Plural.		<i>wai, wē, wī</i>
Nom.	<i>yō, yū̃</i>			<i>wō, wū̃, ū̃</i>
Obl.	<i>yū̃</i>		<i>wun, un, wunū, unū, wū̃, ū̃.</i>	

The Reflexive Pronoun is *āphū*, genitive *apṇō*.

Relative and Correlative Pronouns.

Who.		That.
Singular.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai, jē</i>	<i>tai, tē</i>
Plural.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ, janũ</i>	<i>taũ, tanũ</i>

The **Interrogative Pronouns** are *kō*, who ? and *kyā*, what ? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *ki* or *kī*, as in *ki-lē*, why ?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kai*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.

Present.

	Singular.	Plural.
1.	<i>chũ</i>	<i>chā, cha</i>
2.	<i>chā, cha</i>	<i>chũ</i>
3.	<i>chā, cha</i>	<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā* ; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *ṇō* (*nū*) or *nō* (*nū*) as usual, with an oblique in *nā* (*ṇa*) or *nā* (*na*). Thus, *hiṭṇō*, obl. *hiṭṇā* or *hiṭṇa*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārṇō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *ṇō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hiṭō*, *hiṭē*, *hiṭ*, or *hiṭyũ*, gone.

The **Conjunctive Participle** ends in *ī*, to which *khan*, *kan* or *ka* may be added, as *hiṭī*, *hiṭī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiṭnēr*, a goer.

Imperative, 2nd singular *hiṭ*, go thou ; plural *hiṭā*, go ye.

The Present (I go, I am going) as usual has two forms.

First Form.

	Singular.	Plural.
1.	<i>hiṭṇū-chũ</i>	<i>hiṭṇā-cha</i>
2.	<i>hiṭṇū-cha</i>	<i>hiṭṇā-chũ</i>
3.	<i>hiṭṇū-cha</i>	<i>hiṭṇā-cha</i>

Second Form.

	Singular.	Plural.
1.	<i>hiṭṇũ</i>	<i>hiṭṇũ</i>
2.	<i>hiṭṇā</i>	<i>hiṭṇā</i>
3.	<i>hiṭṇā</i>	<i>hiṭṇī</i>

From the root *mār*, strike, we have *mārnũ*, or *mānũ*, and so on.

Imperfect, *hiṭnũ* (*hiṭnō*, *hiṭaṇ*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-ohhayā*, they were eating (a Kumaunī form).

Future, I shall go.

Singular.	Plural.
1. <i>hiṭlũ</i> , <i>hiṭlō</i> , <i>hiṭnũ</i>	<i>hiṭlā</i>
2. <i>hiṭlyō</i>	<i>hiṭlyā</i>
3. <i>hiṭlō</i>	<i>hiṭlā</i>

From the root *mār*, *mārlũ*, or *mālũ*, and so on.

Past, I went.

Singular.	Plural.
1. <i>hiṭũ</i>	<i>hiṭũ</i>
2. <i>hiṭō</i>	<i>hiṭā</i>
3. <i>hiṭō</i>	<i>hiṭā</i>

Or *hiṭē*, *hiṭ*, *hiṭyũ* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryũ* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Past noted are *gayō*, *gyō*, *gō*, *gē*, or *gayũ*, I went; *dinō* or *diyō*, gave; *linō* or *liyō*, took, and so on.

Perfect—

hiṭyũ-cha, I have gone. So *hōyũ-cha*, he has become, *charyũ-cha*, he has mounted, and *āyũ-cha*, he has come.

Pluperfect—

hiṭyũ-chhiyō, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[No. 5.]

SPECIMEN OF BADHĀNĪ.

कै आदमी का हौ छिचिड़ी छिया । उनू मधे नाना छिचिड़ी न
अपणा बुबाजी मूँ बोलो कि हे बुबाजी माल असबाब मैं मेरी बाँट मैं सखी
न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन
नौ होया फिर नाना छिचिड़ी ल सब झूठा करी खन हैका मुलक नै गे ।
फिर वाँ आर्ड क भी येमाणिया करो बेकूबी मैं दिन काटने २ अपणो माल
असबाब फूकफाक करी दीनी । जब वै ल सब माल असबाब उड़ाई दिये
तब वै मुलक मैं भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ
वख आर्ड कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो ओ ल वै खणी
अपणा पुँगड़ा मंग सुंगर चरौण ले खेदो । और उन छेमला सखी जिन
खणी सुंगर खाँ छया अपणो पेट भरनो चाणो छियो । और कुई वै खणी

कुछ नौ देनो छयो । तब वै खणी याद आई । तब वै ल बोलौ मेरा बुबाजी
का कसी भुड़ियो खणी पेछा ते पुटी खाण हनी होन छियो मैं बिना पेछा
मरनू छूँ । मैं अब अपना बुबाजी पास ने जानू, तब उनू हणी बोलुलो इत्यादि ॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichirī chhiyā. Unū-madhē nānā.
A-certain-man-of two sons were. Them-from-among the-
 chhichirī-na apnā-bubāji-mū bōlō ki, 'hē bubāji, māl-asbāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
 mērī bāṭ māi-saṇī nyārī dē-diyā.' Tab wai-la apnō māl-asbāb
my share me-to separately give-away.' Then him-by his-own property
 bāṭī-diyō. Mast din nī hōyā phir nānā-chhichirī-la sab
was-divided-out. , Many days not became then the-younger-son-by all
 ikathā karī-khan haikā-mulak nai-gē. Phir wā jāi-ka
together made-having (to-)another-country away-went. Then there gone-having
 bhī yēmāṇiyā karō bē-kūbī-māi din kāṭnē-kāṭnē apnō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
 māl-asbāb phūk-phāk-karī-dinī. Jab wai-la sab māl-asbāb
property was-wasted-away. When him-by all property
 urāi-diyē, tab wai-mulak-māi bhārī kahar paṛō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
 wai-khaṇī garibi lāgī. Tab ō wakha jāi, kattī
him-to poverty was-attached. Then he there having-gone, somewhere
 wai-mulak-ranēr-madhē ēk-kā dagrā lāgī-gō, jāi-la wai-khaṇī
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for
 apnā-pūgrā-maṅg suṅgar charaṇa-lai khēdō. Aur un-chhēmlā-saṇī,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
 jin-khaṇī suṅgar khā-chhayā, apnō pēt bharnō chāṇō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
 Aur kuī wai-khaṇī kuchh nī dēnō-chhayō. Tab wai-khaṇī yād
And any-one him-to anything not giving-was. Then him-to memory
 āi. Tab wai-la bōlī, 'mērā-bubāji-kā kattī-bhuṛiyō-khaṇī
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
 pētyā-tē putī khāṇa-haṇī hōn-chhiyō, māi binā-pētyā marnū-chhū.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
 Māi ab apnā-bubāji-pās nai-jānū, tab unū-haṇī bōlulō ityādi.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāṭhī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *dō* to that in *nō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *ī*, in the word *naṭhiyāīyālō*, had been squandered. Note also the word *kayā*, they were desired (*i.e.* he wished to eat the husks). This may be a past tense of the verb *kahṇō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *aũ* and *ū* (*ũ*) instead of the Bathānī *ō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कर्ई आदमी का दुई लड़ीक छा । तनू-मा काणिसा न बोलो हे
बुबा माल माँगकी जो मेरो बाँटो होव सो मै देवा । वै का बाबू न बाँटो
दिनो । मस्त दिन भी नी होया कि काणिसो लौड़ो अपणो बाँटो सब
कुछ ली क परदेश चलि गो, और वख बेशमर्दि-मा दिन काटदो २ तै न
अपणो धन सब नठियार्द दिनो । जब सब कुछ नठियार्दयालो तब वै मुलक मा
बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहणवालों को
नौकर होयो । तनू न सो अपणा खेतू-मा सुंगर चरीण-हणी खेदो । तै न
जनु अन्न का छिलकों हणी सुंगर खांदा छया आफू खाण कया । कुई वै
कणी खाण कू भी नी देंदा छया ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā	dui	larik	chhyā.	Tanū-mā	kāṇisā-na			
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-by</i>			
bōlō,	‘hē	bubā,	māl-māṅgakī	jō	mērō	bāṭō	hōwa,	sō
<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-out-of</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-be,</i>	<i>that</i>
maĩ	dēwā.’	Wai-kā	bābū-na	bāṭī-dinō.’	Mast	din	bhī	
<i>to-me</i>	<i>give.’</i>	<i>Him-of</i>	<i>the-father-by</i>	<i>it-was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>even</i>	

nī hōyā ki kāṇisō laurō apṇō bāṭō sab-kuchh li-ka,
not became that the-younger son his-own share everything taken-having,
 pardēs chali-gō, aur wakha bēśarmāi-mā din kāṭdō-kāṭdō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na apṇō dhan sab naṭhiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 naṭhiyāiyālō, tab wai-mulak-mā baṛī bhūkh paṛē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garīb hōi-gō, aur wakha-kā rahṇawālaũ-kō naukār hōyō. Tanū-na sō
poor became, and there-of the-dwellers-of servant became. Them-by he
 apṇā-khētū-mā suṅgar charaṇa-haṇī khēdō. Tai-na janū-
their-own-fields-in swine feeding-for was-sent. Him-by what-
 anna-kā-chhilkaũ-haṇī suṅgar khāndā-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-swine eating-were, himself to-eat were-wished.
 Kuī wai-kaṇī khāṇa-kū bhī nī dēndā-chhayā.
Any-persons him-to eating-for even not giving-were.

MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Garhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Paṭṭī Malla Katyūr and Talla Danpur of Pargana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.													Number of Speakers.
Garhwal	.	.	.	.	.	.	.	.	.	.	.	.	28,631
Almora	.	.	.	.	.	.	.	.	.	.	.	.	4,380
													33,011
TOTAL												.	33,011

Like Badhānī, it is simply a form of Rāṭhī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Garhwālī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēi* (K. *kai*), anything; *kwaī*, anyone; *karī-bēr*, having done; *kayō*, he said; and imperfects like *khā-chhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhī* or *chhai* may be compared with the Jaunsārī locative suffix *chh*. *Sanī*, the termination of the dative, is here *sunī*, while in Standard Garhwālī it may be *sinī*.

Instead of *kāṭnē* we find *kāṭēnē*, on-cutting. In *jaū*, I will go, the final *lō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāi-baṭi*, having gone, and *uṭhī-baṭi*, having arisen. We may compare this with the Kumaunī *baṭi*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैस का दुई चेला छिया । उनो मा काँइसा ले बाबू छीं बोलो
 औ बाबू सम्पत्ति-मा जो मेरो हकीत छ तै गणी मै सुणी देवो । तब
 वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया छिया
 काँइसो चेलो सब कुछ येकबट करी बेर दूर देश न्है गयो । और वाँ जाई
 बटौ लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब
 ऊ सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब
 ऊ बड़ो काँगाल है गयो । तब ऊ वै देश रौनरौ मा येक का वाँ रौण बैठ्यो
 जे ले ऊ अपणा खेतों मा सुंगरों चरौण हणी पठायो । और ऊ उनो

छिमियों गणौ जनो सुंगर खाँ छिया अपणू पेट भरणू चाँ छियो । और के
वै गणौ कीर् नौ दीँ छिया । तब वै गणौ चेत खबर भयो और तब वै
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ छिया और मैं भूख ले मरना रयूँ । मी उठी बटी अपणा बाबू
का पास ग्हे जौँ और वै छै बोलौला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-maĩs-kā dui chēlā chhiyā. Unō-mā kãisā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhĩ bōlō, 'au bābū, sampatti-mā jō mērō hakīt chha tai-gaṇī
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-suṇī dēwō.' Tab wai-lē unō-gaṇī apṇī sampatti bāṭī-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kãisō chēlō sab-kuchh yēkbaṭ
Many days not become-were the-younger son everything together
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭī
made-having a-far country away-went. And there gone-having
luchchāpan-mā din kātēnē-kātēnē apṇī latṭipatti udāi-dīi.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō
When he everything squandered-completely, then that-place-in a-great
akāl paṛō. Tab ū baṭō kaṅgāl hai-gayō. Tab ū wai-dēs-raunēraṭī-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-kā wā rauna baiṭhyō, jai-lē ū apṇā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in swine
charauna-haṇī paṭhāyō. Aur ū unō-chhimiyō-gaṇī janō suṅgar khā-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apṇū pēṭ bharnū chā-chhiyō. Aur kwai wai-gaṇī kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō-kā khāṇa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭā hū-chhiyā, aur maĩ bhūkh-lē marnā-rayū. Mī uṭhī-baṭī
bread becoming-were, and I hunger-by dying-remained. I arisen-having
apṇā-bābū-kā pās nhai-jaū, . aur wai-chhai bōlōlā, ityādi.'
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājhi-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person : of *sē* as a postposition of the ablative ; and of the oblique plural in *ū* in *naukrū*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *āpū*, not *āphū*. As in Dasauliyā, the present participle in *ndō* appears, as well as that in *nō*. We find the Kumaunī future in *jāñē* and *bōlē*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा छया । तौ मधे लुड़ा लौड़ा न बुबा से बोले हे बुबा जो मेरो बाँटो माल को छ सो मैं दे । तब बुबा न वै कणी वै को बाँटो दे दिने । मस्त दिन नी होय लुड़ो लौड़ो अपणो बाँटो ले क परदेश चला गे और तख बदमासी माँ अपणा दिन खोया और अपणो माल खोये । जब वै न सब उड़ायाले तब वख भारी अकाल पड़े और ओ गरौब होई गे । और तख जाई क वै गाजँ माँ एक बैख का दगड़ा माँ रहण लगे । तै बैख न वै लौड़ा कू अपणा पुँगडा माँ सुंगर हेरन खेदे । तै लौड़ा न जो छीमें सुंगर खान्दा छया सो आपू खाण ठहरे । वै तई कोई धन बी नी दिन्दो छयो । तब ओ चेतै । तब वै लौड़ा न बोले मेरा बुबा का त कइ नौकर कू खाणसे कइ रोटा निमका बच दिन मैं भूख न मरनो छउँ । मैं खड़ो होई अपणा बुबा मूँ जाजँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	lurā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	‘hē	bubā,	jō	mērū	bāṭō	māl-kō	chha,
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is,</i>

sō maĩ dē.⁹ Tab bubā-na wai-kañi wai-kō bātō dē-dinē.
that to-me give.⁹ Then the-father-by him-to him-of share was-given-away.
 Mast din nī hōya luṛō laurō apṇō bātō lē-ka
Many days not became the-younger son his-own share taken-having
 pardēs chalā-gē, aur takha badmāsī-māñ apṇā din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,
 aur apṇō māl khōyē. Jab wai-na sab urāyālē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then
 wakha bhāri akāl parē, aur ō garīb hōi-gē. Aur takha
there a-great famine fell, and he poor became. And there
 jāi-ka wai-gāñ-māñ ēk-baikh-kā dagrā-māñ rahṇa lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.
 Tai-baikh-na wai-laurā-kū apṇā-pūgrā-māñ suṅgar hērna khēdē.
That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.
 Tai-laurā-na, jō chhīmē suṅgar khāndā-chhayā, sō āpū khāṇa
That-son-by, what husks the-swine eating-were, those he-himself to-eat
 ṭhahrē. Wai-taĩ kōi dhan hī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he
 chētē. Tab wai-laurā-na bōlē, ‘mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, ‘my-father-of verily
 kaĩ-naukrū-kū khāṇa-sē kaĩ-rōṭā-nimkā bach-dina, maĩ
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I
 bhūkh-na marnō-chhaũ. Maĩ kharō hōi apṇā-bubā-mũ jaũ,
hunger-by dying-am. I erect having-become my-own-father-to will-go,
 bōlũ ityādi.⁹
will-say etcetera.⁹

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāṭhī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Garhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
TOTAL .	229,758

Salānī is practically the same as Śrīnagariyā, the standard form of Garhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindī end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Garhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

कौ भण्णा का दुइ नौना छया । जँ माँ काणसा न अपणा बुबा माँ बोल्यो हे बुबा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब वै न जँ का बीच अपणो माल ताल बाँटी दिन्यो । भिंड़े दिन नौ होये छया कि काणसो नौनो सब कुछ कट्टा करी क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौंद अपणो माल ताल बितार्इ दीन्यो । जब वो सब कुछ उड़ार्इ चुक्यो तब वै देस माँ अकाल पद्यो और वो कंगाल होई गयो । और वो जाई क वै देस का रहणवालों माँ न कौ का यख रहण लग्यो जै न वो पुँगड़ौँ माँ सुंगर चरीण कू भेजो दीन्यो । और वो जँ कुकेलौँ ते जौँ कू सुंगर खांदा छया अपणो पेट भरनू चांदो छयो और कुई वै कू कुछ नी देंदो छयो । तब वै कू होश आयो और वै न बोल्यो मेरा बुबा का कतना ही भुल्यौँ कू खाण ते भिंड़े रोटौ होंदेन और मैं भूख न मरणूँ छजँ । मैं उठी क अपणा बुबा मूँ जौलो और जँ माँ बोलली हे बुबा जी मैं न स्वर्ग ते उल्टो और आप का सामणे पाप करे । मैं अब आप को नौनो बोलण लायक नी छजँ । मैं कू अपणा भुल्यौँ माँ न एक का बराबर बणावा । तब वो उठी क अपणा बुबा का पास चल्यो । पर वो दूर ही छयो कि वै का बुबा कू वै देखी क दया अई और दौड़ी क वै का गला पर चिपटौ क वै की भुक्की लीनी । नौना न वै माँ बोल्यो हे बुबा जी मैं न स्वर्ग ते उल्टो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नी छजँ । परंतु बुबा न अपणा नौकरू माँ बोल्यो सब ते सुन्दर कपड़ा निकालौ क वै कू पैराई देवा । वै का हाथ पर गुँट्टी और खुट्टौँ पर जुत्ता पैराई देवा । और हम लोग खौला और आनन्द करला । किलार्इ कि यो मेरो नौनो मखूँ छयो अब बची मये हर्छूँ छयो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा माँ छयो और जब वो चौंदो २ घर का नजीक पहुँच्यो तब बाजों और नाचण को सव्द सुण्यो । और वै न अपणा भुल्योँ माँ न एक कू अपणा पास बुलार्के क पूछ्यो यो क्या च । वै न वै माँ बोल्यो तुमारो भाई आयूँ छ । पार तुमारा बुबा जी न सुन्दर खाणू करे किलार्के कि वो भलो चंगो पाये । परंतु वै कू गुस्सा आयो और भिन्न जाणू नो आयो । ये वास्ता वै को बुबा मैर पार्के क वै कू मनौण लग्यो । वै न अपणा बुबा कू जबाब दीन्यो कि देखा मैँ इतना दिनू ते आप की सेवा करदू और कखी आप को हुक्म नो टाल्यो और आप न कभी मैँ कू एक छौनो भी नोदिन्यो जो मैँ अपणा दगछ्योँ का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खार्के गये जबारे ही वो घर आये तबारे ही आप न वै का वास्ता सुन्दर खाणू करे । बुबा न बोल्यो हे नौना तू रोप्पे मेरा दगड़ा छई और जो कुछ मेरो छ सो सब तेरो छ । परंतु आनन्द करणू और खुशी होणू चेंदो छयो किलार्के कि यो तेरो भाई मखूँ छयो बचो गये हर्छ्योँ छय फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kai-jhaṇā-kā dui naunā chhayā. Ū-mā kāṇsā-na
A-certain-man-of two sons were. Them-among the-younger-by
apṇā-bubā-mā bōlyō, 'hē bubā-jī, māl-tāl-mā jō mērō bāṭhō
his-own-father-to it-was-said, 'O father, the-property-in which my share
hōwa sō māī dī-dēwā.' Tab wai-na ū-kā bīch apṇō
may-be that me give-away.' Then him-by them-of between his-own
māl-tāl bāṭī-dinyō. Bhiṇḍē din nī hōyē-chhayā ki kāṇsō
property was-divided-out. Many days not become-were that the-younger
naunō sab-kuchha kaṭṭhā karī-ka dūr-dēs-kū chālī-gayō, aur
son everything together made-having distant-country-to went-away, and
wakha luchpan-mā din bitaunda apṇō māl-tāl bitāī-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
Jab wō sab kuchha urāī-chukyō, tab wai-dēs-mā akāl
When he all things had-squandered-completely, then that-country-in famine
paṛyō aur wō kaṅgāl hōī-gayō, aur wō jāī-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
rahṇwālaū-mā-na kai-kā yakha rahṇa lagyō, jai-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
pūgraū-mā suṅgar charaṇa-kū bhējī-dinyō. Aur wō ū-chhukēlaū-tē
fields-in swine feeding-for was-sent-away. And he those-husks-with
jāū-kū suṅgar khāndā-chhayā appō pēt bharnū chāndō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
aur kui wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōs
and anybody him-to anything not giving-was. Then him-to recollection
āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hī-bhurtyaū-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
khāṇa-tē bhiṇḍē rōṭī hōndēna aur māī bhūkh-na marṇū-chhaū.
eating-than more bread is-becoming and I hunger-with dying-am.
Maī uṭhī-ka apṇā bubā-mū jaulō aur ū-mā bōllō, "hē
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maĩ-na swarg-tē ultō aur āp-kā sāmṇē pāp
father, me-by Heaven-from opposite and your-honour-of before sin
 karē. Maĩ ab āp-kō naunō bōlṇa lāyak nī chhaũ;
was-done. I now your-honour-of son to-say worthy not am;
 maĩ-kū apṇā bhurtyaũ-mā-na ēk-kā barābar baṇāwā.' ' Tab wō
me (acc.) your-own servants-in-from one-of equal make.' ' Then he
 uṭhī-ka apṇā bubā-kā pās chalyō. Par wō dūr-hī chhayō
arisen-having his-own father-of near went. But he far-off-even was
 ki wai-kā bubā-kū wai dēkhī-ka dayā āi aur daurī-ka wai-kā
that him-of father-to him seen-having pity came and run-having him-of
 galā-par chipṭī-ka wai-kī bhukkī lipī. Naunā-na wai-mā
neck-on clung-having him-of kisses were-taken. The-son-by him-to
 bōlyō, ' hē bubā-jī, maĩ-na swarg-tē ultō aur āp-kā
it-was-said, ' O father, me-by Heaven-from opposite and your-honour-of
 sāmṇē pāp karē, aur maĩ ab āp-kō naunō bōlṇa lāyak
before sin was-done, and I now your-honour-of son to-say worthy
 nī chhaũ.' Parantu bubā-na apṇā naukrū-mā bōlyō,
not am.' But the-father-by his-own servants-to it-was-spoken,
 ' sab-tē sundar kaprā nikālī-ka wai-kū pairāi-dēwā. Wai-kā
' all-than beautiful clothes taken-out-having him-on put. Him-of
 hāth-par gūṭṭhī aur khuṭṭaũ-par juttā pairāi-dēwā. Aur ham-lōg
hand-on a-ring and feet-on shoes put. And we-people
 khaulā aur ānand karlā; ki-lāi ki yō mērō naunō
shall-eat and merriment shall-make; what-for that this my son
 maryũ-chhayō, ab bachī-gayē; harchyũ-chhayō, phir mili-gayē.' Tab
dead-was, now saved-went; lost-was, again found-went.' Then
 wō ānand karna lagyā.
they merriment to-make began.

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aũdō
Him-of the-elder son field-in was, and when he coming
 aundō ghar-kā najik pahūchyō, tab bājaũ-aur-nachṇa-kō
coming house-of near arrived, then musical-instruments-and-dancing-of
 sabd sūnyō. Aur wai-na apṇā bhurtyaũ-mā-na ēk-kū
sound was-heard. And him-by his-own servants-in-from one (acc.)
 apṇā-pās bulāi-ka pūchhyō, ' yō kyā cha ? ' Wai-na
of-himself-near called-having it-was-asked, ' this what is ? ' Him-by
 wai-mā bōlyō, ' tumārō bhāi āyũ-chha, aur tumārā bubā-jī-na
him-to it-was-said, ' your brother come-is, and your father-by
 sundar khāṇū karē; ki-lāi ki wō bhalō chaṅgō pāyē.'
good food was-made; what-for that he well healthy was-found.'

Parantu wai-kū gussā āyō aur bhittra jāṇū ni chāyō. Yai-wāstā
But him-to anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āī-ka wai-kū manaupa lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 apṇā bubā-kū jabāb dīnyō ki, 'dēkhā, maī itnā-dinū-tē
his-own father-to answer was-given that, 'see, I so-many-days-from
 āp-ki sēwā kardū, aur kakhī āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kakhī maī-kū ēk chhaunō bhī nī
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō maī apṇā-dagryāṅ-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
 Parantu āp-kō yō naunō jō pātrū-kā dagrā apṇō māl-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khāṇū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhai, aur jō-kuchha mērō chha, sō sab tērō chha.
me-of with art, and whatever mine is, that all thine is.
 Parantu ānand karṇū aur khuśī hōṇū chhindō-chhayō ; ki-lāi ki
But merriment to-make and glad to-be proper-was ; what-for that
 yō tērō bhāi maryū-chhayō, bachī-gayē ; harchyū-chhayō, phēr
this thy brother dead-was, saved-went ; lost-was, again
 mili-gayē.'
found-went.'

TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehrī dialect, and also by people of Garhwal and Almora, as “Gangāpāriyā” or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pabāri Jaunsāri. As might be expected, the Tehrī dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean ‘was.’ Compare the Jaunsāri *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehrī, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprētī’s *Hill Dialects of the Kumaun Division*.

It is unnecessary to give a complete sketch of the grammar of Tehrī Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kū, ka, sañi*; for, *lāi*.

Instrumental, *na, sē, tē*.

Ablative, *mujē, sē, tē*; from among, *mā-na*.

Genitive, *kō (kā, kī)*.

Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbaū-kō*, of fathers; *mansū-kō* or *mansū-kō*, of men.

Adjectives follow the same rules as in the Standard. For ‘one’ the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *twai*, as in *twai-na* (ag. sing.). Similarly, the agent singular of *maĩ*, I, is *mai-na* or *maĩ-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Masc.	Fem.		Masc.	Fem.
Singular.					
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, wa, ū</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
Plural.					
Nom.	<i>yē, yō</i>			<i>wō, ū (ū̃)</i>	
Obl.	<i>yau (yaū), yū (yū̃)</i>			<i>ū (ū̃)</i>	
Gen.	<i>inarō, yū̃-kō</i>			<i>unarō, ū̃-kō</i>	

The **Reflexive Pronoun** is *āphū*, self; genitive *apnō*. *Āphū-mā* is “amongst themselves.”

The **Relative and Correlative Pronouns** are :—

Relative.			Correlative.
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai</i>		<i>tai</i>
		Plural.	
Nom.	<i>jē</i>		<i>sē</i>
Obl.	<i>jyū (jyū)</i>		<i>tyū (tyū)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyā* or *kyājō* (cf. Jaunsāri), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present, I am, etc.
		Singular.
1.	<i>chhañ, chhañ</i>	Plural.
2.	<i>chhañ</i>	<i>chhayā</i>
3.	<i>chha</i>	<i>chhayāi</i>
		<i>chhana</i>

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thai*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *hōñū*, to be, *mārnū*, to strike; but *ō* also occurs in *gāñō*, to sing, *nāchñō*, to dance. The weak form ends in *a*, as in *hōña*, *charaṇa*, *karna*. The usual rules for *ñ* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *ñū* (*nū*). Thus, *mārdō*, *hōndō*, *charaṇñū* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yū*, with oblique forms in *ē*, *yā* and *yā*. Thus, *mārē*, *māryō*, *māryū*, *gayē*, *gayō*, *baiṭhyū*, and (obl.) *chalyā*, *gayē*, he went away; *bōlyā uprāṭ*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū raṇa* (for *rahṇa*) *khāṇa*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōñ*, I may be; *mārañ*, I may strike; *jēñ*, let us eat; *mānañ*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhañ*, I am striking. The second is conjugated as follows :—

	Singular.	Plural.
1.	<i>mārdañ, mārdñ</i>	<i>mārdā</i>
2.	<i>mārdi</i>	<i>mārdāi</i>
3.	<i>mārda</i>	<i>mārdāna</i>

Similarly, *jāndũ*, I go ; *khāndāna*, they eat ; *rakhdāna*, they keep.

For the Imperfect, we have *maĩ mārđō thayō*, I was striking ; so, in the second specimen, *jāndō thayō*, he was knowing ; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārlā</i>
3. <i>mārlō</i>	<i>mārlā, mārilyā</i>

Similarly, *jaulō*, I will go ; *bōllō*, I will say ; *rahlī* (fem.), she will remain ; *rahla*, you will remain ; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

wai-na mārē, he struck ; *wai-na ni chāyō*, he did not wish ; *tum-na linē*, you took (sentence 240) ; *ũ-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained ; *chalyō*, I went ; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayōũ</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayena, gaina</i>

Similarly, *hōyē*, he became (225) ; *lagena*, they began ; *lyāyena*, they brought ; *ṭūtena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē ohha*, he has been found ; *āyē chha*, he has come ; *baiṭhyũ chha*, he is seated (230) ; *marē-thayō* or *maryũ thayō*, he had died ; *harchē thayō*, or *harchyũ thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōṛ sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *ni*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

एक भूणा का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूबा माँ बोले कि हे बूबा बिरसत को बाँठो जो मेरो छ मैँ दे । तब वै न बिरसत ज सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणौ रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जार्ड लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरीण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आर्डे क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटी छ और मैँ भूको मरदौ । मैँ उठी क अपणा बूबा मूँ जौलो और वै माँ बोललो कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाजँ । मै कू अपणा मजूरू मधे एक का बराबर बणौ । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूबा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूको पेये । नौन्याल न वै क बोले कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छजँ कि फेर तेरो नौन्याल गय्या जाजँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटी पर जोरा पैरावा औ हमू सभ जेजँ और खुशी मानौ के लार्ड कि मेरो यो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पोंगड़ा माँ थयो । जब डेरा का धोरा
 आये गाणो और नाचणो सुणे । तब एक चाकर बोलार्दे क पूछे कि यो
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी
 जिम्माण करे या न कि वै सणी राजी खुशी पाये । वै न गुस्सा होई क
 भिन्न जाणू नि चायो । तब वै का बाबू न भैर आर्दे क वो मनाये । वै न
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मैँ तेरी टहल करदौँ । कबी
 तेरा बोल्यौँ उग्राँत नि चल्थो । परंतु त्वै न कबी एक चेनखो मै नि
 दिन्यो कि अपणा दगड्यौ दगड़ी खुशी मनौँ । और जब तेरो यो नौन्याल
 आये जे न तेरी माया पावू दगड़ी उडाये त्वै न वै का वास्ता जिम्माण
 करे । वै न वै क बोले हे नौना तू सदानी मेरा पास छ । जो किछू मेरो
 छ सो तेरो छ । फेर खुशी होणू खुशी मनौणी वाजबो छई के लार्दे कि
 तेरो यो भुला मछूँ थयो सो बचे हरचूँ थयो सो मिले छ ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRI DIALECT.

STATE TEHRI GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-jhaṇā-kā dui naunyāl thayā. Ū-mā-na kāṇsā-nā
One-man-of two sons were. Them-in-from the-younger-by
 apṇā-būbā-mā bōlē ki, 'hē būbā, birsat-kō bāṭhō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
 mērō chha māī dē.' Tab wai-na birsat ū-saṇī
mine is (to-)me give.' Then him-by the-property him-to
 bāṭī-dinē. Aur bhiṇḍē din ni hōyā kāṇsā-naunyāl-na sab
was-divided-out. And many days not became the-younger-son-by all
 kaṭhō karī-ka ēk-dūr-dēs chalyā-gayē, aur wakha apṇī
together made-having (to-)a-distant-country it-was-gone, and there his-own
 rōjī ku-karm-mā udāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
 wai-dēs-mā baṛō akāl paṛē aur wō kaṅgāl hōṇa lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
 wai-dēs-kā ēk-baṛā-ādmī-kā dērā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
 wō apṇā-pōgrā-mā suṅgar charaṇa bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
 thaī, 'wai-busā-sē jō suṅgar khāndān, apṇō pēt bharaū';
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
 jō kuī wai-saṇī ni dēnda-thayō. Tab hōs-mā āī-ka
because anyone him-to not giving-was. Then sense-in come-having
 bōlē, 'mērā bābū-kā katnā-hī majūrū-kū bhiṇḍē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
 aur māī bhūkō mardaū. Māī uṭhī-ka apṇā būbā-mū jaulō
and I hungry am-dying. I arisen-having my-own father-to will-go
 aur wai-mā bōllō ki, "hē būbā, māī-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
 tērā sāmṇē kasūr karē; aur ab yē-ī jōg bhī ni
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bōlyā-jāñ. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)
 apñā-majūrū-madhē ēk-kā barābar haṇau.”” Tab uṭhī-ka
your-own-labourers-among one-of equal make.”” Then arisen-having
 apñā bābū-mñ chālē. Aur wa abī dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him
 dēkhī-ka wai-kā būbā-saṇī dayā āyē, aur daurī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on
 bhēṭē. Bhaut bhūkī pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed. The-son-by him-to it-was-said
 ki, ‘hō būbā, mai-na Paramēśwar-kā aur tērā sāmṇē kasūr karē;
that, ‘O father, me-by God-of and thee-of before sin was-done;
 aur ab yē-ī jōg bhī ni chhañ ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son
 gaṇyā-jāñ.’ Parantu wai-kā bābū-na apñā chākrū-mñ bōlē
I-may-be-counted.’ But him-of father-by his-own servants-to it-was-said
 ki, ‘achchhā-tē achchhā kaprā gāḍī lyāwā aur wai pairāwā;
that, ‘good-than good clothes having-taken-out bring and him put-on;
 aur wai-kā hāth-par mñḍrī aur khuṭau-par jōrā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we
 sabh jēñ aur khuśī mānañ; kē-lāī-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son
 marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.’ Tab wō
dead-was, now saved-is; lost-was, now got-is.’ Then he
 khuśī karna lagē.
rejoicing to-make began.

Aur wai-kō ṭhūlō naunyāl pōgrā-mñ thayō. Jab dērā-kā dhōrā
And him-of elder son field-in was. When house-of near
 āyē, gāṇō aur nāchṇō suṇē. Tab ēk chākar bolāī-ka
he-came, singing and dancing were-heard. Then a servant called-having
 pūchhē ki, ‘yō kyā chha?’ Wai-na wai-mñ bōlē ki,
it-was-asked that, ‘this what is?’ Him-by him-to it-was-said that,
 ‘tērō bhulā āyē-chha, aur tērā būbā-na barī jimman karē;
‘thy younger-brother come-is, and thy father-by great feast was-made;
 yā-na-ki wai-saṇī rāji-khuśī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry
 hōī-ka bhitra jāṇū ni chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside
 āī-ka wō manāyē. Wai-na bābū-mñ jubāb-mñ bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maĩ tērī ṭahal kardāĩ ; kabī tērā
that, 'see, so-many-years-from I thy service am-doing ; ever thy
 bōlyā uprāt ni chalyō ; parantu twai-na kabī ēk chenkho
what-was-said beyond not (I-)went ; but thee-by ever a kid
 maĩ ni dinyō ki apnā-dagṛyau-dagṛī khuśī manaĩ.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyāl āyē, jai-na tērī māyā pātrū-dagṛī
And when thy this son came, whom-by thy fortune harlots-with
 udāyē, twai-na wai-kā-wāstā jimman karē.' Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
 bōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tērō chha. Phēr khuśī hōṇū, khuśī manaupī wājabi
is, that thine is. But glad to-be, joy to-celebrate proper
 chhaĩ ; kē-lāi-kī tērō yō bhulā maryū-thayō, sō bachē ;
was ; what-for-that thy this brother dead-was, he was-saved ;
 hārchyū-thayō, sō milē-chha.'
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

एक गजँ माँ एक बुद्धा भणा का भिंडे नौन्याल थया और से सब आफू माँ एक को बैरौ एक थयो । सलूकत नि रखदा थया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगें कि हे बूबा तू अब मरन कू त्यार छ कुछ हम कू अडार्ड जा कि हम न तेरा मरन उपाँत कनू रण खाण । जँ को बूबा जाणदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भणा एक एक छट्टी रिंगाली को मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यौ छट्टी सणी कट्टी गड्डी बाँधी क तोड़ा । जँ न तन्ने करे । पर वा गड्डी कै न नि तोड़ सकौ । तब वै न बोले कि अब गड्डी खोलौ क छट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करौ क तोड़ेन त सरासर टूटेन । तब जँ का बुद्धा बाबू न बोले कि तुम क या ई अडूण-पडूण छ । मेरा मरन पिछाड़ौ तुम सब भाई यौ रिंगाली की गड्डी को तरौँ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सकयो । और जो तुमारा बीच फूट रहली त तुम यौ छट्टी को तरौँ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिलौ-चुली क रहण लगें ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-gaŋ-mā	ēk	budyā-jhaṇā-kā	bhiṇḍē	naunyāl	thayā.	Aur	sē
<i>One-village-in</i>	<i>an</i>	<i>old-person-of</i>	<i>many</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>they</i>
sab	āphū-mā	ēk-kō	bairī	ēk	thayō.	Salūkat	ni
<i>all</i>	<i>themselves-among</i>	<i>one-of</i>	<i>enemy</i>	<i>one</i>	<i>was.</i>	<i>Unity</i>	<i>not</i>
rakhdā-thayā.	Jab	ū-kō	bābū	marna	lagē,	tab	wō sabē
<i>to-keep-they-used.</i>	<i>When</i>	<i>them-of</i>	<i>futher</i>	<i>to-die</i>	<i>began,</i>	<i>then</i>	<i>they all</i>
bhāi	kaṭhā	hōi-ka	apṇā-bābū-mā	gayā,	aur	apṇā	
<i>brothers</i>	<i>together</i>	<i>become-having</i>	<i>their-own-father-to</i>	<i>went,</i>	<i>and</i>	<i>their-own</i>	
bābū-mū	bōlna	lagena	ki,	‘hē	būbā,	tū	ab marna-kū tyār
<i>father-to</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>thou</i>	<i>now die-to ready</i>
chha.	Kuchh	ham-kū	aḍāi-jā,	ki	ham-na	tērā-marna	uprāt kanū
<i>art.</i>	<i>Something</i>	<i>us-to</i>	<i>advise,</i>	<i>that</i>	<i>us-by</i>	<i>thy-death</i>	<i>after how</i>
raṇa	khāṇa.’	Ū-kō	būbā	jāṇḍō-i-thayō	ki,		
<i>to-be-lived</i>	<i>to-be-eaten.’</i>	<i>Them-of</i>	<i>the-father</i>	<i>knowing-even-was</i>	<i>that,</i>		
‘yē	āphū-mā	bair	rakhdāna.’	Tab	wai-na	ū-mā	
<i>‘these</i>	<i>themselves-among</i>	<i>enmity</i>	<i>entertain.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	
bōlē	ki,	‘tum-sab-jhaṇā	ēk	ēk	chhaṭṭī	rīgālī-kī	
<i>it-was-said</i>	<i>that,</i>	<i>‘you-all-men</i>	<i>one</i>	<i>one</i>	<i>stick</i>	<i>ringal-bamboo-of</i>	
mai-mū	lyāwā.’	Wa	sabhē	lyāyena.	Tab	wai-na	bōlē ki,
<i>me-to</i>	<i>bring.’</i>	<i>They</i>	<i>all</i>	<i>brought.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said that,</i>
‘tum	yau	chhaṭṭyau-saṇī	kaṭṭhī	gaḍḍī	bādhī-ka	tōrā.’	
<i>‘you</i>	<i>these</i>	<i>sticks (acc.)</i>	<i>together</i>	<i>a-bundle</i>	<i>tied-having</i>	<i>break.’</i>	
Ū-na	tannē	karē.	Par	wā	gaḍḍī	kai-na	ni
<i>Them-by</i>	<i>so</i>	<i>it-was-done.</i>	<i>But</i>	<i>that</i>	<i>bundle</i>	<i>any-one-by</i>	<i>not</i>
tōr-sakī.	Tab	wai-na	bōlē	ki,	‘ab	gaḍḍī	
<i>broken-could-be.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘now</i>	<i>the-bundle</i>	
khōlī-ka	chhaṭṭī	alag	alag	tōrā.’	‘Tau-na	jab	
<i>untied-having</i>	<i>the-sticks</i>	<i>separately</i>	<i>separately</i>	<i>break.’</i>	<i>Them-by</i>	<i>when</i>	
alag	alag	kari-ka	tōreṇa	ta	sarāsar	ṭuṭena.	
<i>separately</i>	<i>separately</i>	<i>made-having</i>	<i>were-broken</i>	<i>then</i>	<i>easily</i>	<i>they-were-broken.</i>	

Tab ũ-kā budyā-bābū-na bōlē ki, 'tum-ka yā-i
Then them-of the-old-father-by it-was-said that, 'you-to this-even
 aḍūṇ paḍūṇ chha. Mērā-marna pichhārī tum sab bhāi yī
advice instruction is. My-dying after you all brothers this
 rīgālī-kī gaḍḍī-kī taraū ēk jyū-syū rahlā, ta tumārō
ringals-of bundle-of like one mind-sense will-remain, then of-you
 kuī kuchh ni kar-sakyō; aur jō tumārā bīch phūṭ
anyone anything not do-could; and if of-you among disunion
 rahli ta tum yau-chhaṭṭyau-kī taraū alag alag
will-remain then you these-sticks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dagrō ni kara.'
ruined will-become, and of-you any-one help companionship not will-do.'
 Tab sab-naunyālū-na yā bāt kabūl karē, aur sukh-sē
Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāi milī-chulī-ka rahna lagena.
all brothers joined-united-having to-live they-began.

**LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
1. One	Ēk	Ēk (<i>one or a</i>), kai=(<i>a</i>) . .	Ēk
2. Two	Dwi	Dwi	Dui
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āth	Āth	Āth
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	Sau	Sau	Sau
14. I	Maĩ	Mai, mī ; (<i>obl.</i>) mai, mī . .	Maĩ
15. Of me	Mero, myōro	Myar ; (<i>obl.</i>) myār	Mērō ; maĩsu or maīs (<i>to me</i>).
16. Mine	Mero, myōro	Myar ; (<i>obl.</i>) myār	Mērō
17. We	Ham	Ham ; (<i>obl.</i>) hamō	Ham, hām
18. Of us	Hamaro	Hamar ; (<i>obl.</i>) hamār	Hamārō ; hamasu or hamas (<i>to us</i>).
19. Our	Hamaro	Hamar ; (<i>obl.</i>) hamār	Hamārō
20. Thou	Tu	Tū ; (<i>obl.</i>) twē	Taĩ
21. Of thee	Tero, tyōro	Tyar ; (<i>obl.</i>) tyār	Tērō ; twaisu or twais (<i>to thee</i>).
22. Thine	Tero, tyōro	Tyar ; (<i>obl.</i>) tyār	Tērō
23. You	Tum	Tum ; (<i>obl.</i>) tumō	Tum
24. Of you	Tumaro	Tumar ; (<i>obl.</i>) tumār	Tumārō ; tumasu or tumas (<i>to you</i>).
25. Your	Tumaro	Tumar ; (<i>obl.</i>) tumār	Tumārō

IN CENTRAL PAHĀRĪ.

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	Gaṛhwālī (Tehri).	English.
Ēk	Ēk	Ēk, bargat	1. One.
Dwl	Dwl	Dwl, dul	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhai	Chhai	Chhai	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭ	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maī	Mī	Maī, mī (obl. maī)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me.
Mērō	Mērō, myōrō	Mērō	16. Mine.
Ham	Ham	Ham, hamā	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū (obl. twai)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumauni (Standard).	Kumauni (Khasparjyā).	Kumauni (Sōriyāl).
26. He	U	Ū ; (obl.) wi	Ū
27. Of him	Wi-ko	Wik	Wi-kō ; wisu or wis (to him)
28. His	Wi-ko	Wik	Wi-kō
29. They	Ū	Ū ; (obl.) unō	Un
30. Of them	Unaro	Unar ; (obl.) unār	Unarō ; unasu or unas (to them).
31. Their	Unaro	Unar ; (obl.) unār	Unarō
32. Hand	Hāt	Hāt	Hāt
33. Foot	Khuṭ	Khuṭ	Khuṭṭā
34. Nose	Nākh	Nākh	Nāk
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Mukh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kān	Kān	Kān
39. Hair	Bāl	Bāl, bāw	Baū
40. Head	Khwāro	Khwar	Munḍō
41. Tongue	Jib	Jibar, jib	Jibarō
42. Belly	Pēt	Pēt	Pēt, dhār
43. Back	Puṭho, piṭh	Puṭh	Piṭhi
44. Iron	Luwo	Luv	Luwā
45. Gold	Sun	Sun	Sunō
46. Silver	Chādi	Chādi	Chādi
47. Father	Bāb	Bāp	Bābu
48. Mother	Mai, mhautāri	Mai, mahtāri	Ijā
49. Brother	Bhai	Bhāl, bhai	Bhayā
50. Sister	Baiṇi	Baiṇi	Baini
51. Man	Ādimi	Ādmi, mais	Maīs
52. Woman	Syaiṇi	Syaiṇi	Syāni

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	[Gaṛhwālī (Tehrī).	English.
Wō	Wō	Wō, wa, ū, sō	26. He.
Wō-kō, ū-kō	Wī-kō	Wai-kō, tai-kō	27. Of him.
Wō-kō, ū-kō	Wī-kō	Wai-kō, tai-kō	28. His.
Wō	Wū, wō	Wō, ū, ū, sō	29. They.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	30. Of them.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	31. Their.
Hāt	Hāt	Hāth	32. Hand.
Khuṭō	Khuṭō	Khuṭō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākhō	Ākhō	Ākhō	35. Eye.
Gichō	Gichō	Gichchō	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kanūr	Kān, kapṇṇ	38. Ear.
Bāl	Laṭulā	Bāl, laṭlā	39. Hair.
Sir	Mūn	Munṇ, kapāl	40. Head.
Jib	Jib	Jibh	41. Tongue.
Pēt	Ladoṛō	Potgō, pēt	42. Belly.
Piṭh	Puṭhō	Pichhāṇō, piṭh	43. Back.
Lūhō	Lōkhar	Lōkhar, lōhō	44. Iron.
Sonō	Sunō	Sonō	45. Gold.
Chāḍi	Chāḍi	Chāḍi	46. Silver.
Bābā	Bābū, bubā	Bābū, bubā	47. Father.
Mā, bōi	Bōi	Bāl, ijā	48. Mother.
Bhāl, dadā (elder), bhulā (younger).	Bhāl	Bhāl (general), didā (elder), bhulā (younger).	49. Brother.
Baiṇ, didi (elder), bhuli (younger).	Bain	Baiṇi, baiṇ (general), didi (elder), bhuli (younger).	50. Sister.
Ādmi, mankhī	Ādmi, manakha	Maīs, mankhī, manas	51. Man.
Janāni	Siani	Janāni, bairbān, kajān	52. Woman.

English.	Kumauni (Standard).	Kumauni (Khaspajiyā).	Kumauni (Sōriyālī).
53. Wife	Syaiṇi, jwe	Syaiṇi, jwə	Jōi
54. Child	Bālak	Bālak, nān	Nāntīnau
55. Son	Chelo, chyōlo	Chyal; (<i>plur.</i>) chyāl	Chōlo
56. Daughter	Cheli	Chēli	Chēli
57. Slave	Chākar	Chākar, nankar	Kaini
58. Cultivator	Kisāṇ	Kisāṇ, khēti-kamūner	Jimdār
59. Shepherd . . . .	.....	Gwāl (<i>cowherd</i>)	Gwālo
60. God	Parmēśwar	Parmēśwar, Īswar	Panmēchhar, Parmēsar
61. Devil	Bhūt	Bhūt . . . . .	.....
62. Sun	Sūraj	Sūraj, sūrj	Sūrj
63. Moon	Jūn	Chanarmā, jūn	Jūn
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgau, bhīnēr	Āgō
66. Water	Pāṇi	Pāṇi	Pāni
67. House	Ghar, kuṛo	Ghar, kuṛ	Ghaur, ghar
68. Horse	Ghoṛo	Ghwar	Ghōṛo
69. Cow	Goru	Gōru	Gōṛā
70. Dog	Kukur	Kukur	Kukur
71. Cat	Birālu	Birālu	Birālo
72. Cock	Kukuṛo	Kukuṛ	Kukuṛō
73. Duck	Batak	Batak, badik	Pājliyo
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Ūṭ	Ūṭ	Uṭṭu
76. Bird	Charo	Char	Challā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Bas

Gaṛhwālī (Standard).	Gaṛhwālī (Bāthlī).	Gaṛhwālī (Tehri).	English.
Swain, janānī	Sain, swin	Swain	53. Wife.
Naunō	Laupō	Naunō	54. Child.
Naunō	Laupō	Laṛik, naunō	55. Son.
Nauni	Laupī	Bēṭī, nauni	56. Daughter.
Kainī, ohhōrā	Kāinī, ohhōrā	Chhōrā	57. Slave.
Jimdār	Jmidār	Kisān	58. Cultivator.
Bākhṛā-wālō	Bākryā	Bakrūwālō	59. Shepherd.
Parmēśwar	Paramēchhar	Īśwar, dēwtā	60. God.
Bhūt	Bhūt	Khabēs, bhūt	61. Devil.
Sūraj	Sūraj	Suraj, ghām	62. Sun.
Chāḍ, jūn	Chāḍ, jūn	Jōn, chandramā	63. Moon.
Gaiṇā	Gaiṇā	Gaiṇā, tāṛā	64. Star.
Āg	Āg	Āg	65. Fire.
Pāṇī	Pāṇī	Pāṇī	66. Water.
Ghar	Kuṛō	Kūro, dēro	67. House.
Ghōṛō	Ghwāṛā	Ghōṛō	68. Horse.
Gorū	Gauṛō	Gauṛī	69. Cow.
Kuttā	Kukur	Kūkar	70. Dog.
Birālō (maso.) ; birālī (fem.)	Birālō (maso.) ; birālī (fem.)	Birālō	71. Cat.
Kukhrō	Kukhrō, mair	Kukhrō	72. Cook.
Badak	Badak	Batak, jal-kukhrō	73. Duck.
Gaddā, gadṛō	Gaddā, gadṛō	Gadhā	74. Ass.
Ūṭh	Ūṭ	Ūṭh	75. Camel.
Pakahl	Pōthil	Pachchē	76. Bird.
Jā	Jā	Hit	77. Go.
Khā	Khā	Khā	78. Eat.
Baiṭh	Baiṭh	Baiṭh	79. Sit.

English.	Kumaoni (Standard).	Kumaoni (Khasparjityā).	Kumaoni (Bōriyālī).
80. Come . . .	Ā . . .	Ā . . .	Ā . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār . . .
82. Stand . . .	Thār hō . . .	Thār hōw . . .	Thārō hau . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	De . . .	Dē . . .	Dē . . .
85. Run . . .	Daur . . .	Daur . . .	Daur . . .
86. Up . . .	Malī . . .	Mali . . .	Mali . . .
87. Near . . .	Najik . . .	Najdik, najik . . .	Najik . . .
88. Down . . .	Talī . . .	Tali . . .	Tali . . .
89. Far . . .	Tārō . . .	Dūr, tār . . .	Tārā, tarā . . .
90. Before . . .	Aghin . . .	Aghil . . .	Aghil . . .
91. Behind . . .	Pachhin . . .	Pachhil . . .	Pachhil . . .
92. Who ? . . .	Ko . . .	Ko . . .	Ko . . .
93. What ? . . .	Kyā, ke . . .	Kyā, kē . . .	Kyā . . .
94. Why ? . . .	Kā-lai . . .	Kilaik . . .	Kya-lāl . . .
95. And . . .	Aur . . .	Haur . . .	Aur . . .
96. But . . .	Par . . .	Par . . .	Par . . .
97. If . . .	Jo . . .	Jō . . .	Jab . . .
98. Yes . . .	Hoy . . .	Hōy, au . . .	Hai . . .
99. No . . .	Nai . . .	Nai . . .	Naī . . .
100. Alas . . .	Hai . . .	Ahā, hai . . .	Hai . . .
101. A father . . .	Bāb . . .	Bab; (ag.) babai-l . . .	Bābu . . .
102. Of a father . . .	Bāba-ko . . .	Bab-k; (fem.) babai-k or babē-k; (maso. obl.) babā-k. Bab-kapi . . .	Bābu-kō . . .
103. To a father . . .	Bāb-kapi . . .	Bab-kapi . . .	Bābu-khī, bābus . . .
104. From a father . . .	Bāb-hai . . .	Bab-thaī, -haī . . .	Bābu-hwai . . .
105. Two fathers . . .	Dwī bāb . . .	Dwī bab . . .	Dui bābu . . .
106. Fathers . . .	Bāb . . .	Bab; (ag.) babō-l . . .	Bābu . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Bāthī).	Gaṛhwālī (Tehrī).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēch, kūt	81. Beat.
Khaṛō ho	Thāḍō ho	Ūth	82. Stand.
Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	84. Give.
Daur	Daur	Aṭak	85. Run.
Mathē, dhīs	Ubāī	Aīch, māthyē	86. Up.
Najadik	Najik	Dhōrā, nēdū	87. Near.
Bēr, tal	Tal	Tal, nis, bēra	88. Down.
Dūr	Tāḍā	Dūr	89. Far.
Agārī	Aghin	Pailē, agārē	90. Before.
Pichhārī	Pachhin	Paithar, pichhārē	91. Behind.
Kō	Kō	Kō	92. Who ?
Kyā	Kyā	Kyā-jō	93. What ?
Kē-lāi	Kī-lē	Kē-kū, kē-lāi	94. Why ?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantu	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	Hē	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arē, darē	Gajab	100. Alas.
Bābā	Bābū	Bābā	101. A father.
Bābā-kō	Bābū-kō	Bābā-kō	102. Of a father.
Bābā-kū	Bābū khupī	Bābā-kū	103. To a father.
Bābā-tē	Bābū gaṇī	Bābā-mujē, bābā-sē	104. From a father.
Dwī bābā	Dwī bābū	Dwī bābā	105. Two fathers.
Bābā	Bābū	Bābā	106. Fathers.

English.	Kumauni (Standard).	Kumauni (Khasparjiya).	Kumauni (Sōriyālī).
107. Of fathers . . .	Bābana-ko . . .	Babō-k; (<i>fem.</i>) ba bō-k; (<i>masc. obl.</i>) babā-k.	Bābun-kō . . .
108. To fathers . . .	Bāban-kaṇi . . .	Babō-kaṇi . . .	Bābun-khī, bābuns . . .
109. From fathers . . .	Bāban-hai . . .	Babō-thaī, -haī . . .	Bābun-hwai . . .
110. A daughter . . .	Cheli . . .	Chēli; (<i>ag.</i>) chēli-l . . .	Chēli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chēli-k; (<i>fem. and masc. obl.</i>) chēli-k.	Chēli-kō . . .
112. To a daughter . . .	Cheli-kaṇi . . .	Chēli-kaṇi . . .	Chēlis . . .
113. From a daughter . . .	Cheli-hai . . .	Chēli-thaī, -haī . . .	Chēli-hwai . . .
114. Two daughters . . .	Dwi cheli . . .	Dwi chēliy . . .	Dui chēlin . . .
115. Daughters . . .	Cheli, cheliyā . . .	Chēliyā, chēliy; (<i>ag.</i>) chēliyō-l.	Chēlin . . .
116. Of daughters . . .	Chelina-ko, cheliyana-ko . . .	Chēliyō-k; (<i>fem.</i>) chēliyō-k; (<i>masc. obl.</i>) chēliyā-k.	Chēlin-ko . . .
117. To daughters . . .	Chelin-kaṇi, cheliyan-kaṇi . . .	Chēliyō-kaṇi . . .	Chēlin-khī, chēlins . . .
118. From daughters . . .	Chelin-hai, cheliyan-hai . . .	Chēliyō-thaī, -haī . . .	Chēli-hwai . . .
119. A good man . . .	Ēk bhalo ādimi . . .	Ēk-bhal mais (<i>ag.</i> bhal maisai-l).	Ēk bhalō (<i>or niko</i>) maīs . . .
120. Of a good man . . .	Ēk bhālā ādimi-ko . . .	Ēk-bhal mais-k; (<i>fem.</i>) maisai-k <i>or</i> maisō-k; (<i>masc. obl.</i>) maisā-k.	Ēk bhalā (<i>or nika</i>) maīs-kō . . .
121. To a good man . . .	Ēk bhālā ādimi-kaṇi . . .	Ēk-bhal mais-kaṇi . . .	Ēk bhalā maīs-khī <i>or</i> maīsas . . .
122. From a good man . . .	Ēk bhālā ādimi-hai . . .	Ēk-bhal mais-thaī, -haī . . .	Ēk bhalā maīs-hwai . . .
123. Two good men . . .	Dwi bhālā ādimi . . .	Dwi bhal mais . . .	Dui bhalā maīs . . .
124. Good men . . .	Bhālā ādimi . . .	Bhal mais; (<i>ag.</i>) bhal maisō-l.	Bhalā maīs . . .
125. Of good men . . .	Bhālā ādimina-ko . . .	Bhal maisō-k; (<i>masc. obl.</i>) maisā-k.	Bhalā maīsaun-kō . . .
126. To good men . . .	Bhālā ādimin-kaṇi . . .	Bhal maisō-kaṇi . . .	Bhalā maīsaun-khī <i>or</i> maīsauns. . .
127. From good men . . .	Bhālā ādimin-hai . . .	Bhal maisō-thaī, -haī . . .	Bhalā maīsaun-hwai . . .
128. A good woman . . .	Ēk bhali syaiṇi . . .	Ēk bhali syaiṇi . . .	Ēk niki syāni . . .
129. A bad boy . . .	Ēk kharāb chelo . . .	Ēk kharāb ohyal . . .	Ēk ghinnō chēlō . . .
130. Good women . . .	Bhali syaiṇi, <i>or</i> bhali syai- niyā. . .	Bhali syaiṇiyā (<i>syaiṇiy</i>) . . .	Bhali syānin . . .
131. A bad girl . . .	Ēk kharāb cheli . . .	Ēk kharāb chēli . . .	Ēk ghinni chēli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalō, niko . . .
133. Better . . .	Aur bhalo . . .	Haurē bhal . . .	Aur bhalō . . .

Garhwāli (Standard).	Garhwāli (Rāṣṭhī).	Garhwāli (Tehrī).	English.
Bābāaũ-kō . . .	Bābun-kō . . .	Būbau-kō . . .	107. Of fathers.
Bābāaũ-kū . . .	Bābun-khupī . . .	Būbau-kū . . .	108. To fathers.
Bābāaũ-tē . . .	Bābun-gaṇī . . .	Būbau-mujē, -sē . . .	109. From fathers.
Nauni . . .	Lauṛī . . .	Nauni . . .	110. A daughter.
Nauni-kō . . .	Lauṛī-kō . . .	Nauni-kō . . .	111. Of a daughter.
Nauni-kū . . .	Lauṛī-khupī . . .	Nauni-kū . . .	112. To a daughter.
Nauni-tē . . .	Lauṛī gaṇī . . .	Nauni-mujē, -sē . . .	113. From a daughter..
Dwi nauni . . .	Dwi lauṛī . . .	Dwi nauni . . .	114. Two daughters.
Nauni . . .	Lauṛī . . .	Nauni . . .	115. Daughters.
Nauniyaũ-kō . . .	Lauṛīō-kō . . .	Nauniyan-kō . . .	116. Of daughters.
Nauniyaũ-kū . . .	Lauṛīō-khupī . . .	Nauniyan-kū . . .	117. To daughters.
Nauniyaũ-tē . . .	Lauṛīō gaṇī . . .	Nauniyan-mujē, -sē . . .	118. From daughters..
Ēk bhalō ādmī . . .	Ēk bhalō ādmī . . .	Bhalō manas . . .	119. A good man.
Ēk bhalā ādmī-kō . . .	Ēk bhalā ādmī-kō . . .	Bhalā manas-kō . . .	120. Of a good man.
Ēk bhalā ādmī-kū . . .	Ēk bhalā ādmī-khupī . . .	Bhalā manas-kū . . .	121. To a good man.
Ēk bhalā ādmī-tē . . .	Ēk bhalā ādmī-gaṇī . . .	Bhalā manas-mujē, -sē . . .	122. From a good man..
Dwi bhalā ādmī . . .	Dwi bhalā ādmī . . .	Dwi bhalā manas . . .	123. Two good men.
Bhalā ādmī . . .	Bhalā ādmī . . .	Bhalā manas . . .	124. Good men.
Bhalā ādmiyaũ-kō . . .	Bhalā ādmī-kō . . .	Bhalā mansū-kō . . .	125. Of good men.
Bhalā ādmiyaũ-kū . . .	Bhalā ādmī-khupī . . .	Bhalā mansū-kū . . .	126. To good men.
Bhalā ādmiyaũ-tē . . .	Bhalā ādmī-gaṇī . . .	Bhalā mansū-mujē, -sē . . .	127. From good men.
Ēk bhālī janānī . . .	Ēk bhālī sianī . . .	Bhālī kajāp . . .	128. A good woman.
Ēk nakhrō naunō . . .	Ēk nakhrō lauṛō . . .	Ēk nakhrō nauniyāl . . .	129. A bad boy.
Bhālī janānī . . .	Bhālī sianī . . .	Bhālī kajāp . . .	130. Good women.
Ēk nakhrī naunī . . .	Ēk nakhrī lauṛī . . .	Ēk nakhrī naunī . . .	131. A bad girl.
Bhalō . . .	Bhalō . . .	Bhalō . . .	132. Good.
Aur bhalō, -tē bhalō . . .	Aur bhalō . . .	Bhalō . . .	133. Better.

English.	Kumaoni (Standard).	Kumaoni (Khasparjiya).	Kumaoni (Soriyali).
134. Best . . .	Saban-hai bhalo . . .	Sabō-haĩ bhal . . .	Sab-hwai bhalō . . .
135. High . . .	Ucho . . .	Ūch . . .	Algō . . .
136. Higher . . .	Aur ucho . . .	Haurē ūch . . .	Aur algō . . .
137. Highest . . .	Suḅan-hai ucho . . .	Sabō-haĩ ūch . . .	Sab-hwai algō . . .
138. A horse . . .	Ghoro . . .	Ghwar . . .	Ghōrō . . .
139. A mare . . .	Ghoṛi . . .	Ghwōṛi . . .	Ghōṛi . . .
140. Horses . . .	Ghwārā . . .	Ghwārā, ghwār . . .	Ghōṛā . . .
141. Mares . . .	Ghoṛi, ghoṛiyā . . .	Ghwōṛi . . .	Ghōṛin . . .
142. A bull . . .	Balad . . .	Balad . . .	Bald . . .
143. A cow . . .	Goru . . .	Gōru . . .	Gōru . . .
144. Bulls . . .	Balad . . .	Balad . . .	Bald . . .
145. Cows . . .	Goru . . .	Gōru . . .	Gōruā . . .
146. A dog . . .	Kukur . . .	Kukur . . .	Kukur, dhāṭ . . .
147. A bitch . . .	Kutiya . . .	Kutiya, kutiy . . .	Kukur, chhanṛi . . .
148. Dogs . . .	Kukur . . .	Kukurā, kukur . . .	Kukur . . .
149. Bitches . . .	Kutiya . . .	Kutiya, kutiy . . .	Chhanṛin . . .
150. A he-goat . . .	Bākaro . . .	Bākar . . .	Bākarō . . .
151. A female goat . . .	Bākari . . .	Bākari . . .	Bākari . . .
152. Goats . . .	Bākārā . . .	Bākārā, bākār . . .	Bākārā . . .
153. A male deer . . .	Hiraṇ . . .	Hiraṇ . . .	Harin . . .
154. A female deer . . .	Hiraṇi . . .	Hiraṇi . . .	Harini . . .
155. Deer . . .	Hiraṇ . . .	Hiraṇ . . .	Harin . . .
156. I am . . .	Maĩ chhū . . .	Mi chhū . . .	Maĩ chhū . . .
157. Thou art . . .	Tu chhai, (fem.) chhē . . .	Tū chhai . . .	Taĩ chhai . . .
158. He is . . .	U chh . . .	Ū chh . . .	Ū chh . . .
159. We are . . .	Ham chhū . . .	Ham chhū . . .	Hām chhū . . .
160. You are . . .	Tum chhau . . .	Tum chhau . . .	Tum chhau . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehri).	English.
Bahut-hi bhalō, sab-tē bhalō	Bahut-hi bhalō . . .	Barō-hi bhalō . . .	134. Best.
Ūchō	Uchō	Ūchō	135. High.
Aur ūchō, -tē ūchō . . .	Aur uchō	Ūchō	136. Higher.
Bahut-hi ūchō, sab-tē ūchō	Bahut-hi uchō	Barō-hi ūchō	137. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sāṛ	Sāḍ, bald	Sāḍ, bald	142. A bull.
Gōr	Gauṛō	Gauṛī	143. A cow.
Bald, sāṛ	Sāḍ, bald	Sāḍ	144. Bulls.
Gauṛā	Gōṛa	Gauṛā	145. Cows.
Kuttā	Kukur	Kūkar	146. A dog.
Kuttī	Kukur	Kūkarī, kūṭī	147. A bitch.
Kuttā	Kukur	Kūkar	148. Dogs.
Kuttī	Kukur	Kukarō	149. Bitches.
Lakhōtyā, bākhrō	Boktyā	Bākhrō	150. A he-goat.
Bākhrī	Bōkhrī	Bākhrī	151. A female goat.
Bākhrā	Bōkhrā	Bākhrā	152. Goats.
Mirg	Mirg	Jadāu	153. A male deer.
Mirg	Mirg	Jēḍēn	154. A female deer.
Mirg	Mirg	Jadāu	155. Deer.
Maī ohhañ	Mī chhñ, ohhañ	Maī chhañ	156. I am.
Tū ohhai	Tū chhai	Tū chhai	157. Thou art.
Wō ohha	Wō cha (sīc), ohha	Wō chha	158. He is.
Ham ohhawāñ	Ham ohhawāñ	Ham ohhayā	159. We are.
Tum ohhayāī	Tum ohhawā	Tum ohhayāī	160. You are.

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Bāriyālī).
161. They are . . .	Ū chhan . . .	Ū chhanā, chhan . . .	Un chhan . . .
162. I was . . .	Maĩ chhiyũ, ohhyũ . . .	Mi ohhiy . . .	Maĩ thyũ . . .
163. Thou wast . . .	Tu chhiyē, (fem.) ohhī . . .	Tū ohhiyē . . .	Taĩ thyē . . .
164. He was . . .	U chhiyo, (fem.) ohhi . . .	Ū chhiy . . .	Ū thyō . . .
165. We were . . .	Ham chhiyā, ohhyā . . .	Ham ohhiy . . .	Hām thyā . . .
166. You were . . .	Tum chhiyā . . .	Tum ohhiy . . .	Tum thyā . . .
167. They were . . .	Ū chhiyā, (fem.) ohhin . . .	U chhiyā, ohhiy . . .	Un thyā . . .
168. Be . . .	Ho . . .	Hōw . . .	Hau . . .
169. To be . . .	Hupo . . .	Hup . . .	Hunau . . .
170. Being . . .	Huno . . .	Hunō, hun . . .	Hunō . . .
171. Having been . . .	Hai-bēr . . .	Hai-bēr . . .	Hwai-bēr . . .
172. I may be . . .	Maĩ hũ . . .	Mi hoũ . . .	..... . . .
173. I shall be . . .	Maĩ hũlo . . .	Mi hul . . .	Maĩ hũlō . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār; (pl.) māran . . .	Mār . . .
176. To beat . . .	Māraṇo . . .	Māraṇ . . .	Māranau . . .
177. Beating . . .	Mārano . . .	Māran . . .	Mārnō . . .
178. Having beaten . . .	Māri-bēr . . .	Māri-bēr . . .	Māri-bēr . . .
179. I beat . . .	Maĩ mārũ-chhu . . .	Mi mārāchh, mārchh . . .	Maĩ mār-ohhũ . . .
180. Thou beatest . . .	Tu mārā-chhai, (fem.) -chhe . . .	Tū mārāchhai, mārchhai . . .	Taĩ mār-chhai . . .
181. He beats . . .	U mārā-chh, (fem.) -chhya . . .	Ū mārāchh, mārchh . . .	Ū mār-chh . . .
182. We beat . . .	Ham mārānũ . . .	Ham mārñũ . . .	Hām mārñũ . . .
183. You beat . . .	Tum mārā-chhā . . .	Tum mārā-chhā, mār-chhā . . .	Tum mār-chhā . . .
184. They beat . . .	Ū mārānī, (fem.) maranin . . .	Ū mārñī . . .	Un mārñān . . .
185. I beat (Past Tense) . . .	Maĩ-le mārō . . .	Mi-l mār . . .	Maĩ-lē mārō . . .
186. Thou beatest (Past Tense). . .	Twī-le mārō . . .	Twē-l mār . . .	Taĩ-lē mārō . . .
187. He beat (Past Tense) . . .	Wi-le mārō . . .	Wi-l mār . . .	Wi-lē mārō . . .

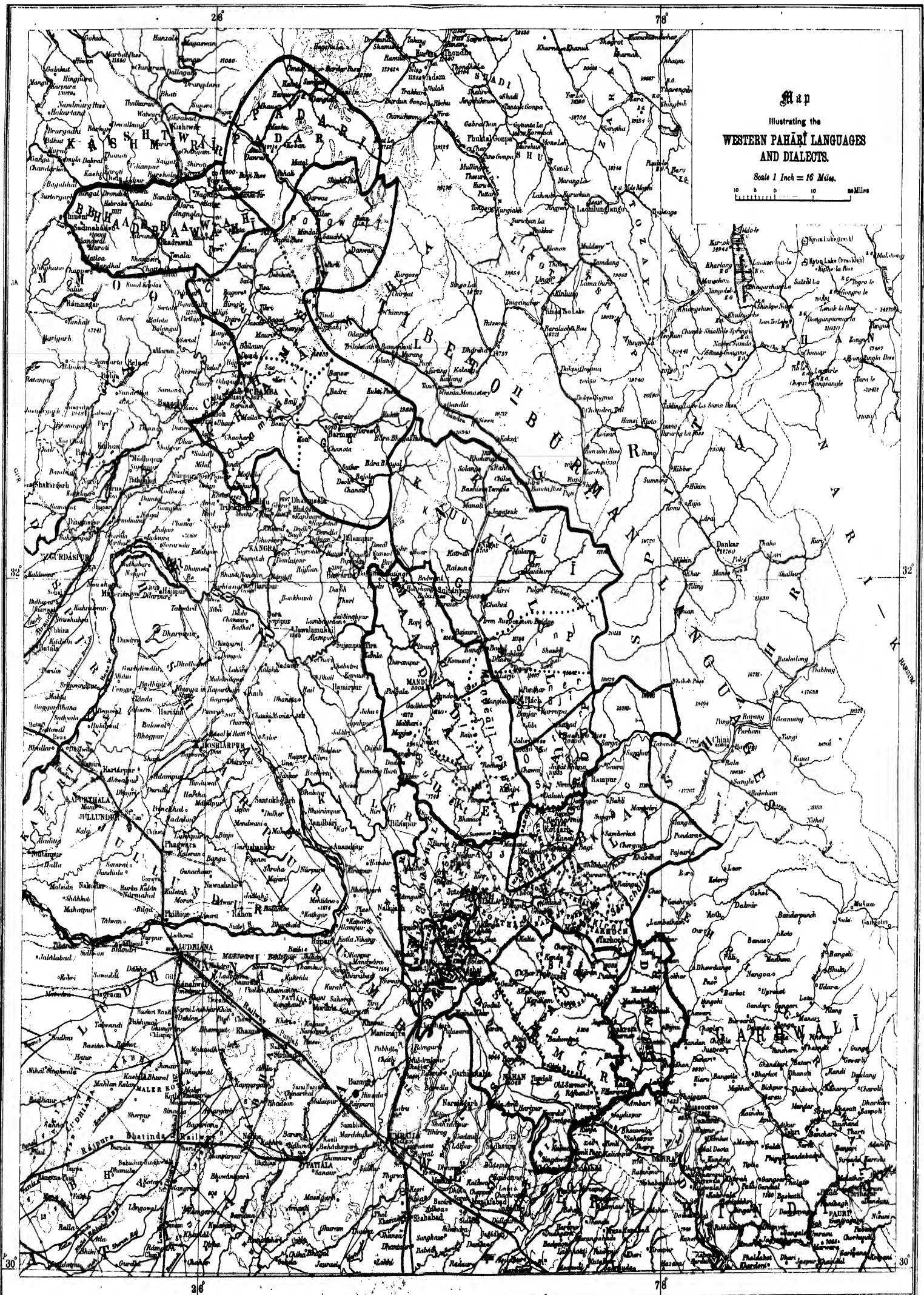
Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehrī).	English.
Wō ohhan . . .	Wō ohhī . . .	Wō ohhana . . .	161. They are.
Maī ohhayō . . .	Mī ohhōyō, ohhayō . . .	Maī chhayō, ohhō, thayō . . .	162. I was.
Tū ohhayō . . .	Tū ohhōyō, ohhayō . . .	Tū chhayō, ohhō, thayō . . .	163. Thou wast.
Wō ohhayō . . .	Wō ohhōyō, ohhayō . . .	Wō chhayō, ohhō, thayō . . .	164. He was.
Ham ohhayā . . .	Ham ohhāyā, ohhayā . . .	Ham chhayā, ohhā, thayā . . .	165. We were.
Tum ohhayā . . .	Tum ohhāyā, ohhayā . . .	Tum chhayā, ohhā, thayā . . .	166. You were.
Wō ohhayā . . .	Wō ohhāyā, ohhayā . . .	Wō chhayā, ohhā, thayā . . .	167. They were.
Hō . . .	Hō . . .	Hō . . .	168. Be.
Hōṇō . . .	Hōṇō . . .	Hōṇū . . .	169. To be.
Hōndō . . .	Hōṇṇū . . .	Hōndō . . .	170. Being.
Hwai-k . . .	Hwē-ka . . .	Hōi-ka . . .	171. Having been.
Maī hōū . . .	Mī hū . . .	Maī hōū . . .	172. I may be.
Maī hōlā . . .	Mī hunū . . .	Maī hōlō . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . .	Mār . . .	Mār . . .	175. Beat.
Mārṇō . . .	Mārṇō . . .	Mārṇū . . .	176. To beat.
Mārdō, mārṇō . . .	Mārṇū . . .	Mārdō . . .	177. Beating.
Mārī-k . . .	Mārī-ka . . .	Mārī-ka . . .	178. Having beaten.
Maī mārṇū . . .	Mī mānū . . .	Mārḍāū . . .	179. I beat.
Tū mārḍī . . .	Tū mānī . . .	Mārḍī . . .	180. Thou beatest.
Wō mārḍ . . .	Wō mān . . .	Mārḍa . . .	181. He beats.
Ham mārḍāwā . . .	Ham mānū . . .	Mārḍā . . .	182. We beat.
Tūm mārḍāwā . . .	Tum mānī . . .	Mārḍāī . . .	183. You beat.
Wō mārḍin . . .	Wō mānī . . .	Mārḍāna . . .	184. They beat.
Main mārē . . .	Mī-la (or mai-la) māra . . .	Maī-na mārē . . .	185. I beat (<i>Past Tense</i>).
Tīn mārē . . .	Tī-la (or tai-la) māra . . .	Tī-na mārē . . .	186. Thou beatest (<i>Past Tense</i>).
Wain mārē . . .	Wa-la (or wai-la) māra . . .	Wai-na mārē . . .	187. He beat (<i>Past Tense</i>).

English.	Kumaonī (Standard).	Kumaonī (Khasparjiyā).	Kumaonī (Sōriyālī).
188. We beat (<i>Past Tense</i>) .	Hama-le mārō . . .	Hamō-l mār . . .	Hām-lē mārō . . .
189. You beat (<i>Past Tense</i>) .	Tuma-le mārō . . .	Tumō-l mār . . .	Tum-lē mārō . . .
190. They beat (<i>Past Tense</i>)	Un-le mārō . . .	Unō-l mār . . .	Unan-lē mārō . . .
191. I am beating . . .	Maĩ mārānēr-ohhū . . .	Mī mārān lāgi-rayū . . .	Maĩ mārān pai-rayū . . .
192. I was beating . . .	Maĩ mārānēr-chhiyū, mārā- chhiyū.	Mī mārān lāgi-raū-chhiy . . .	Maĩ mārān pai-rai-thyū . . .
193. I had beaten . . .	Maĩ-le mārā-chhiyō . . .	Mī-l mār-chhiy . . .	Maĩ-lē mārī-thyō . . .
194. I may beat . . .	Maĩ mārū . . .	Mī mārū . . .	..... . . .
195. I shall beat . . .	Maĩ mārūlo . . .	Mī mārūl . . .	Maĩ mārlo . . .
196. Thou wilt beat . . .	Tu mārālai, (<i>fem.</i>) -lē . . .	Tū mārālai . . .	Taĩ mārālai . . .
197. He will beat . . .	U mārālo, (<i>fem.</i>) -li . . .	Ū mārālo . . .	Ū mārlo . . .
198. We shall beat . . .	Ham mārūlā . . .	Ham mārāl . . .	Hām mārālā . . .
199. You will beat . . .	Tum mārālā . . .	Tum mārālā . . .	Tūm mārālā . . .
200. They will beat . . .	Ū mārālā, (<i>fem.</i>) -lin . . .	Ū mārālā . . .	Un mārālā . . .
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Maĩ mārī-ohhu . . .	Mī mārī gayū . . .	Maĩ mārī jā-ohhū . . .
203. I was beaten . . .	Maĩ mārīyū . . .	Mī mārī gō-chhiy . . .	Maĩ mārī gayū . . .
204. I shall be beaten . . .	Maĩ mārīlo . . .	Mī mārī jūl . . .	Maĩ mārī jāūlo . . .
205. I go . . .	Maĩ jā-ohhu . . .	Mī jāchh, jāchh . . .	Maĩ jā-ohhū . . .
206. Thou goest . . .	Tu jā-ohhai, (<i>fem.</i>) -chhē . . .	Tū jāchhai, jāchhai . . .	Taĩ jā-ohhai . . .
207. He goes . . .	U jā-ohh, (<i>fem.</i>) -chhya . . .	Ū jāchh, jāchh . . .	Ū jā-ohh . . .
208. We go . . .	Ham jānū . . .	Ham jānū . . .	Hām jānū . . .
209. You go . . .	Tum jā-ohhā . . .	Tum jāchhā, jāchhā . . .	Tum jā-ohhā . . .
210. They go . . .	Ū jānī, (<i>fem.</i>) jānin . . .	Ū jānī . . .	Un jānī, jānān . . .
211. I went . . .	Maĩ gayū . . .	Mī gayū . . .	Maĩ gayū . . .
212. Thou wentest . . .	Tu gayai, (<i>fem.</i>) gayī . . .	Tū gayē . . .	Taĩ gayē . . .
213. He went . . .	U gayo, (<i>fem.</i>) gai or gē . . .	Ū gōy, gō . . .	U gyō . . .
214. We went . . .	Ham gayā . . .	Ham gāy . . .	Hām gayā . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	Gaṛhwālī (Tahf).	English.
Haman mārē . . .	Hamū-la māra . . .	Ham-na mārē . . .	188. We beat (<i>Past Tense</i>).
Tuman mārē . . .	Tumū-la māra . . .	Tum-na mārē . . .	189. You beat (<i>Past Tense</i>).
Ūn mārē . . .	Wunū-la māra . . .	Ū-na mārē . . .	190. They beat (<i>Past Tense</i>).
Maī mārū ohhañ . . .	Mī mānū ohhañ . . .	Maī mārō ohhañ . . .	191. I am beating.
Maī mārū ohhayō . . .	Mī mānō ohhōyō . . .	Maī mārō thayō . . .	192. I was beating.
Main māryū ohhayō . . .	Mī-la māryāla . . .	Maī-na mārē . . .	193. I had beaten.
Maī mārū . . .	Mī mārū . . .	Maī mārañ . . .	194. I may beat.
Maī mārūlo, mārlo . . .	Mī mārūlo . . .	Maī mārlo . . .	195. I shall beat.
Tū mārilyō, mārilo . . .	Tū māril . . .	Tū mārilyō, mārilo . . .	196. Thou wilt beat.
Wō mārlo . . .	Wō māril . . .	Wō mārlo . . .	197. He will beat.
Ham mārūlā, mārā . . .	Ham māla . . .	Ham mārā . . .	198. We shall beat.
Tum mārilyā, mārā . . .	Tum mālyā . . .	Tum mārilyā, mārā . . .	199. You will beat.
Wō mārā . . .	Wō māla . . .	Wō mārilyā, mārā . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Maī māryō ohhañ . . .	Mī māra ohhañ . . .	Maī māryō gayō . . .	202. I am beaten.
Maī māryō ohhayō . . .	Mī māra ohhōyō . . .	Maī māryō gayō thayō . . .	203. I was beaten.
Maī māryā jāñlo . . .	Mī māralo . . .	Mai mariyō jaulo . . .	204. I shall be beaten.
Maī jāndū . . .	Mī jānū . . .	Maī jāndū . . .	205. I go.
Tū jāndī . . .	Tū jānī . . .	Tū jāndī . . .	206. Thou goest.
Wō jānd . . .	Wō jān . . .	Wō jānda . . .	207. He goes.
Ham jāndāwē . . .	Ham jānū . . .	Ham jānda . . .	208. We go.
Tum jāndāwā . . .	Tum jānī . . .	Tum jāndaī . . .	209. You go.
Wō jāndan . . .	Wō jāndin, jānī . . .	Wō jāndāna . . .	210. They go.
Maī gañ . . .	Mī gañ . . .	Maī gayēñ . . .	211. I went.
Tū gai . . .	Tū gai . . .	Tū gayē . . .	212. Thou wentest.
Wō gayō . . .	Wō gaya . . .	Wō gayē . . .	213. He went.
Ham gayē . . .	Ham gañ . . .	Ham gayā . . .	214. We went.

English.	Kumaoni (Standard).	Kumaoni (Khasparjiya).	Kumaoni (Soriyali).
215. You went . . .	Tum gayā . . .	Tum gāy . . .	Tum gayā . . .
216. They went . . .	U gayā, (fem.) gayin or goin.	U gāyā, gāy, gayā . . .	Un gayā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāno . . .	Jān . . .	Jāno . . .
219. Gone . . .	Gayo . . .	Gōy, gō . . .	Gyō . . .
220. What is your name ?	Tumaro ke naū chh ?	Tumar kē nau chh ?	Tumarō kyā nau chh ?
221. How old is this horse ?	Yo ghoṛo katuk buṛo chh ?	Yo ghwaṛ katuk buṛ chh ?	Yē ghoṛa-ki baīs kyā chh ?
222. How far is it from here to Kashmir ?	Yā-baṭi Kasmir katuk dūr chh ?	Yā-baṭi Kasmir katuk dūr chh ?	Yā-hwai Kasmir-kō dēś katuk ṭārā chh ?
223. How many sons are there in your father's house ?	Tumārā bābā-kā ghar-mē katuk chyālā chhan ?	Tumār babā-k ghar-mē katuk chyāl chhan ?	Tumārā bābu-kā ghar-mē katuk chēlā chhan ?
224. I have walked a long way to-day.	Maī āj bhaut dūr jāpik gayū.	Mi āj bhaut dūr jāpik gayū.	Maī āj bhaut tarā-lān hityū.
225. The son of my uncle is married to his sister.	Myārā kākā-kā chyālā-ko byā wi-ki baini dagari bhan-chh.	Myār kākā-k chyāl-k byā wi-ki baini dagari bhan- chh.	Mērā kākā-kā chēlā-kō byā wi-ki baini-sit bhai-chh.
226. In the house is the sad- dle of the white horse.	Ghar-mē syatā ghwarā-ki jin chh.	Ghar-mē syat ghwaṛ-kī jin chh.	Wi ghar-mē sēta ghōṛā-ki jin chh.
227. Put the saddle upon his back.	Jin wi-kā puṭhā-mē dharau	Jin wi-ki puṭh-mē dharau .	Jinas wi-ki piṭhi-mē rākh .
228. I have beaten his son with many stripes.	Maī-le wi-kā chyālā-kaṇi bhaut bēt mārā-chh.	Mi-l wi-k chyāl-kaṇi bhaut bēt mārī-chh.	Maī-lē wi-kā chēlās bhaut cāpak mārīochh.
229. He is grazing cattle on the top of the hill.	U wi dhurā-mē chaupaun charūnai lāgi rau-chh.	U wi dānā-k munyāw chanpainō-kaṇi charaun lāgi rau-chh.	U wi dānā-kā ṭukā-mē chaupau charaun pai-rai- chh.
230. He is sitting on a horse under that tree.	U wi bōṭ-muni ēk ghwarā-mē baiṭhi rau-chh.	U wi bōṭ muni ēk ghwaṛ- mau baiṭhi rau-chh.	U wi rukh-kā tali-baṭi ēk ghōṛā-mē chari rai-chh.
231. His brother is taller than his sister.	Wi-ko bhai āpani baini-hai lāmo chh.	Wi-k bhai āpani baini-hai bāki lamb chh.	Wi-ko bhayā jhik āpani baini-hwai algō chh.
232. The price of that is two rupees and a half.	Wi-ko mōl dhai rupai chh .	Wi-k mōl dhāi rupai chh .	Wi-ko mōl dhāi rupaiyā chh.
233. My father lives in that small house.	Mero bāb wi nānā ghar-mē rū-chh.	Myar bab wi nān ghar-mi rūochh.	Mērō bābu wi nānā ghar-mē ran-chh.
234. Give this rupee to him	Yo rupai wi-kaṇi di-diyan .	Yo rupai wi-kaṇi di-diyan .	Yē rupaiyās wis di-diy .
235. Take those rupees from him.	Un rupain-kaṇi wi-hai li- liyan.	Unō rupainō-kaṇi wi-thai li-liyan.	Un rupaiyān wi-thai-hwai li-liy.
236. Beat him well and bind him with ropes.	Wi-kaṇi khūb mārāu, aur jyaurā-le bādaū.	Wi-kaṇi khūb mārāu, aur jyaurai-l bādaū.	Wis bhali-kai mār, aur jyaurān-lē bādi-diy.
237. Draw water from the well.	Kuwa-hai pāni gārau .	Kuw-hai pāni gārau .	Kuwa-hwai pāni gār .
238. Walk before me . . .	Myārā aghin hit . . .	Myār aghil hit . . .	Mērā agatir hit . . .
239. Whose boy comes be- hind you ?	Tumārā pachhin-baṭi kai-ko chelo ū-chh ?	Tumār pachhil-baṭi kai-k chyāl ū-chh ?	Tumārā pachhil kai-kō chēlo aun pai rai-chh ?
240. From whom did you buy that ?	Tuma-le u kai-baṭi mōl lē- chh ?	Tumō-l ū kai-thai mōl lē- chh ?	Tum-lē wis kai-thai-hwai mōl li-chh ?
241. From a shopkeeper of the village.	Gaū-kā ēk dūkandār-baṭi .	Gau-k ēk dūkandār-thai .	Wi gaū-kā ēk dūkanwālā- thai-hwai.

Garhwāli (Standard).	Garhwāli (Rāthi).	Garhwāli (Tehri).	English.
Tum gayāi . . .	Tum gawā . . .	Tum gayā . . .	215. You went.
Wō gayā . . .	Wō gin . . .	Wō gaina, gayena . . .	216. They went.
Jā . . .	Jā . . .	Jā . . .	217. Go.
Jāndō . . .	Jānū, jānō . . .	Jāndō . . .	218. Going.
Gayō . . .	Gayō . . .	Gayō . . .	219. Gone.
Tērō nām kyā ohha ? .	Tyōrō nau kyā cha ? .	Tērō nau kyā ohha ? .	220. What is your name ?
Yō ghōrā katnā budyā chha ?	Yō ghwārā katug budyā cha ?	Yō gbōrō kanō budyā chha ?	221. How old is this horse ?
Yakh-tē Kāsmir katnā chha ?	Yakha-baṭi Kāsmir katug cha ?	Yakha-biṭina Kāsmir katnā dūr chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgā naunā chhan ?	Tumārā bābū-ghar katug lauṛā ohhī ?	Tumārā būbā-kā kuṛā-par kati bēṭā chhana ?	223. How many sons are there in your father's house ?
Maī āj bahut chalyū .	Mi āj bhiṇḍi hiṭū .	Āj maī baṭi dūr-taī ghūmyō	224. I have walked a long way to-day.
Wē-ki baiṇ mērā chachā-kā naunā-kū byāhi chha.	Wē-ki bain mērā kakā-kā lauṛā-kū byāī cha.	Mērā chāchā-kā naunā-kō wai-ki baiṇ dagrō byau hōyē.	225. The son of my uncle is married to his sister.
Saphēd ghōrā-ki kāṭhi ḍērā chha.	Syātā ghwārā-ki kāṭhi ḍyāl- gaṇi cha.	Wa suphēd ghōrā-ki jīn wai kuṛā par chha.	226. In the house is the sad- dle of the white horse.
Wē-ki piṭh-mā kāṭhi dhar .	Wē-kā puṭhā-mā kāṭhi dhar	Jīn wai-ki piṭh-par dharā .	227. Put the saddle upon his back.
Main wē-kō naunō bhiṇḍē bētan mārē.	Mi-la wē-kū lauṛō bhiṇḍi sētgā-la mārā.	Maī-na wai-kā nauna-saṇō bahut bēṭi-na piṭē.	228. I have beaten his son with many stripes.
Wō dhār-mā gōrū charaunḍi chha.	Wō khāl-gaṇi gōr charaunda cha.	Wa wai ḍāḍā-ki dhār-mā dhan chain charaunḍi chha.	229. He is grazing cattle on the top of the hill.
Wō wē ḍālā mūrē ghōrā-mā baiṭhyū chha.	Wō wī ḍāl-tal ghwārā-mā baiṭhyaū chha.	Wa wai ḍālā-kā bēra ghōrā- mā baiṭhyū chha.	230. He is sitting on a horse under that tree.
Wē-kō bhāi wē-ki baiṇ-tē lambō chha.	Wē-kō bhāi wē-ki bain-tē lambō cha.	Wai-kō didā appi baiṇ-sē jhiṭh lambō chha.	231. His brother is taller than his sister.
Wē-kō mōl ḍhāl rupyā chha	Wē-kō mōl ḍhāl rupyā cha .	Wai-kō mōl dui rupayā aur ēk aṭhannī chha.	232. The price of that is two rupees and a half.
Mērā baba wē ohhōṭā ghar- par rahādin.	Mērō bābū wē nānā kuṛā- gaṇi ran.	Mērō bābā wai ohhōṭā kuṛā rahādo.	233. My father lives in that small house.
Yā rupyā wē-saṇi dī-dē .	Yō rupyā wē-thā dē-dyā .	Yō rupayā wai-kū dī-dyā .	234. Give this rupee to him.
Wē-tē wō rupyā li-lē .	Wē-makōi wō rupyā lē-lē .	Yau rupyau wai-sē li-lyā .	235. Take those rupees from him.
Wē khūb mār aur rassī-mā bādh.	Wē bhiṇḍi mārā aur jyurā- la bādhya.	Wai-saṇi khūb phatkāṛā aur juṛau-sē bādhī-dēwā.	236. Beat him well and bind him with ropes.
Kuṡā-tē pāṇi nikālā .	Kuṡā-unḍē pāṇi gārā .	Kūṡā-sē pāṇi nikālā .	237. Draw water from the well.
Mērā agārī chal . . .	Myāra aghin hiṭ . . .	Mēra agārē chalā . . .	238. Walk before me.
Tum piōhhārī kai-kō naunō aunū chha ?	Tum pāōhhin kai-kō lauṛō ānū cha ?	Tumārā piōhhārē kai-kō naunyal aupa lagyū chha ?	239. Whose boy comes be- hind you ?
Tin wō kai-tē mōl lōyō ? .	Twē-la wō kai-gaṇi mōl liyō ?	Tum-na wō kai-mujē mōl- liṇē ?	240. From whom did you buy that ?
Gaṡ-kā ēk bapiya-tē .	Gaṡ-kā ēk banyā-gaṇi .	Gaṡ-kā ēk dukāndār-sē .	241. From a shopkeeper of the village.



Map
Illustrating the
WESTERN PAHARI LANGUAGES
AND DIALECTS.

Scale 1 inch = 16 Miles.
0 10 20 Miles

WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of

Where spoken.

Dehra Dun to Bhadrawāh in the Northern Panjab. To its

East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dūgrī dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of

The Speakers.

whom we have any record were the Khaśas and (at a later

stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkash of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rānās of Jubbal, Balsan and the Thākur of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Bijā came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Ohandramamśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Ohandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khasās, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khasā-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khasā language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khasā language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmīrī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight :—

Name of Language or Group.											Number of Speakers.
Jaunsari	.	.	.	.	.	.	.	.	.	.	47,437
Sirmauri	.	.	.	.	.	.	.	.	.	.	124,562
Baghāṭī	.	.	.	.	.	.	.	.	.	.	22,195
Kiūṭhālī	.	.	.	.	.	.	.	.	.	.	151,476
Satlaj Group	.	.	.	.	.	.	.	.	.	.	38,893
Kuṭūī	.	.	.	.	.	.	.	.	.	.	84,631
Maṇḍāli	.	.	.	.	.	.	.	.	.	.	212,184
Chamḍāli	.	.	.	.	.	.	.	.	.	.	109,286
Bhadrawāh Group	.	.	.	.	.	.	.	.	.	.	25,517
Total number of speakers											<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsārī is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Jaunsārī and Sirmaurī. Sirmaurī is mainly spoken in the States of Sirmaur and Jubbal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubbal it begins to approximate to Kiūṭhālī.

Baghāṭī and Kiūṭhālī are also closely connected. Baghāṭī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhālī, in several varying

dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kulūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between **Kiūṭhali** and **Kulūi**.
Kulūi and Satlaj Group.

Maṇḍēālī is the language of the States of Mandi and Suket, and represents Southern **Kulūi** merging into the **Pañjābī** of Kangra.
Maṇḍēālī.

Chamēālī (with four dialects) is mainly spoken in the Chamba State, and represents **Kulūi** merging into the **Ḍōgrī** of Jammu and into **Bhadrawāhī**.
Chamēālī.

The **Bhadrawāh** Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of **Chamēālī** merging, through **Bhadrawāhī**, into **Kāshmirī**.
Bhadrawāh Group.

From the above it will be gathered that we may take **Kiūṭhali-Baghāṭī** and **Kulūi** as the typical Western **Pahārī** dialects, and the following brief account of the main features of Western **Pahārī** will be based on these two. **Sirmaurī** and **Jaunsārī** are affected by the **Hindōstānī** and **Pañjābī** of the plains, and **Jaunsārī** also by the neighbouring **Garhwālī** to its East, while **Maṇḍēālī** and **Chamēālī** are corrupted by the dialects of **Pañjābī** lying to their West.

Written character.—All over the Western **Pahārī** area the written character is some form or other of the **Ṭākṛī** alphabet, but the **Nāgarī** and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the **Ṭākṛī** alphabet is most probably derived from **Takka**, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous **Śākala**, lately identified by Dr. Fleet with the modern **Sialkot**.

The **Ṭākṛī** or **Ṭakkārī** alphabet is closely connected with the **Śāradā** alphabet of **Kashmīr**, and with the **Laṇḍā**, or 'clipped,' alphabet current in the **Panjab** and **Sind**. It is built on the same lines as **Nāgarī**, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in **Nāgarī**, we were to write तू for *tū*. In the **Jammu** territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called '**Ḍōgrī**.' Another reformed variety of **Ṭākṛī**, with a complete series of vowels, is in use in the State of **Chamba**, and is there known as '**Chamēālī**.' Types have been cast in **Chamēālī**, and portions of the Scriptures have been printed in it. Specimens of this type-printed **Chamēālī** will also be found in the following pages.

A full account of the **Ḍōgrī** character, and of its connexion with **Ṭākṛī**, will be found in the section dealing with the **Ḍōgrī** dialect of **Pañjābī**, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the *Journal of the Royal Asiatic Society* for 1904, and to a note on the **Ṭākṛī** alphabet on p. 802 of the same *Journal* for 1911, both by the present writer.

Pronunciation.—In Western Pahārī the letter *a* is generally sounded like the *ō* in ‘hot.’ There is a short *ē* sounded like the *ě* in ‘met’ which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ä* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baihn*, a sister. In Kiūṭhālī its nominative is *būhn* (for *baihnī*) while its agent case is *bauhnē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short ‘*i*’, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kūt*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmīrī. By ‘epenthesis’ is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words ‘man’ and ‘men’. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get ‘*mate*,’ the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būhn*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṛālī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōḍō* or *ghōṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamṛālī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

¹ See, e.g., p. 825 post.

form would be *ghōrā*, in Kiūṭhali it would be *ghōrō*, while forms corresponding to *ghōrū*, though by no means excluding the other two, appear most frequently in Kuḷūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahārī towards disaspiration. Thus the Hindī *hōnā*, to be, is generally represented by *ōnū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmirī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahārī, but it may be noticed that in Kāshmirī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kuḷūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahārī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspilate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bāḍnū* for *bāḍhnū*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōrā*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnū*, but also by *ōhnū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmirī we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahārī, we have stray instances of the same changes, as in Mālvī *juwāp* for *jawāp*, a reply; Kumaunī *jhanṭī* for *jhandī*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)¹; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukhaḍ(h)*, medicine (Jaunsārī); *parchī*, for *barchī*, a spear (Kiūṭhali); *jinta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahārī is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsʰ* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *japnū*, to speak, is pronounced *dzōpnū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chaun*, and in Kuḷūi *chin*². This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindī *khēt*, but in Western Pahārī it is *khēch* or *khēts*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsārī *khēj* for *khēd*, grief; Sirmaurī (Giripārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmirī *dapun*, to say, with *dzōpnū* given above.

¹ The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ū* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukkara*, *sungara*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

² An interesting case is that of the Kiūṭhali *chāmbā*, copper, as compared with the Kāshmirī *trām*, and Sanskrit *tāmra*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *īthā*, here, which in Kōchī Kiūṭhali becomes *īchhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *t* frequently becomes *ch*, a *ḍ* becomes *j*, a *t* becomes *ts* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmirī. Moreover a *tr* tends to become *tʃ*¹, so that we have here a view of the way in which *tr* becomes *ts*. It first becomes *tʃ* and then *ch*, and finally *ts*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōānō*, the equivalent of the Hindōstānī *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *pīṭulā* or *pīṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Piśācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēālī (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mūnā*, not *mārṇā*, to strike. So in Sirmaurī (Girīpārī) *rāchī gōā*, he was lost, becomes *āchī gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōṛē-au*, for *ghōṛē-rau*. The letter *r* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daurṇā*, to run, and Chamēālī (Paṅgwālī) *kuṛī* or *kūī*, a daughter.

In most Indian languages the letter *r* is always derived from the letter *ḍ*. In other words when *ḍ* falls between two vowels, and only then, it becomes *r*. It hence follows that *r* can never be the first letter of a word. In Kiūṭhali, however, there are two instances noted of words commencing with *r*, viz. *rāmbī*, a weeding instrument, and *rōkṇū*, to stop. The letter *r* does not occur as an initial in the Piśācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Piśācha languages, we have *rōī*, a spoon, corresponding to the Hindī *ḍōī*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindī there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *sh*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindī *dēs*. The Sanskrit *sh* is also represented by *ś* or even by *chh*, as in *māṇas* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Piśācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmirī *dah*. So in Kuṭūī we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Piśācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēālī, in which every *ś* is sounded as *kh*, e.g. in *dakh*, ten.

Declension.—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

¹ E.g. Sanskrit *putra*, a son, Gārwi *puṭ* or *pūch*.

Tadbhava¹ masculine nouns (excluding the few ending in *ī* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamēālī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahārī nouns is the same in the singular and the plural. In Hindī the singular oblique form of *ghōrā* is *ghōrē*, while the plural oblique form is *ghōrō*, but in Western Pahārī *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahārī nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindī *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahārī follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus :—

	Nom. sing.	Obl. sing.
Jaunsarī.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmaurī.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭī.	<i>gōr</i> .	<i>gōrā</i> .
Kiūṭhālī.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuḷūī.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice :—

	Sing. nom.	Obl.
Baghāṭī.	<i>baihn</i> , a sister.	<i>baihnā</i> .
Kiūṭhālī.	<i>bāhn</i> .	<i>bāuhnē</i> .
Kuḷūī.	<i>bēhn</i> .	<i>bēhnī</i> .
Chamēālī.	<i>baihn</i> .	<i>baihnī</i> .

In the case of these feminines, the border languages Sirmaurī and Jaunsārī appear to follow the Hindī rule, and there is no change.

Besides the oblique form, all Western Pahārī have an organic locative and agent (singular and plural) formed by adding *ē*, as in *babbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahārī languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A Tadbhava word is one which has descended to Western Pahārī from Sanskrit, through Prakrit. It is to be distinguished from a tatsama word, which, like *balak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kh</i>	<i>ī, tē, āurī</i>	<i>kō</i>	<i>mājh, pūdā</i> (in or on), <i>chh</i>
Sirmaurī	<i>khē, gē, kh</i>	<i>dō</i>	<i>rō</i>	<i>dō, mō, pādē</i> (in or on)
Baghātī	<i>khē</i>	<i>dē</i>	<i>rā</i>	<i>mañjhē, mē</i>
Kiūṭhālī	<i>khē, hāgē, āgē, gē</i>	<i>dō, hāgō, phā</i>	<i>rō</i>	<i>dō, (on) pāndē</i>
Kuḷūī	<i>bē</i>	<i>na</i>	<i>rā</i>	<i>mōñjhē</i>
Maṇḍēālī	<i>jō, kanē</i>	<i>gē, thē</i>	<i>rā</i>	<i>mañjhā</i>
Chamēālī (Standard)	<i>jō</i>	<i>kachhā</i>	<i>rā</i>	<i>bichch</i>
Chamēālī (Gaddi)	<i>jō, bō, gō</i>	<i>thāñ</i>	<i>rā</i>	<i>mañjh</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khē* and *kh*) are confined to the southern and south-eastern dialects. In Kiūṭhālī we have *hāgē*, which is quite typical of the dialect. The Kuḷūī *bē* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddi, and in the Piśācha Wai-Alā ablative postposition *bē*. The dative postposition *jō* is peculiar to the North-Western dialects (Chamēālī and Maṇḍēālī) and, as is elsewhere pointed out, is related to the Sindhī genitive postposition *jō*.

The genitive postposition is throughout the Rājasthānī *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahārī *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pūdā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghātī on p. 498). The central dialects of Western Pahārī do the same. Thus, the word for 'good' is *tsōzzā-rō*. In the North-Western dialects (Maṇḍēālī and Chamēālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, āñ, and hañ*, with minor variations. The oblique form singular of this pronoun is *mā, mñ, or mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghātī *man-dē*, from me ; Chamēālī *minjō*, to me. The genitive singulars are *mōrō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamēālī) *mīṇḍā*, my ; *tīṇḍā*, thy ; and the Paṅgwālī (Chamēālī) *māṇ*, my ; *tāṇ*, thy. In the plural, the southern dialects have forms based on *ham*, *tum* ; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūī *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī set, *ēh*, this ; *ō*, that ; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders : a masculine animate (e.g. *tēs*) ; a feminine animate (e.g. *tēssau*) ; and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmirī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsārī and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsārī *ō*, *hō* ; Kiūṭhālī, *ō* ; Kuḷūī, *hē* ; Maṇḍēālī, *hā* ; Chamēālī, *hai* ; all meaning ‘he is’. Some of these, such as the Maṇḍēālī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is ; *hē*, they are.

Another group is confined to the Southern dialects and Kuḷūī. Its basis is the root *as*. In some dialects (e.g. Kiūṭhālī), it is regularly conjugated for number and person. In others (e.g. Kuḷūī), it only changes for gender. In others again (e.g. Jaunsārī), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for ‘he is’ :—

Jaunsārī	.	.	.	<i>āsō̃, ōsō̃.</i>
Sirmaurī	.	.	.	<i>ōsō, sō, ōs.</i>
Baghātī and Kiūṭhālī	.	.	.	<i>ōssō.</i>
Kuḷūī	.	.	.	<i>sā</i> (dialectic <i>āssā</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuḷūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Chamēālī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaunī *nhāti*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, e.g. in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindī *thā*. A variant form is the Kuḷūi *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects.

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhali *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhali *mārūā* for *mārūlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Šōdhōchī (Satlaj Group) *mārmū* (for *mārūlā*), I shall strike, but *mārā* (for *mār(ēl)ā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.¹

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *dēunū*, to go, which has almost superseded the Hindī *jānā*. With it we may compare the Piśācha Gawarbatī root *dī*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshnū* (past participle *nōṭṭhō*), with which we may perhaps compare the Kāshmirī *nashun* (past part. *nūṭh**), to disappear. Such verbs are especially common in Kuḷūi, where we have *ḍzhaurnū*, to fall; *ēnā*, to come (cf. Kāshmirī *yin**, to come, and the Shiṇā root *ē*, come); *nēnū*, to take (Kāshmirī *nin**), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmirī *gatshun*, to go. So also in the Gaddī dialect of Chamēālī we have from *bhōṇā*, to become, *bhuchhū*, I may become; from *gāhṇā*, to go, *gachhū*, I may go; and from *īṇā*, to come, *ichhū*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Punchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all

the Western Pahārī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tīkā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamba Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 46,037.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Ṭākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

² Op. cit., p. 354.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

3	a	ॐ	kau	ॐ	tha
31, 311	ā	ॐ	kā	ॐ	da
ॐ	i	ॐ	ka	ॐ	dha
ॐ	ī	ॐ	kha	ॐ	na
ॐ	u	ॐ	ga	ॐ	pa
ॐ	ū	ॐ	gha	ॐ	pha
ॐ, ॐ	ě, ē	—	ṇa	ॐ	ba
ॐ	ai	ॐ	cha	ॐ	bha
ॐ	ō, ō	ॐ	chha	ॐ	ma
ॐ	au	ॐ	ja	ॐ	ya
ॐ	~	ॐ	jha	ॐ	ra
ॐ	ka	—	ña	ॐ	la
ॐ	kū	ॐ	ṭa	ॐ	wa
ॐ	ki	ॐ	tha	ॐ	śa
ॐ	kī	ॐ	ḍa	ॐ	sha
ॐ	ku	ॐ	ṛa	ॐ	sa
ॐ	kū	ॐ	ḍha	ॐ	ba
ॐ	kě, kē	ॐ	ṛha		
ॐ	kai	ॐ	ṇa		
ॐ	kō, kō	ॐ	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌̣). As ṇ and ñ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill, when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsārīs on the spot. The reverse Jaunsārī-English vocabulary has been prepared under my supervision from the original English-Jaunsārī one.

Pronunciation.—As in Hindī, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsārī, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *dharkūwa*, the afternoon; *duīja*, another; *khūga*, a cold in the head; *pitlōsa*, a bath; *sītha*, wax.

The vowel *a* is pronounced something like the *o* in ‘hot’ and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be transliterated as *ō*, to distinguish it from *o*. In the Jaunsārī St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in ‘hot.’ In this case, difference of spelling does *not* indicate difference of pronunciation. *Nathō* and *nōthō* both represent the same sound, and mean the same thing, *viz.* “he went.” The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindī, end in *ā*, but in Garhwālī and Kumaunī in *ō*. Jaunsārī here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō*, *sō tihūkh bāṭi-dīnō*, but *thā* in *jōjā kāṇchhā bēṭā thā*, he who was the younger son.

As in Central Pahārī a short *ē*, sounded like the *e* in ‘met,’ often occurs as a substitute for *i*, as in *tēs-kō*, of him, equivalent to the Hindī *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhasa* or *sasa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇō*, not *bādhṇō* or *bādhṇō*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew’s Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *ātī*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus:—

bādal or *bādō*, a cloud.

bāl or *bāō*, hair.

bāū (for *bālū*), sand.

bhūīchāl or *bhuīchō*, an earthquake.

gōānō (Hindī *galānā*), to melt.

hal or *hau*, a plough.

jāu (for *jāl*), a net.

kālō or *kāwō*, black.

mōnāu, a “monāl” pheasant.

pālā or *pāwā*, frost.

śalā or *śōwā*, a locust.

śyāl or *śyāō*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, and in Garhwālī and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōṛā*, Garhwālī *ghōṛō*, Jaunsārī *ghōṛā* or *ghōṛō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōṛē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baurō*, the shoulder, plur. *baurē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭi*, a daughter, plur. *bēṭiā* or *bēṭiyā*; *khūrī*, a razor, plur. *khūriā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āsū*, a tear, plur. *āsuā*; *śarśū*, a bug, plur. *śarśuā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhauā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *i*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēḍ*, the belly, plur. *pēḍī*. I have, however, also noted both *bāḥā* and *bāḥī*, as the plural of *bāḥ*, an arm; *kīlā*, as the plural of *kīl*, a pimple. *Thō*, the buttock, makes its plural *thōaī*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōṛā*, a horse, obl. sing. *ghōṛē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṭāṭū*, the neck, obl. sing. *ṭāṭū*; *nāchṇō*, to dance,

¹ See p. 379, note 1.

obl. sing. *nāchṇō*; *bōhni*, a sister, obl. sing. *bōhni*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēṭi*, a daughter, has *bēṭi*, *bēṭiā*, or *bēṭiyā*.

The oblique form plural ends in *ī* or *ū*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍokhrē*, obl. plur. *ḍokhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī*.

In other cases *ū* is preferred, as in *bōrē*, a year, obl. plur. *bōrēū*; *naukar*, a servant, obl. plur. *naukarū*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍū*.

As in Hindi and Garhwāli, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō ādiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*.

Accusative, —, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *aurī* (from), *mūjhī* (from among), *bhērī* (from near).

Genitive, *kō* or *kā*.

Locative, *mūjh* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ḍhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phundā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindi. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā, ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē, ghōrē</i>	<i>ghōrī-ē</i>
Acc.	<i>ghōrō, ghōrā, ghōrē-kh</i>	<i>ghōrē, ghōrī-kh</i>
Instr.	<i>ghōrē-ē, ghōrē, ghōrē-lēi</i>	<i>ghōrī-ē, ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī, ghōrē-tē, etc.</i>	<i>ghōrī-ī, ghōrī-tē, etc.</i>
Gen.	<i>ghōrē-kā, ghōrē-kō</i>	<i>ghōrī-kā, ghōrī-kō</i>
Loc.	<i>ghōrē-mūjh, etc.</i>	<i>ghōrī-mūjh, etc.</i>
Voc.	<i>ghōrā !</i>	<i>ghōrē !</i>

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāū</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī</i>
<i>ghōr</i> , a house	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrū</i>
<i>bēṭi</i> , a daughter	<i>bēṭi, bēṭiyā</i>	<i>bēṭiyā</i>	<i>bēṭiyāū</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāwī</i>	<i>gāwī</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following :—

tēs-kē bābā-ē dēkhā, his father saw him.

bēṭē-ē bōlō, the son said ('father, I have sinned').

mērē kākā-kē bēṭē biā kiyā, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī, and unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

kōchhē-ī pēṭ bhōrō, how many fill the belly.

ējā rupaiyā tēs-kh dē, give this rupee to him.

lātū-dī bāhā phēḍāi, throwing (his) arms on (his) neck.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

sō bōkuṭū-kh khāṇē sūchō-thā, he was wishing to eat the husks.

For the **Instrumental** we have :—

mē bēṭē-kh chābukō-lēi pīṭā, I struck the son with a whip.

In *pāgoi-ē-lēi bādḥ*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

tīṇē āpnē bābā-kh bōlō, he said to his father.

pardēsō-kh nōṭhā, he went to a far country.

sūgarū chārṇō-kh, for grazing swine.

āpnē bābā bhērō-kh nōṭhā, he went to near his father.

bābā-ē āpnē naukarū-kh bōlō, the father said to his servants.

āpnē naukarū-mūjhī ēkō-kh baudi-kōri, having called to one of his servants.

jīnē sabh māl-matāh rāḍū-kh udāō, who squandered all the property for (i.e. upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have :—

tēs-pāchh bhōrī jātūr hāḍō-thē, Gālil-ī ōr Dēkāpōlis-ī ōr Yērūsālēm-ī ōr Yēhūdiyā-ī ōr Yōrdan-nōi pāwri-ī, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

ēchhē bōrkū-aurī tērī lōhal kōrū, I am serving you for so many years.

āpnē naukarū-mūjhī ēkō-kh āpū-ḍhāiā baudi-kōri, having summoned one from among his servants.

baū āpnē bēṭē-ī-bhērī, baū ōrū-bhērī, is it from their own children or from strangers (Matt. xvii, 25) ? Here *bēṭē* is used instead of *bēṭī*, the oblique plural of *bēṭā*.

tumē sō kōs-bhērī mōlē gāḍō ? ēkō gāwō-kē bāniyē-bhērī, from whom did you buy that ? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

tēs-kā bhāi āpnī bōhnī-tē bēgē lābā ō, his brother is taller than his sister.

jō sabū-tī āchhō kōparā ō, sō gāḍō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindī *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus :—

sabh āpnē bāṭō-kō māl-mōtāh, all the property of his share.

tīnē bājñō- aur nāchnō-kā śād sunā, he heard the sound of music and dancing.

surugō-kē sāmne, before heaven.

bōhnī-kē sāth biā, a marriage with the sister.

śuklē ghōrē-kī zin, the saddle of the white horse.

As examples of the **Locative** we have :—

thōrē dusū-mūjh, in a few days (the younger son collected his property).

jāriā-mūjh, in debauchery.

jēlhā bēṭā dōkhrē-pūḍā thā, the elder son was in the field.

jīnē tēsē-kh dōkhrē-pūḍā bhējā, who sent him into the fields.

tēthū nādrē kūrē-pūḍā rōhō, he dwells in that small house.

sō āpnī gōrū ḍāḍē-kē mūḍiyārē-chh lē chārō, he is grazing his cows on the top of the hill.

sō ghōrē-chh rōhā bēṭhi, he is seated on a horse.

hāū āpnē bābā-bhēr jā mā, I will go to my father.

jabī āpnē kūrē dhūiyā pahūchā, when he arrived near his house.

Note that *ḍā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *ḍā* is *ḍī*. Thus :—

ṭāṭū-ḍī bāhā (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.

hāthō-ḍī chhāp (fem.), *ōr gōḍḍī-ḍā jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus :—

bhōlō admī, a good man.

bhōlē admī, good men.

bhōlē admī-kō, of a good man.

bhōlī bēṭī-mānukh, a good woman.

bhōlī bēṭī-mānukhā, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāũ, aũ, mē, I</i>	<i>tũ, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muhũ, mũ, mu</i>	<i>tāũ, taũ, tã</i>
PLURAL.		
Nominative	<i>ām, āmē, ham</i>	<i>tum, tũē</i>
Agent	<i>āmē</i>	<i>tumē, tũē</i>
Genitive	<i>amārō (-ā), umārō (-ū)</i>	<i>tumārō (-ā), tũhārō (-ā)</i>
		<i>tũārō (-ā)</i>
Oblique form	<i>āmũ</i>	<i>tumũ, tũũ</i>

‘Even me’ is *mũ-ĩ*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāũ bhũkhā mōrũ. Hāũ āpnē bābā-bhēr jāmā, I hungry am dying. I will go to my father.

hāũ ēlā dūrē lāg nōthā-thā, I walked a long way to-day.

aũ tō tũũ-kh pānī-mũjh pōstānē-kē nītē nawai-dēō, I indeed baptize you with water unto repentance (Matt. iii, 11).

aũ Iswar-kē mhōl-khānā-kh dāi-sōkũ, I can destroy the temple of God (Matt. xxvi, 61).

mē pāp kiyā-ō, I have done sin.

mē tēs-kē bēṭē-kh piṭā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōjī tũ usnā pōri-kōri mũ-kh dhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tũ tō sadā-nit mũ-ĩ-dhāiyā, thou (art) ever with me-even.

ham khāmē, we shall eat, let us eat.

āmē-ĩ tũārē-bhēr bāsūri bōjāi, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gainī-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).

tũ ētī āyā āmũ-kh piṛā dēṇō-kē nītē, art thou come hither to torment us (Matt. viii, 29) ?

tũ āmũ-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tũ bōlē, sō sunũ, what thou sayest, that I hear.

tē mu-kh ēk chhēl-kũṛō-bī nũ dīnō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ĩ hō, whatever is mine is verily thine.

kōs-kā lārkoṭṭā āō tāũ-pāchh, whose boy comes behind thee ?

tērā Bābā taũ-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6).
ēū tā-čh kōdī nā undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō kōs-bhērī mōlē gādō, from whom did you buy that?
tūhārē bābā-kē kōtī bēṭē ō, how many sons are there in your father's (house)?
jēkī tūārō dhan ōṣō, tēkī tūārō mōn bi lāgi-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aū tūṭṭ bōlō, I say unto you (Matt. iii, 9).
aū tō tūṭṭ-kh pānī-mūjh pōstāṇē-kē nītē nauvai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

This, he, she, it.

That, he, she, it.

SINGULAR.			
	Masc.	Fem.	
Nom.	<i>ēū, ējō (-ā)</i>	<i>ēū, ējī</i>	
Ag.	<i>inē, inē</i>	<i>iyā-ē, iyā-ī</i>	
Dat.	<i>ēsē-kh</i>	<i>iyā-kh</i>	
Obl.	<i>ēs, (neut.) ēthū</i>	<i>iyā</i>	
PLURAL.			
Nom.	<i>ēṭṭ, ējē</i>		
Ag.	<i>iwē</i>		
Obl.	<i>ēṭṭ, ihū, (neut.) ēthū</i>		

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ēttū* and *tēttū*, and *iwē* and *tiwē* are spelt *iwi* and *tiwi*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *aijō*, instead of *ējō*.

Examples of these pronouns are:—

ēū jō mū-pāchhē āṣō, he who cometh after me (Matt. iii, 11).
ālē ēū bādōi-kā bēṭā athī-nā, is not this the carpenter's son (Matt. xiii, 55)?
ējō kā hō, what is this?
ējā mērā bēṭā, this my son.
ōjē ējī bāta syāṇā-kē kānū-pūḍi dēindī-bōli, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēsē-kh pōharāi-dēō, clothe this person.
ēs ghōṛē-kī kā umar ō, what is the age of this horse?
ēs-kē hathō-dī ohhāp, a ring on his finger.
ēthū-āstē, on this account (he has given a feast).
tuē ēthū-kh jānō, know ye this (Matt. xxiv, 43).
ālē tū kōnyē, ēū kā bōlē, hearest thou what these say (Matt. xxi, 16)?
ējē dūskiyā-kē ḍāḍ-mūjh nōthi-jāndē, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhañ ādmī ējī bāta mānō nā, balkan ējē jēṭṭ-kh dēi-dinō, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō ēũ-tĩ jādā ō, sō tēs kóchālī-bhērĩ, what is more than these, cometh from that evil one (Matt. v, 37).

ēũ dūšai hukmũ-lēi, on these two commandments (Matt. xxii, 40).

sō rūśi mōrā, he became angry.

sō bētmānus tēthĩ-ĩ wóktō bōchi-gōi, that woman was made whole from that very hour (Matt. ix, 22).

ējā kām sāṭṇō utauro, ōr sōjā kām nũ chhōdnō, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tīnē āpnē bābā-kh bōlō, he said to his father.

tabi tīnē bāṭi-dīnō, then he divided out (the property).

jōjī kām tyāĩ thi-kōrō, ēũ bōli-dēindō tyāĩ-kī ād-kē nītē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tēsē-kh sōjē bī kōē nũ thā-dēĩ, even those no one was giving to him.

tēs-ĩ-kh chāṭā, kissed even him.

tēs-kā jēthā bēṭā, his elder son.

tyāĩ-kh hēri, looking at her (Matt. ix, 22).

tyāĩ-kī bēṭi, her daughter (Matt. xv, 28).

tyāĩ gōdhiyā-kh ōr tēs gōdhētailē-kh lēai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōrē-chh rōhā bēṭhi tēthū būṭō tōi, he is sitting on a horse under that tree.

sō maji-mũjh rōhē, they remained in joy

tēs-bhērĩ sōjē rupaiyē sambhāl, take those rupees from him.

tīwĩ tēsē-kh tēũ-chh bēṭhāi dīnē, they set him on them (Matt. xxi, 7).

tīwĩ thē-bōlō, they said (Matt. xxvii, 4).

tēũ-mũjhĩ ēk, one of them (Matt. vi, 29).

tīnē tēũ-kh bōlō, he said to them (Matt. xii, 3).

tihũ-mũjhĩ jōjā kāṇchhā thā, the one from amongst them who was the younger.

tīnē tihũ-kh bāṭi-dīnō, he divided (the property) out to them.

tēthū dūsũ-mũjh, in those days (Matt. iii, 1).

(o) The **Reflexive Pronoun** is *āpũ*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpnō(-ā)*. The singular oblique form is *āpnē*. Its plural is *āpũ*. The locative plural is *āpōs-mũjh* or *āpũ-mũjh*.

Thus :—

tīnē āpũ umārī nijōriyĩ nēi-gālī, He Himself took our infirmities (Matt. viii, 17).

āpũ-ĩ taũ-kh pōrgōtũ majūrī dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4).

hāũ āpnē bābā-bhēr jāmā, I will go to my father.

āpnē-kh sōkē nā bōchi, He cannot save himself (Matt. xxvii, 42).

sō āpnē-mũjh jariyā nũ rākhō, he has no root in himself (Matt. xiii, 21).

tīwĩ āpōs-mũjh bāta kōrdē lāgē, they began to say amongst themselves (Matt. xvi, 7).

sō āpũ-mũjh sũchō-thē, they were thinking among themselves (Matt. xxi, 25).

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

jōjō tū bōlē, sō sunū, what thou sayest, that I hear.

tihū-mūjhī jōjā kāṇohhā thā, the one among them who was the younger.

jīṇē tēsē-kh dōkhrī-pūḍā bhējā, who sent him into the fields.

jēthū-lēi aū bōrō rājī ō, regarding whom I am well pleased (Matt. iii, 17).

sō-i ōsō jēthū-kī khātir likhi-gālē, this is he of whom it is written (Matt. xi, 10).

jō taiikō-kē thē, (the people) who were of there (to one of them he went).

jihū-kh sūgur khāḍ-thē, (the husks) which the swine were eating.

ējē jēū-kh dēi-dīnō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

tūū kōṇē bēthau, who hath warned you (Matt. iii, 7)?

kōs-kā laṛkōṭṭā, whose boy?

tumē sō kōs-bhērī mōlē-gāḍō, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhṇō-kī khātir*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

Kūē or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this; *tasō*, like that; *jasō*, like which; *ēchhō*, this many; *kōchhō dūrē*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōtī bēṭē ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>ū, ō</i>	<i>ō, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ō</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably be spelt *ōssō*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthī* or *āthī̃*, which in the translation of St. Matthew is spelt *ātī*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthī̃-nā̃*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthī*. Compare the Kumaunī *nhāti*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōṭguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ōō* (*ōā*) fem. *ōī*, plur. masc. *ōē*, fem. *ōī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following :—

aū bī ēk ādmī ōktyārō-tōi ō, I also am a man under authority (Matt. viii, 9).

aū jō Mānus-kō Putr ō, I who am the Son of Man (Matt. xvi, 18).

ālē jōjō aundārā ō, ōō tū ē̃, art thou He that should come (Matt. xi, 3) ?

Tū sō-ī Masīh ē̃, Thou art that very Christ (Matt. xvi, 16).

jō sabū-tī āchhō kōparā ō, that which is the best garment.

jō-kichh mērō hō, sō tērō-ī hō, whatever is mine is thine.

hēr, ēttī Masīh ō, kittō, tēki ō, lo, here is Christ, or He is there (Matt. xxiv, 23).

tuhārē bābā-kē kōtī bēṭē ō, how many sons are in your father's (house) ?

tēki aū tēū-kh mājēndā ōsō, there am I in the midst of them (Matt. xviii, 20).

tū bī tēū-mūjhī ēkō ōsō, thou also art one of them (Matt. xxvi, 73).

ēttī unō āmū-kh āchhō ōsō, it is good for us to be (Hindī *hōnā=unō*) here (Matt. xvii, 4).

tūē mānūā-kā nūn ōsō, ye are the salt of the earth (Matt. v, 13).

ēsē undē (Hindī *hōtē*) *jēsē Īswar-kē jōtyā gainī-bhēr ōsō*, they become such as are the angels of God in heaven (Matt. xxii, 30).

tērē bēṭē māphak āthī̃-nā̃, I am not like (*i.e.* worthy to be called) thy son.

yēhūdā-kē syāṇāī-mūjhī nāndrī-nāndrī munī nāthī̃, thou art not least among the princes of Judah (Matt. ii, 6).

sō ēki āthī̃ nā̃, He is not here (Matt. xxviii, 6).

kā tūē tēū-kh-tī bōrē āthī̃ nā̃, are ye not greater than they (Matt. vi, 26) ?

ōr chēlōgrōṇō śunī nā̃, ēthū-lēī ēū āthī̃ nā̃, and she would not be comforted, because they are not (Matt. ii, 18).

aū būkā thā, I was an-hungered (Matt. xxv, 35).

tū bī sātō thā, thou also wast with (Him) (Matt. xxvi, 69).

jōjā kāṇchhā bēṭā thā, (he) who was the younger son.

ēk bēṭ-māṇus thī āī, a woman was come (Matt. xxvi, 7).

ēkō-kē dui bēṭē thē, of a certain man there were two sons.

ēā Īswar-kā Putr ōā, this was the Son of God (Matt. xxvii, 54).

tōllā bōrō dukh undō, ēsō ki ōō nā̃ dhainī-kē āgō-lēī ēbī-dūrī, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *ñō* to the root. Thus, *khā-ñō*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r*, *ṛ*, or *l*, then *ñō* is added instead of *ñḍ*, but the distinction is very carelessly observed in writing. Examples are *chhāḍñō* (not *chhāḍñḍ*), to abandon ; *baḍhñō*, to fill ; *gaṇñō*, to count ; *jōṛñō*, to add ; *karnñō*, to do, to make ; and *milñō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jīñē tēsē-kh āpnē sūgarū chārñō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine : *tīñē bājñō aur nāchñō-kā śād śunā*, he heard the sound of music and dancing : *kōthū dēkhñō-kī khātīr tūñē bāñḍē gwē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṭū-kh khāñē sūchñō-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōlnñō-kh hērñō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē ōlauṭē ṭipñē māphōk aū āthī-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing : *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining ; *dēndō* (*dēndā*), giving ; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in :—

tihū-mūjhī ēkō-kē ēthū rōndā lāgā, he began to dwell with one of them.

mōnāndā lāgā, he began to remonstrate.

kōthā śunōndā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndiā*, on coming, a-coming, while coming. Thus, *jabī, ghōrō āndiā, āpnē kūṛē ḍhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus,—

karnñō, to do, has *kiyō* (*kiyā*).

dēññō, to give, has *dīnō* (*dīnā*).

lēññō, to take, has *līnō* (*līnā*).

jāññō, to go, has *gōō* (*gōā*) or *gwō* (*gwā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyōṅ, dīnōṅ, līnōṅ*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāū tērē bēṭē bājñō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

tēsē-kh dēkhi-kōri ghīnā lāgi ōr dauri-kōri tēs-kē ṭaṭū-dī bāhā phēḍāi phēḍāi tabē tēsī-kh chāṭā, having seen him he felt compassion, and having run, throwing his arms round his neck, then he kissed him.

Note that in *phēḍāi phēḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bēṭā mōri-kōri, jīwanā, the son having died, lived.

ēkō-kh āpū dhāiyā baudi-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchīē*, having been lost, from *hārchīnō*, to be lost, the passive of *hārchnō*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārū</i> or <i>mārō</i>	<i>mārū</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>mārī</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

hāū bhūkhā mōrū, I die hungry, I die of hunger.

tērī ṭōhal kōrū, ōr jōjō tū bōlē sō sunū, I do thy service, and what thou sayest, that I hear.

aū tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōjī aū khālī tēs-kē āgū chhūō, aū bōchdī, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sūch ē, ōr Iswar-kī bāt sūchō-lēī sikhāō, ōr kōthū-kh dōri-nā; ēthū-kī khātir kī tū admī-kī mūh hērīnā. Tōllā amū-bhēr bōlyā, tū kā sūchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17) ?

ōr tū, jēllā tū upāsuā rōō, and thou, when thou remainest fasting (Matt. vi, 17).

mērā bābā tēthū nāndrē kūrē pūḍā rōhō, my father lives in that small house.

ēñ dūgurō-lēñ Abrahām-kē nītē lārkhōtē tīpi sōkōñ, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūrē-chōñ āññ nāñ, let him not enter into the house (Matt. xxiv, 17).

nñ tēārā-mññjh uññ (Hindi *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūñi mōrā, ōr bhitrē nñ jāññ, he was angered, and would not go inside.

kāi āmēñ ōr Phariññ bhōrī upās kōrōñ, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thāñ tūññ hērōñ sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjē tūññ tēññ-kh pyārē chitōñ, jō tūññ-kh pyārē chitōñ, if ye love them that love you (Matt. v, 46).

kōchhēññ pēt bhōrōñ, how many (of my father's servants) fill the belly?

ki umārī āññhē ugarī jāññ, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōñhō*, go ye. If the form is repeated it is emphatic, as in *jō sabññ-tī āōññhō kōparā ō, sō gādō gādō*, bring ye out *at once* the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nññiyēññ* (for *nññ uiyē*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmīrī) precede the main verb. Thus, *sōjō mārōñ thō* (or *thā*), or *sōjō thō* (or *thā*) *mārōñ*, he was striking; *sōjī mārōñ thī* or *sōjī thī mārōñ*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tihññ bōkuññ-kh khāññ sūññhō thā, he was wishing to eat those husks.

kōē-nññ thā dēññ, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thēññ tā*, John forbade him (Matt. iii, 14).

jihññ-kh sūññgur khāññ thē, (the husks) which the swine were eating.

dābir-mññjh ēk jāu tē gērōñ, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (- <i>mō</i>)	<i>mārdī</i>	<i>mārmēññ, mārdeñ</i>	<i>mārdī</i>
2. <i>mārdā</i> (- <i>dō</i>)	<i>mārdī</i>	<i>mārdēñ</i>	<i>mārdī</i>
3. <i>mārdā</i> (- <i>dō</i>)	<i>mārdī</i>	<i>mārdēñ</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēññdā*, he will give. Examples of this tense are:—

hāññ āñññē bābā-bhēr jāññā ōr tēsē-kh bōlmā, I will go to my father, and will say to him.

ōjī aũ khālī tēs-kē āgū chhūō, aũ bōchdi, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ōjī tū usnā-pōri-kōri mū-kh dhāl kōrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērā Bābā taũ-kh pōrgōtū-i, inām dē-dēndā, thy Father will reward thee openly (Matt. vi, 6).

ēthū-lēī tōllā bōrō dukh undō, ēsōki ōi-jāndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv, 21).

ōjī ējī bāta syānā-kē kāñō-pūḍi dēindī bōlī, if this shall be said in the Governor's ears (Matt. xxviii, 14).

ham khāmē ōr chhākmē, we shall eat, we shall feast.

kā khāmē, kū pīmē, what shall we eat, what shall we drink (Matt. vi, 25) ?

tēs-kē āmē rāji dēndē-kōri, ōr tūū-kh bē-phikar kōrdē, we will persuade him, and secure you (Matt. xxviii, 14).

āmē ṛtti tin chhān bāndē, we shall even here make three tabernacles (Matt. xvii, 4).

ōjē tūē ādmiyī-kh chōḍi dēndē tēū-kī ōnyārī, if ye forgive men their trespasses (Matt. vi, 14).

tūē tēū-kē phūlpōḍ-lēī tēū-kh pōnchāndē, ye shall know them by their fruits (Matt. vii, 16).

tēthū-i dūsō bhōritā lōg bōldē, in that day many people will say (Matt. vii, 22).

dūi bēṭ-mānus jāndrē-pūḍō piddī, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Garhwālī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

tūē gainī-kī syānchārī-mūjh munī nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūli jāōlē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindī. We have it in *jō hāũ bī ēk dūs āpnē sāthī-sangāthī-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindī, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, i.e. in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī, and also Garhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

tīnē āpnā bābā-kh bōlō, he said to his father.

babāē tēsī-kh chātā, the father kissed him.

tē tēs-kē āstē dhām dīnī, thou gavest for him a feast.

With the object in the dative we have :—

Yissū-ī dūi chēlī-kh pōṭhāi dīnē, Jesus sent two disciples (Matt. xxi, 1).

ōrī-ī būṭī-lēī saūī-kh kāṭī dīnē, *ōr bāṭa-pūḍē pōgārī dīnē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tūē sūchyā nū, *ki mē sāstar ki bōjandārō-kī bōi khōṇō-kī khātir āyā*, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū ēti āyā amū-kh pīrā dēṇō-kē nītē, didst thou come hither to torment us (Matt. viii, 29) ?

pardēsō-kh nōṭhā, he went to a far country.

tabī tēs-kh sūch āi, then sense (fem.) came to him.

kōllā amū-ī tā-kh dukhiyā, *kittō jēl-khānā*, *thē hērō*, *ōr taū-bhēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39) ?

kōttū dēkhndō-kī khātir tūē bāṇḍē gwē, what went ye out for to see (Matt. xi, 8) ?

tabī sō majī-mūjh rōhē, then they remained in joy.

jōjī tyār thī ōī, *sō tēs-kē sātī jajurē-kē dērē gōī*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tīnē sabh āpnē bāṭō-kō māl-mōtāh kōṭhō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sāmṇē pāp kiyā-ō, I have done sin before heaven and thee.

tērē bābā-ē dhām dīnī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāū ēlā dūrē lāg nōṭhā-thā, I have walked a long way to-day.

sō nērā bī pahūchā-nū-thā, he had not even arrived near.

amū-ī sōbbaī thāṇ chhōḍī dīnō-thē, *ōr taū-pāchh hāḍḍō-thē*, we have left all and followed Thee (Matt. xix, 27).

tūē-ī sunō-thō (Matt. v, 27), or *tūē-ī thō-sunō* (Matt. v, 43), ye have heard.

tūē thē-nāchē nā, ye did not dance (Matt. xi, 17).

Passive Voice.—As in Kumaunī and Rājasthānī, a passive is formed by adding *ī* to the root of the verb. Thus, *hārchṇō*, to lose, *hārchṇō*, to be lost ; *bōli dēṇō*, to say, *bōli dēṇō*, to be said. Thus :—

ōjē ējī bāṭa syānā-kē kāṇḍō-pūḍī dēīndī bōli, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ēu bōli dēindō tyā-kī ād-kē nītē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāṇḍ*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *śuṇōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnō*, to die; *mārnō*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote:—

bāṭi dīnō, he divided.

dīnī udāi (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote:—

lārkhōṭē ṭīpi sōkō, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have:—

bōkuṭū-kh khāṇē sūchō-thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yissū kōtthā śuṇōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have:—

tū murda lōgī-kh āpnē-ī mardī-kh dābōṇō dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nū* or *nā* as in *kōē nū thā dēi*, no one was giving; *hāū tērē bēṭē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūē tēñ-kē kāmō-kī bāṭi sāṭyā nū*, do not ye after their works (Matt. xxiii, 3).

With *uiyē*, be ye, the 2nd plural polite imperative of *ōṇō* (*hōnā*) to be, we have a compound, *nūiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsārī are here given, and these are followed by the Jaunsārī Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmaurī character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmaurī character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *ṭākā* is written *ṭōkā*, and *mē* is written *maī*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

[illegible]

[No. 1.] •

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bēṭē thē. Tihñ-mñjhñ jōjā kāṇchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tñē āpnē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-ṭākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēthū-mñjhñ jō-kichh mērē-bāṭē-kō, sō mu-kh dē.' Tabī tñē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kichh thō, sō tihñ-kh bāṭi-dinō. Thōrē-dusñ-mñjh jōjā kāṇchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tñē sabh-āpnē-bāṭō-kō māl-mōtāh kōṭhō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēsō-kh nōṭhā, aur taiikē jāriā-mñjh āpnī māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dīnī-udāi. Jab (for jabī) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taiikē kāṛ pōrā, sō mūnikā garib gōā. Tabī sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
 thē, tihñ-mñjhñ ēkō-kē ēthū rōndā lāgā, jñē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sūgarñ chārñō-kh dōkhrñ-pñḍā bhējā, aur sō tihñ-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
 bōkuññ-kh khāṇē sūchō-thā jihñ-kh sūgur khāñ-thē; tēsē-kh sōjē
husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bī kōē nñ thā dēñ. Tabī tēsē-kh sūch āi jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
 ēthū tō kōchhē-ī pēṭ bhōrō, ōr hāñ bhūkhā mōrñ. Hāñ āpnē-
near verily how-many belly fill, and I hungry die. I my-own-
 bābā-bhēr jāṃā, ōr tēsē-kh bōlmā jē, "bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that, "father, by-me heaven-of
 aur tērē sāmñē pāp kiya-ō. Hāñ tērē-bēṭē-māphak āthñ-nā. Mu-kh bī
and of-thee before sin done-is. I thy-son-like am-not. Me-to also

jaisē (for jaśē) tērē ōr hārī-pārī ō tōśāi rākh.' ' Tabī sō ujhūnā
 as thy other servants are so-even keep.' ' Then he arose
 ujhūnā, ōr āpnē-bābā-bhērō-kh nōṭhā. Sō nērā bhī pahūchā-nū-thā
 arose, and his-on-father-near-to went. He near even arrived-not-was
 tōtirīcē tēs-kē-bābācē dēkhā. Tēsē-kh dēkhi-kōri ghīnā
 immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgi, ōr tēs-kē bābācē daurī-kōri tēs-kē tāṭū-dī bāhā
 was-attached, and him-of by-the-father run-having him-of neck-on arms
 phēḍāi-phēḍāi tabē tēsī-kh chāṭā. Bāṭēcē
 having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son
 bōlō jē, ' bābā, mē tērē sāmnē ōr surugō-kē sāmnē pāp
 it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin
 kiyā, aur hāū tērē-bēṭē bājñō māphak rōhā-nā jō tērā bēṭā
 was-done, and I thy-son to-be-called like remained-not that thy son
 bājñ.' Pōr tēs-kē-bābācē āpnē-naukarū-kh bōlō, ' jō
 I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, ' what
 sabū-tī āchhō kōparā ō, sō gādō gādō ōr ēśē-kh
 all-than good garment is, that take-ye-out take-ye-out and this-one-to
 pōharāi-dē (for -dēō); ōr ēś-kē hāthō-dī chhāp, ōr gōḍī-dā jūtā dēō-pōharāi;
 clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Ējā mērā bēṭā mōri-kōri,
 and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanā; hārchīcē, phābā.' Ōr tabī sō majī-mūjh rōhē.
 lived; having-been-lost, found(-is). And then they joy-in remained.

Tēs-kā jēthā bēṭā dōkhrē-pūḍā thā. Jabī ghōrō āndiā
 Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kūrē-ḍhāiyā pahūchā, tabī tiṇē bājñō- aur nāchñō-kā śād
 his-own-house-near he-arrived, then by-him music- and dancing-of noise
 śunā. Ōr tiṇē āpnē-naukarū-mūjhī ēkō-kh
 was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpū-ḍhāiyā baudi-kōri pūchhā jē, ' ējō kā hō? ' Tiṇē
 himself-near called-having it-was-asked that, ' this what is? ' By-him
 bōlō jē, ' tērā bhāyā āyā, (aur tērē-bābācē dhām
 it-was-spoken that, ' thy younger-brother came, (and by-thy-father a-feast
 dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā). Sō rūśī-mōrā, ōr
 given-is, this-for that he in-good-health came). He became-angry, and
 bhitrē nū jāī. Tabī tēs-kā bābā bāḍā āyā, ōr
 within not would-go. Then him-of the-father outside came, and
 mōnāndā lāgā. Tiṇē āpnē-bābā-kh bōlō jē, ' hāū
 to-remonstrate began. By-him his-own-father-to it-was-spoken that, ' I

tō ēchhē-bōrsū-aurī tērī tōhal kōrñ, ōr jōjō tū bōlē sō
verily so-many-years-from thy service do, and what thou speakest that
 śunñ. Tabī bī tē kōdī mu-kh ēk chēl-kūrō-bī nñ
I-hear. Then also by-thee ever me-to one goat-young-one-even not
 dīnō, jō hāñ bī ēk dūs āpnō-sāthī-saṅgāthī-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
 majā kōrdā. Ōr jabī tērā bēṭā ējā, jīnē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rāḍñ-kh udāō, āyā, tabī tē tēs-kē-āstē dhām dīnī.
harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Tinē bōlō jē, 'bēṭā, tū tō sadā-nit mñ-ñ-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 ōr jō-kichh mērō hō, sō tērō-ñ hō; ōr ēśō bhī (for bī)
and whatever mine is, that thine-even is; and thus also
 chāhiyē-thō, kāhi-kh jē tērā bhāyā mariē, jīwanā; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchīē, phābā.
having-been-lost, found(-is).'

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSAĪ).

STANDARD DIALECT.

DISTRICT DEHA DUN.

SPECIMEN II.

१. ॐ नमो भगवते वासुदेवाय ॥
 २. ॐ नमो भगवते वासुदेवाय ॥
 ३. ॐ नमो भगवते वासुदेवाय ॥
 ४. ॐ नमो भगवते वासुदेवाय ॥
 ५. ॐ नमो भगवते वासुदेवाय ॥
 ६. ॐ नमो भगवते वासुदेवाय ॥
 ७. ॐ नमो भगवते वासुदेवाय ॥
 ८. ॐ नमो भगवते वासुदेवाय ॥
 ९. ॐ नमो भगवते वासुदेवाय ॥
 १०. ॐ नमो भगवते वासुदेवाय ॥
 ११. ॐ नमो भगवते वासुदेवाय ॥
 १२. ॐ नमो भगवते वासुदेवाय ॥
 १३. ॐ नमो भगवते वासुदेवाय ॥
 १४. ॐ नमो भगवते वासुदेवाय ॥
 १५. ॐ नमो भगवते वासुदेवाय ॥

- [illegible]

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijiyē-li, māiyē, lāyē kārṇī-chōi.
'Mother-O, mother, prepare lye-drippings.'
- Mōilē mērē kōpīrē rē, dēṇē chōiyē dhōi.
Dirty my clothes O, give with(-lye)-dripping washing.
- Chōiyē binu dhōīdī rē, jālē kōpīrē khōi.
With-lye without by-washing O, will-go clothes spoilt.
- Sājō lādī rē sābiṇō rē, jālē phulētū hōi.
Fresh by-preparing O soap O, will-go flower-like having-become.'
- Ōkhērū sāwaṭiyē sōri-jāwalā bādā. (5)
'Walnut-tree branch clothed-will-go mistletoe.'
- Kōpīrē dhōi, Śeriyā bāṭhā, kōi gāwē jādā?
Clothes having-washed, Śeriyā beautiful, which village going?'
- Bāji-jālē bājinē, bāji-jāḍlō bāṇō.
'Played-will-be musical-instruments, played-will-be the-gong.'
- Gāwē binu yē bōliyā rē, mērē jātērū jāṇō.
Of-a-village without O speaking O, my to-fair going.'
- Thēkō gōṭō, rē Śeriyā bāṭhā, tērī buḍhōrī māi.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.'
- Jātērū jō pōrāyē rē, nā bhī mērā tū jāiyē. (10)
Fair which of-strangers O, not also my thou go.'
- Thēkō gōṭō, bōlā, Śeriyā bāṭhā, tērī pōsōrī nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.'
- Jātērū jō pōrāyē rē, bōṇi-jāḍlī mārō yē.
Fair that of-strangers O, will-happen fight O.
- Dādē bāsō kainōrtī rē, dūnī bāsōdā mōrō yē.
On-the-hill sings cuckoo O, on-the-plain sings peacock O.
- Khōsaṇī Bahmāwaṭī rē, tērī bimū khājērī chōrōyē.
The-Khas-woman of-Bahmū O, thy castanets tambourine stolen.'

Rōgāñũ-kē bōlā bhitarē jō pāñi pīñḍ rī (15)
'Rangāñũ-(in-the-house-)of said within that water drinking of
 kuñḍi yē.
pot O.

Bimū khāñjērī rōhñō dē-dī, dē-dī bāsuri unḍi yē.
Castanet tambourine to-remain allow, give flute here O.'

Kāṭṭē nā rē kuchāriyē, bāñi-lōilē kāpō.
'Cut please O Kachāriyā, make pieces.'

Thēkō gōṭḍ bōlā, Śeriyā bāñhā, tērō buḍhaṛō bāpō.
'I-prohibit, I stop, says, Śeriyā beautiful, thy old father.'

Guṛū-sāthē bijurētiyē, dōi-sāthē gōñōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērũ nũ jāyā, Śeriyā, ghōrē gāḍi-lēō mōñōyē. (20)
The-fair not go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōsañiyē Bahmāwaṭiyē bāñō miṭhōrō khāñō yē.
'O-Khas-woman of-Bahmū prepare sweet food O.'

Bōhuā-kē-sāthō-kē rē, mērē jāñiyē jāñō yē.
Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jāḍlē phulētū rē, phūli-jāḍli ārū.
'Will-bloom flowers O, will-bloom peaches.'

Thōri chākiyā, Śeriyā, bāñhā, Rōgāñũ-kī dārū.
Little taste, Śeriyā, beautiful, Rangāñũ-of wine.'

Phūli-jāḍlē phulētū rē, phūli-jāḍli dhāi. (25)
'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāũ tō lāgō, Anūpā rāḍē, jātērũ-kō bāi.
To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawānū rē lōhārā, dē-dī ḍāgarē-dī pāñḍ.
'Bhawānū O blacksmith, give chopper-on keen-edge.'

Jātērũ jāō, Anūpā rāḍḍ, gōi nā rāḍḍ-kī bāñḍ.
'Fair going, Anūpā woman, goes not woman-of custom.'

Athū lāgā bōlē bōldā, jō Bhawānū lōhārō.
Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhi kōriyā, Anūpā dhiyāñi, mulikō-kā bōhārō. (30)
'Seeing do, Anūpā daughter-of-a-Rājput, country-of custom.'

Bhōāñũ jō lōhāraṭṭā, jōrō ḍiguā tērā.
'Bhawānū that blacksmith, garment cap thine.'

Dādiyā-kā khāwāḍ, Śeriyā sōrā bhaujā mērā.
Elder-sister-of husband, Śeriyā real brother-in-law my.'

Phūli-jāḍlē phulētū, phūli-jāḍli dhāi.
'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

- Bōḍēkōṭē bōlē thātō-puṇḍī lāgi jātirā jāi.
In-Barḱōṭ called open-space-in held the-fair is-being.'
- Dādiyē Nagauṭiyē, tū bhī dādī yē dādī. (35)
'O-elder-sister of-Nāgau, thou also sister O sister.
- Jaṛē-kāḡūri (read jhalēkāli) kalēgi dādiyē (bādhīyē),
Shining head-ornament tie,
- dēi-nā kalēgi bādhī (for bādhī).
put-please head-ornament having-tied.'
- Jōi-jālā, Anūpā, tērā kaudiyārā jūrā.
'(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.
- Pōrō-kō jō bhaṅgīrō rākhō, āsū-kā mūrā.
Last-year-of this cumine kept, this-year-of parched-grains.'
- Asō kōri bōlōlā rē, Kōlhē-kā bādī.
Thus doing speaks O, Kōlhā-of the-carpenter.
- Ūmī pōsētō āpū khāyē, tōḍē
'Parched-grain poppy-seed you eat, poppy-heads
- lāyē-chhādī. (40)
art-throwing-away (-at-me).'
- Bahmuā ḍāḍē-puṇḍā bātē bōhlā hūrū.
Bahmū hill-on air blows softly.
- Judā nāchō bōlē, Śeriyā bākā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.
- Aisē kōri bōlōlā rē Dūmturā Jindā.
So doing says O Dōm Jindā.
- 'Bāwē pōsē bōlē ḍāgrē-lāi, dahnā pōsō gōā tindā.'
'Left side he-says chopper-stroke, right side went wet.'
- [Amlōrē-samlōriyā-kā, bānī-lēita dhīmā. (45)
[Amlōrā-etcetera-of, make-do a(-poultice)-lump.
- Jātērū-kē thāt-puṇḍā bāṭō, Anūpā, bhaṅgīrē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Rājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwār. The lovers agreed to meet at Barḱōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a ḍāngrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.¹ My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ Lit. 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* danceth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.² Cut thou *kachāriyā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhāī*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bīmū* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōt, where the fair would be held. The *kuṇḍī* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rā*) as the postposition of the genitive. It is the regular form in most Western Pahārī dialects.

³ *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

⁵ As already said, his son was married into a Rājput family of Barkōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

⁶ The *Woodfordia-floribunda*, which has brilliant red flowers.

⁷ In Jaunsāri, the word *rāḍī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāi* will bloom. Lo, there is the fair on the Baṛkōṭ plain. (He meets his sister, who is married in Nāgau),—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

.

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *jōi* for *jōrī*.

² Note the form *bāḍī* for *bāḍhī*, a carpenter. Such disaspiration of sonant aspirates is typical of dialects further west.

³ *Amīṣā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsāri.	English.
<i>Abērā,</i>	(adv.), late.
<i>Ābūr,</i>	(noun), boil, abscess.
<i>Āchhā, āchhō,</i>	nice, good, better.
<i>Āchaythō,</i>	unsafe.
<i>Āchhō,</i>	blackberry.
<i>Ād,</i>	memory.
<i>Ādaqō,</i>	bat.
<i>Ādēru,</i>	bat.
<i>Ādhā,</i>	blind.
<i>Ādi</i> (plur. <i>ādiā</i>),	bowel, entrail.
<i>Adlā-badli,</i>	barter.
<i>Ādō,</i>	green ginger.
<i>Ād rakhni, ād rākhñō,</i>	to remember, to bear in mind.
<i>Āgañ,</i>	matchlock.
<i>Agās, agās,</i>	sky, heaven.
<i>Āgāsō,</i>	(prep.), in front, before.
<i>Agāu,</i>	advance.
<i>Agāu dēñō,</i>	to give an advance.
<i>Āgē nañhñō,</i>	to go ahead.
<i>Āgērū,</i>	(adv.), two years hence.
<i>Āgī,</i>	issue, family ; (adv.), next year.
<i>Āgyārī,</i>	firefly.
<i>Āijā, āijō</i> (fem. <i>āijī</i>),	this.
<i>Āin,</i>	udder.
<i>Āirañ, ārañ,</i>	forge, anvil.
<i>Āitār,</i>	Sunday.
<i>Ākh,</i>	eye.
<i>Ālakh,</i>	many.

A

Jaunsāri.	English.
<i>Ālō,</i>	unripe, raw.
<i>Ām,</i>	we.
<i>Āmārō,</i>	our.
<i>Āmlō,</i>	sour.
<i>Āmū-kh,</i>	(acc.), us.
<i>Āñ-byā,</i>	virgin.
<i>Āngāo,</i>	hornet.
<i>Āngār,</i>	charcoal.
<i>Āñō, āññō,</i>	to come.
<i>Āpñō,</i>	own.
<i>Āp matlabi,</i>	flattery.
<i>Āpū,</i>	self.
<i>Ār,</i>	paramour.
<i>Ārañ, āirañ,</i>	forge, anvil.
<i>Ārī,</i>	looking-glass.
<i>Āś,</i>	hope.
<i>Āśāo,</i>	fallow.
<i>Āññō, āññō,</i>	to come.
<i>Āsō,</i>	are, is.
<i>Āśō,</i>	light, brightness.
<i>Āś rākhni,</i>	to expect.
<i>Āstō,</i>	cause, (for) the sake (of).
<i>Āsū</i> (plur. <i>āsudā</i>),	tear.
<i>Āsūkhīyā,</i>	ill.
<i>Āthārī,</i>	sleet.
<i>Āthī nū thā,</i>	absent.
<i>Āthintō rōhñō,</i>	to fast.
<i>Āukhō,</i>	unsafe.
<i>Āwā,</i>	air.

Jaunsaŕi.	English.	Jaunsaŕi.	English.
B			
<i>Bābā,</i>	papa, father.	<i>Bakrāwā,</i>	herdsman for goats.
<i>Babā,</i>	father (used in the hills).	<i>Bakrāwt,</i>	herdswoman for goats.
<i>Bachh, bachhau,</i>	the small hornet.	<i>Bal</i> (plur. <i>bālī</i>),	creeper.
<i>Bāchhā,</i>	king.	<i>Bāl, bāṣ,</i>	hair of human body.
<i>Bāchhuṭi,</i>	(fem.), calf.	<i>Bālā,</i>	ear-ring (for women) worn on inside of ear.
<i>Bāchhuyē,</i>	(masc.), calf.	<i>Bāman,</i>	brāhmaṇ.
<i>Badhṇō, baḍhṇō,</i>	to fill.	<i>Baṇ,</i>	forest.
<i>Bādhṇō, bādhṇō,</i>	to bind, tie, wrap.	<i>Bān,</i>	oak.
<i>Bāḍhṇi, bāḍṇi,</i>	carpenter.	<i>Band,</i>	dam.
<i>Bādṣ,</i>	cloud.	<i>Baṇ ḍhārū,</i>	wild cat.
<i>Bāḍṣ,</i>	outside.	<i>Ban-gūṛa,</i>	acorn.
<i>Bāḍṣyaṭi,</i>	cloudy.	<i>Baṇṇa birāi, baṇṇa birāli,</i> (female)	wild cat.
<i>Bāgh,</i>	leopard.	<i>Bāṇṇō,</i>	to mend.
<i>Bagṭailṣ,</i>	leopard-cub.	<i>Bāṇṇō,</i>	to plough.
<i>Bāgūr,</i>	air.	<i>Baṇ sūgar,</i>	wild hog.
<i>Bāh</i> (plur. <i>bāhī</i>),	arm.	<i>Baṇvā,</i>	acorn.
<i>Bahādur,</i>	brave.	<i>Bāṣ,</i>	hair of human body.
<i>Bāhik,</i>	(prep., adv.), besides.	<i>Bār,</i>	day.
<i>Bāhirē āsṇō,</i>	to come out.	<i>Baṛā,</i>	big.
<i>Bahutē,</i>	many.	<i>Barāḍi,</i>	axe (in Sansogh Village, Deogarh Khatt).
<i>Bāḍṣ,</i>	cramp.	<i>Bārāsi, bārāsi,</i>	outside.
<i>Bāḍi,</i>	barren (a woman).	<i>Barat rākhṇō,</i>	to fast.
<i>Bajār,</i>	market.	<i>Bārō āṇṇō,</i>	to come out.
<i>Bājṭi,</i>	the retaining wall of a hill-field.	<i>Bārḥ,</i>	hedge.
<i>Bāḍṣ,</i>	fallow, barren (in agricul- ture).	<i>Baris,</i>	year.
<i>Bājūt,</i>	(prep.), except.	<i>Barjū rākhṇi,</i>	to send to Coventry (used only on account of the enmity of a dead person).
<i>Bāḍā,</i>	beautiful (general).	<i>Bārṇi,</i>	fern.
<i>Bakal,</i>	bark of tree, etc.	<i>Bārōḍṣ,</i>	yearling.
<i>Bakhat</i>	time.	<i>Bārū, bāu,</i>	sand.
<i>Bākṭi,</i>	prophet.	<i>Bāḍi,</i>	(masc.), bamboo.
<i>Bākrā</i> (fem. <i>bākrī</i>),	goat.	<i>Bāṣaṇ,</i>	vessels of earthen-ware or basket-ware.
<i>Bakrāṣ,</i>	hair of goats.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bāṣ,</i>	adze.	<i>Bhadōḍi,</i>	August harvest. This includes <i>chēṇi</i> , <i>kāṅni</i> , <i>jhāḡṛā</i> , and unirrigated rice.
<i>Baṣṇō,</i>	to abide.	<i>Bhāḡ,</i>	hemp.
<i>Bāt,</i>	wind, air.	<i>Bhagāwa,</i>	fish-dam.
<i>Bāṭ,</i>	way, track, path	<i>Bhāḡwān,</i>	fortunate.
<i>Bāṭā,</i>	share.	<i>Bhāṭ,</i>	offering.
<i>Bāṭ dēkhṇi,</i>	to await.	<i>Bhāṭāḡ, bhāṭāḡ,</i>	committee, panchayat.
<i>Bāṭh,</i>	beautiful.	<i>Bhāṭi,</i>	younger sister.
<i>Bāṭhiṇ,</i>	beautiful (a woman).	<i>Bhāṭjṇō,</i>	to retire from a case.
<i>Bāṭi,</i>	wick.	<i>Bhāṇāwaṭā,</i>	dam.
<i>Bāṭi,</i>	egg.	<i>Bhāṅk phirṇō,</i>	to be a vagrant.
<i>Bāṭi sēṇi,</i>	to hatch.	<i>Bhārā, bhārō,</i>	burden, fœtus.
<i>Baṭōli,</i>	path.	<i>Bhārā pāṛāṇō,</i>	to procure abortion.
<i>Baṭuā,</i>	purse.	<i>Bhārā pāṛnō,</i>	abortion.
<i>Bāṭ, bārū,</i>	sand.	<i>Bhār,</i>	many.
<i>Baṭh,</i>	bull.	<i>Bhāt,</i>	cooked rice.
<i>Baṭṇō,</i>	to turn, to return.	<i>Bhātērō,</i>	sufficient.
<i>Baṭō (plur. baṭō),</i>	shoulder.	<i>Bhāṭi-bhāṭi-kō,</i>	various.
<i>Bāwā lāṇi,</i>	to swim.	<i>Bhāṭ (plur. bhāṭā),</i>	brow.
<i>Bāwāṇā,</i>	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> .	<i>Bhāṭj,</i>	sister-in-law.
<i>Bāḍ,</i>	haft, handle.	<i>Bhāṭ-kaṭō,</i>	(adv.), somehow.
<i>Bēḡṛ,</i>	bundle.	<i>Bhāṭ-kōkī,</i>	(adv.), somewhere.
<i>Bēḡi āchhō,</i>	best.	<i>Bhāṭ-kuai,</i>	any.
<i>Bēḡō,</i>	unwilling.	<i>Bhāṭi,</i>	black bee.
<i>Bēṇā,</i>	musk-pod.	<i>Bhāṭnō,</i>	to fill.
<i>Bēṣāṅ,</i>	certainty.	<i>Bhāṭ,</i>	vagrant.
<i>Bē-saram,</i>	obscene.	<i>Bhāṭyā,</i>	younger brother.
<i>Bēṭkūṛi,</i>	woman.	<i>Bhāṭi,</i>	authority.
<i>Bēṭi māṇukh,</i>	woman.	<i>Bhāṭ,</i>	mystery.
<i>Bēṭkē,</i>	evening.	<i>Bhāḍ (plur. bhāḍā),</i>	ewe, sheep (sing.).
<i>Bēyā,</i>	(adv.), yesterday.	<i>Bhāḍāwā,</i>	herdsman for sheep.
<i>Bhādar karṇō,</i>	to shave the head.	<i>Bhāḍāwī,</i>	herdsman for sheep.
<i>Bhāḍā,</i>	vessels of metal.	<i>Bhāḍāḡ, bhāḍāḡ,</i>	committee, panchayat.
		<i>Bhāḍiṇō,</i>	to meet.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bhāwanti,</i>	doll (of wood or rags).	<i>Bidri,</i>	clear (of the sky).
<i>Bhijyāi,</i>	wet, damp (of clothes, etc.).	<i>Bij,</i>	lightning.
<i>Bhinā,</i>	elder sister's husband.	<i>Bij,</i>	grain (for seed).
<i>Bhīṇō,</i>	to wear, to put on clothes, etc.	<i>Bijār,</i>	plant.
<i>Bhīt,</i>	wall.	<i>Bijuri,</i>	lightning.
<i>Bhitōḍi naḥṇō,</i>	to enter.	<i>Bikh,</i>	poison, venom.
<i>Bhītṛi,</i>	(<i>prep., adv.</i>), in.	<i>Bikṇō,</i>	to vend.
<i>Bhitrās,</i>	(<i>adv.</i>), within.	<i>Bināsṇō,</i>	to taste.
<i>Bhōi,</i>	husk of barley, <i>masūr</i> , <i>mīś</i> , or <i>lōbiyā</i> .	<i>Bindhṇō,</i>	to drill holes.
<i>Bhōka,</i>	puncture, leak.	<i>Biō,</i>	broad.
<i>Bhōktūri,</i>	a small puncture or leak.	<i>Birāi, birāl,</i>	female cat.
<i>Bhōrā,</i>	granary (of stone).	<i>Bisar,</i>	mistake.
<i>Bhūbhā,</i>	strawberry.	<i>Bish,</i>	poison, venom.
<i>Bhūbhāṇō,</i>	to roar like a bear.	<i>Bistē,</i>	delay, late.
<i>Bhūichāl, bhuīchō,</i>	earthquake.	<i>Bōdh,</i>	bullock.
<i>Bhūī-chīl,</i>	pheasant.	<i>Bōēd,</i>	doctor.
<i>Bhūichō,</i>	earthquake.	<i>Bōiri,</i>	enemy (of. <i>bwair</i>).
<i>Bhūjṇō,</i>	to fry.	<i>Bōkṣṭ,</i>	bark of tree, etc.
<i>Bhūknō,</i>	to bark.	<i>Bōli dēṇō,</i>	to announce.
<i>Bhūl,</i>	mistake.	<i>Bōlnō,</i>	to announce.
<i>Bhūl-bisar,</i>	mistake.	<i>Bābi,</i>	aunt, father's sister.
<i>Bhūmī,</i>	earth.	<i>Buḍhū par-nānā,</i>	great-great-grandfather.
<i>Bhūs,</i>	husk of barley, <i>chaulāi</i> , or <i>maḍūā</i> .	<i>Būkā,</i>	kidney.
<i>Bhūtāsā,</i>	will-o'-the-wisp.	<i>Buṇṇō,</i>	to weave.
<i>Biāi,</i>	dinner.	<i>Burō (fem. luri),</i>	bad.
<i>Biḍuṇō,</i>	to enrage.	<i>Būṭ,</i>	tree.
<i>Bīchaundō,</i>	(<i>prep., adv.</i>), amid.	<i>Byāj,</i>	interest (on loans).
		<i>Byāḥi-kā rākā,</i>	torch.
		<i>Bwair (pronounced boir),</i>	enmity.
C			
<i>Chāain,</i>	cattle.	<i>Chāgā,</i>	spot.
<i>Chābāṇō,</i>	to munch.	<i>Chakruā,</i>	tick,
<i>Chāḍḍi,</i>	spoon, ladle.	<i>Chākurā (fem. chākuri),</i>	chakor.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chāl,</i>	use.	<i>Chhaṭāũ</i> (see <i>chhēḍ</i>),	brink.
<i>Chalag,</i>	quiet.	<i>Chhailkā,</i>	bark of tree, etc.
<i>Chalkūri,</i>	bird.	<i>Chhāpri,</i>	cream.
<i>Chambā,</i>	marvel.	<i>Chhār,</i>	ashes.
<i>Chambhā karnḍ,</i>	to be surprised.	<i>Chhās,</i>	buttermilk.
<i>Chāṇā,</i>	broken kernel.	<i>Chhāsā,</i>	hare.
<i>Chāṇchuk,</i>	(adv.), suddenly, acciden- tally.	<i>Chhatyānās karnḍ,</i>	to destroy root and branch.
<i>Chāni,</i>	kernel of a peach or apri- cot.	<i>Chhatyānās bāṇḍ,</i>	to destroy root and branch.
<i>Chāṇāthō,</i>	dough (of gram).	<i>Chhaulī,</i>	bitch.
<i>Chhāppar,</i>	roof.	<i>Chhauṭā, chauṭ</i> (pl. <i>chhauṭē</i> ; fem. <i>chhauṭī</i> , pl. <i>chhauṭīā</i>).	baby, child, boy, lad.
<i>Charakh,</i>	hyena. The animal is not found in Jaunsar-Bawar.	<i>Chhaṭī,</i>	chin.
<i>Charāi, charhāi,</i>	corpulent, fat.	<i>Chhāyal,</i>	shade, shadow.
<i>Charnḍ,</i>	to browse.	<i>Chhēḍ, chēḍ, chhaṭāũ,</i> <i>chhēwaũ.</i>	side, edge (of a field, river, etc.).
<i>Charuḍ,</i>	thigh.	<i>Chhāppḍ,</i>	black vulture.
<i>Chāsā,</i>	spot.	<i>Chhēurī,</i>	wife.
<i>Chāṭṇḍ,</i>	to lick, to kiss.	<i>Chhēwaũ</i> (see <i>chhēḍ</i>),	border.
<i>Chau,</i>	rice.	<i>Chhīd,</i>	permission.
<i>Chau,</i>	(prep., adv.), (fem.), up.	<i>Chhīmā karnī,</i>	to pardon, forgive.
<i>Chauāṭhō,</i>	dough (of <i>chaulāi</i> or <i>chauṭī</i>).	<i>Chhōḍī dēṇḍ,</i>	to desert.
<i>Chauṭchīyāṇḍ,</i>	to twitter.	<i>Chhōḍṇḍ,</i>	to forsake, to abandon.
<i>Chaukāś,</i>	beware.	<i>Chhōṛī,</i>	goat-hide.
<i>Chaumāsā,</i>	monsoon.	<i>Chhōṛḍ,</i>	cowhide, buffalo-hide.
<i>Chauṛī,</i>	woman's large hat.	<i>Chhōṛḍr,</i>	ash-heap.
<i>Chaurḍ,</i>	broad.	<i>Chhōṭī,</i>	(masc.), baby.
<i>Chāwṇḍ,</i>	to strain.	<i>Chich,</i>	green walnut shell.
<i>Chēlā,</i>	disciple.	<i>Chīgāṭṇḍ,</i>	to shriek.
<i>Chēlkūḍ,</i>	kid.	<i>Chilam,</i>	pipe, hookah.
<i>Chēṇāṭhā kōduwā,</i>	chapati (of <i>chēṇī</i>).	<i>Chilkhāṇḍ,</i>	to glisten.
<i>Chēṇāṭhō,</i>	dough (of <i>chēṇī</i>).	<i>Chīṇḍ,</i>	to build.
<i>-chh,</i>	(prep.), upon.	<i>Chīnnḍrī,</i>	ant.
<i>Chhāchā,</i>	apricot chutney.	<i>Chīphlāṇḍ,</i>	to smoothe.
<i>Chhāḍṇḍ,</i>	to fling, to cast stones.	<i>Chīphlā,</i>	smooth.
<i>Chhāḍṇḍ,</i>	to vomit,		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chisnō,</i>	to fry, to burn.	<i>Chūḍnō,</i>	to pinch.
<i>Chittō,</i>	white.	<i>Chugl lān,</i>	to backbite.
<i>Chōgirdō,</i>	(prep., adv.), around.	<i>Chūgnō,</i>	to pick, to glean, to lift, to carry.
<i>Chōpar,</i>	butter.	<i>Chūj,</i>	bill (of a bird).
<i>Chōpri,</i>	clay.	<i>Chūk,</i>	lemon.
<i>Chōraś,</i>	flat, level.	<i>Chūl,</i>	hearth.
<i>Chōrnō,</i>	to conceal, to hide.	<i>Chūlū,</i>	apricot.
<i>Chōrūnō,</i>	to abscond.	<i>Chūr,</i>	hump.
<i>Chōḷk,</i>	basket.	<i>Chyāh,</i>	marriage, wedding.
<i>Chubānō,</i>	to prick.	<i>Chyāḍ-myāḍ,</i>	mushroom.
D			
<i>Dābō,</i>	to press, to bury.	<i>Dārmō,</i>	pomegranate.
<i>Dād,</i>	tooth, teeth.	<i>Dārō,</i>	pomegranate.
<i>Dād,</i>	fine (punishment).	<i>Dārū,</i>	gunpowder.
<i>Dādā,</i>	elder brother.	<i>Dāḷhō,</i>	jaw.
<i>Dādē-kā āchhā,</i>	blackberry.	<i>Dātrā,</i>	(<i>masc.</i>), sharp.
<i>Dādī,</i>	elder sister.	<i>Dātūḷh,</i>	(<i>fem.</i>), sharp.
<i>Dādiau,</i>	harrow.	<i>Dauk,</i>	ladle, spoon.
<i>Dād kūrchnō,</i>	to gnash.	<i>Dauḇō,</i>	to burn.
<i>Dādō,</i>	mountain.	<i>Daut,</i>	(<i>adv.</i>), to-morrow.
<i>Dāgrā,</i>	sharp.	<i>Dāw,</i>	tether.
<i>Dāi-bhā,</i>	brethren.	<i>Dāw lānō,</i>	to strangle.
<i>Dāk,</i>	shale.	<i>Dēgā,</i>	large walking-stick, club.
<i>Dāk,</i>	vomit.	<i>Dēgi,</i>	walking-stick.
<i>Dāl,</i>	bundle of lighted sticks of chir-wood.	<i>Dēkār,</i>	hicough.
<i>Dānik dānik hasnō,</i>	to smile (in Western Par- gas).	<i>Dēli,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dān-pūn,</i>	charity.	<i>Dēlkōḇ,</i>	apricot, peach or nut- shell.
<i>Dār,</i>	door.	<i>Dēnō,</i>	to give.
<i>Dār dēnō lā,</i>	to shut (a door).	<i>Dēo,</i>	god, deity.
<i>Dārim,</i>	pomegranate.	<i>Dēo dēkhānō,</i>	to consult a brāhman if a god be angry.
<i>Dārkhāst karn,</i>	to request.	<i>Dēr,</i>	whole kernel.
<i>Dār lānō,</i>	to shut (a door).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Dēuṇṇō,</i>	to walk.	<i>Dhyāṭṭurī, dhiāṇā,</i>	married girl at her father's house.
<i>Dēwar,</i>	husband's younger brother.	<i>Dibā,</i>	irrigated field.
<i>Phabsir,</i>	better.	<i>ḍiḍiyāṇṇō,</i>	to bellow (of a buffalo).
<i>Dhā dēṇī,</i>	to cry.	<i>ḍiguā ṭōplā,</i>	woollen cap.
<i>Dhāgā,</i>	thread.	<i>ḍil, ḍuṇṅus,</i>	avalanche (of stones, etc.).
<i>Dhaiyā,</i>	(adv.), near.	<i>ḍōbrī,</i>	granary (of wood).
<i>Dhakiyāṇṇō,</i>	to push.	<i>ḍōkōr,</i>	shale ; a grave.
<i>Dhā mārnī,</i>	to call.	<i>ḍōkhro,</i>	field.
<i>Dhān,</i>	paddy.	<i>ḍōṇṇō,</i>	to ignite.
<i>Dhāṇkhāl,</i>	bellows.	<i>Dōpārī,</i>	lunch.
<i>Dhāṇ ṣāṭṇō,</i>	labour ; <i>dhāṇ ṣāṭṭā</i> , industrious.	<i>Dō-pastā,</i>	pregnant.
<i>Dhāṇu,</i>	bow (the weapon).	<i>Dōrā-kā ḍhōs,</i>	matchlock.
<i>Dhāṇkūwa,</i>	afternoon (from 1 to 4 P.M.).	<i>Dōrōṭū, durēṭū,</i>	ear-ring (for men).
<i>Dhartī,</i>	earth.	<i>Dōṭiyā, ḍōṭiyā</i>	(adv.), to-morrow.
<i>Dhārū,</i>	male cat.	<i>Dūdh dēṇṇō,</i>	to suckle.
<i>Dhāḍā,</i>	circular.	<i>Dūdh chōrnō,</i>	to wean.
<i>Dhāl,</i>	clod.	<i>Dūdhī, dudhū,</i>	teat.
<i>Dhēnmanā, ḍhēnmanā,</i>	(sing.), ankle.	<i>Dūdhī dēṇī,</i>	to suckle.
<i>Dhēnmanō, ḍhēnmanē,</i>	ankles.	<i>Dudhū,</i>	teat.
<i>Dhiāṇā, dhyāṭṭurī,</i>	married girl at her father's house.	<i>Dūḍyāṇṇō,</i>	to roar like a bear.
<i>Dhāl karnī,</i>	delay.	<i>ḍūgūr,</i>	stone.
<i>Dhīṇḍā,</i>	anything round.	<i>Dutjā,</i>	other, another.
<i>Dhūḍ,</i>	smoke.	<i>Dūkhī,</i>	ill.
<i>Dhūḍḍh, ḍhūḍḍg,</i>	precipice.	<i>Dūṅṅus, ḍil,</i>	avalanche (of stones, etc.).
<i>Dhūḍhyāṭ,</i>	smoke.	<i>Dūrē,</i>	(adv.), far.
<i>Dhūṅḍ,</i>	precipice.	<i>Durēṭū, dōrōṭū,</i>	ear-ring (for men).
<i>Dhūṇṇṇō,</i>	to shiver.	<i>Durkārṇṇō,</i>	to hate.
<i>Dhūp,</i>	incense.	<i>Durkārṇṇō,</i>	to bellow (of a cow).
<i>Dhūr, dhūrḍḍau,</i>	dust.	<i>Dūs,</i>	sun, day.
<i>Dhūrṇī (plur. dhurniḍ),</i>	ague.	<i>Dūs-kō,</i>	(adv.), daily.
		<i>Dūyāṭ,</i>	both

E

<i>Et,</i>	(adv.), now.
<i>Ebhī,</i>	(adv.), now.

<i>Ēkhalī,</i>	alone.
<i>Ēllā-rat,</i>	(adv.), to-night.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Ēṇḍū,</i>	castor oil plant.	<i>Ēthōĩ,</i>	(adv.), thus.
<i>Ēsōĩ,</i>	(adv.), so.	<i>Ēthōĩ āstē,</i>	(adv.), therefore.
<i>Ētkĩ,</i>	(adv.), here.	<i>Ēthū-chh,</i>	(prep.), upon this.
G			
<i>Gab-ṭūrō</i> (fem. -ṭūrī),	(masc.), lamb.	<i>Ghām tṣpṇā,</i>	to bask.
<i>Gachi,</i>	girdle.	<i>Ghāmō-kī krīṇ,</i>	dawn.
<i>Gāḍ,</i>	odour.	<i>Ghar-kā ṣṣṭī,</i>	unirrigated rice.
<i>Gaḍ,</i>	stream.	<i>Ghar-kūrī,</i>	goods and chattels and house.
<i>Gaḍgāḍiyā,</i>	cohabiting.	<i>Gharṇō,</i>	to manufacture.
<i>Gaiṇ,</i>	sky.	<i>Ghaṭṇō,</i>	to shorten.
<i>Gāj,</i>	muddy water or stream; echo.	<i>Ghāṭī,</i>	bell.
<i>Gajāṇī,</i>	spate.	<i>Ghaṭī dēṇō,</i>	to cover.
<i>Gāḍī,</i>	mesh.	<i>Ghaṭī,</i>	the second size goat-skin (of the four kinds).
<i>Gāḍiā,</i>	meshes.	<i>Ghaṭṇō,</i>	to shut up.
<i>Galaūrō,</i>	check.	<i>Ghāt phēḍāṇī,</i>	to complain to gods.
<i>Gān, ganāū,</i>	mumps.	<i>Ghaurāṭ,</i>	water-mill.
<i>Ganā,</i>	a man who has mumps.	<i>Ghēḍḍāuṭī,</i>	sparrow.
<i>Gānjā,</i>	bald.	<i>Gheppā,</i>	goitre.
<i>Gaṇṇō,</i>	to count.	<i>Ghēr</i> (plur. <i>ghērī</i>),	abdomen, belly, stomach.
<i>Garbhīṇ,</i>	pregnant.	<i>Ghēr-ṭurī,</i>	stomach.
<i>Garh,</i>	fort.	<i>Ghēsṣṭī, ghēṣṭī,</i>	fencing-stick.
<i>Garhaṇ,</i>	eclipse.	<i>Ghīṇ,</i>	pity, mercy.
<i>Gāṛhō,</i>	tight.	<i>Ghīṇṇō,</i>	to carry.
<i>Garṇāṇō,</i>	to growl.	<i>Ghōl,</i>	chamois (Himalayan).
<i>Garūḍ,</i>	heavy.	<i>Ghūḍḍē bāḍi-kari baiṭhṇō,</i>	to kneel.
<i>Garur,</i>	brown vulture.	<i>Ghūḍḍō</i> (plur. <i>ghūḍḍē</i>),	knee.
<i>Gāt, gaut,</i>	body.	<i>Ghūghūtī,</i>	dove.
<i>Gawṇō,</i>	to thaw.	<i>Ghūrṇō,</i>	to snore.
<i>Gāyar</i> (fem. <i>gayarī</i>),	herdsman.	<i>Ghūṭṇō,</i>	to swallow.
<i>Gāchṇō,</i>	to tread.	<i>Gāḷo,</i>	damp (of earth).
<i>Gāḍ,</i>	ball.	<i>Gīt,</i>	ballad.
<i>Ghāghrā, ghāghrō,</i>	petticoat.	<i>Gītārī,</i>	singer.
<i>Ghām,</i>	sun-warmth.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Gīyā,</i>	gum (of the mouth).	<i>Gūh,</i>	excrement (human).
<i>Gō,</i>	chameleon.	<i>Guilō, guīnō,</i>	sweet.
<i>Gōānō,</i>	to melt.	<i>Gumān,</i>	conceit.
<i>Gōbar,</i>	dung (of cattle), manure.	<i>Gūnī,</i>	ape.
<i>Gōbrās,</i>	dunghill.	<i>Gunōī,</i>	faulty, sinful.
<i>Gōdē-kā chāgā,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gōdē-kā gūṭhā,</i>	toe.	<i>Gurāo,</i>	snake.
<i>Gōḍnī,</i>	small pickaxe.	<i>Gurāwāḍ,</i>	sweet.
<i>Gōḍnō,</i>	to weed.	<i>Gūrī,</i>	hip-bone.
<i>Gōḍ,</i>	foot.	<i>Gurkānō, gurṇō,</i>	to thunder.
<i>Gōr,</i>	mud.	<i>Gūṭhā,</i>	thumb.
<i>Gōrā,</i>	flint.	<i>Gūṭhī,</i>	finger.
<i>Gōṭnō,</i>	to surround.	<i>Gūṭhō,</i>	to plait.
<i>Gūdrē,</i>	rags.	<i>Gwāhī dēnī,</i>	to bear witness.
<i>Gūgūr,</i>	incense.		

H

<i>Hāchhōī, hīāu,</i>	raspberry.	<i>Hātau-kī gūṭhī,</i>	finger.
<i>Hāḍnō,</i>	to move, to walk.	<i>Haṭāwṇō,</i>	to halloo.
<i>Hāḍuā,</i>	bone.	<i>Hathlī, hathālī, hatnī,</i>	palm of the hand.
<i>Hāgāḍ,</i>	armful.	<i>Hau, hal,</i>	plough.
<i>Hāgāṭ dēnō,</i>	to embrace.	<i>Haṭ,</i>	(adv.), yes.
<i>Haiḍ, haiṛh,</i>	ghost.	<i>Hau lānō,</i>	to plough.
<i>Hāi-tōbbā,</i>	outcry.	<i>Hāw, hāwā,</i>	sweat.
<i>Hājar,</i>	present.	<i>Hāwā,</i>	wind.
<i>Hal, hau,</i>	plough.	<i>Hēlnō,</i>	to weed.
<i>Haliārā,</i>	wave.	<i>Hēōnd,</i>	winter.
<i>Hālnō,</i>	to shake, to quake.	<i>Hērṇō,</i>	to search.
<i>Harīn,</i>	deer.	<i>Hīl, hīlār,</i>	mud.
<i>Harō,</i>	verdant.	<i>Hīāu, hāchhōī,</i>	raspberry.
<i>Hārāl,</i>	ballad (sung at the Diwālī festival).	<i>Hīrkiyā,</i>	hydrophobia.
<i>Hasṇō,</i>	to laugh.	<i>Hīrkūā,</i>	mad dog.
<i>Hāṭ,</i>	shop.	<i>Hōkkā,</i>	hookah.
<i>Haṭānō,</i>	to cry, to call.	<i>Hōṇō,</i>	to be.
		<i>Hō parār,</i>	(adv.), three years ago

Jaunsāri.	English.	Jaunsāri.	English.
<i>Hṛ̥ṭh,</i>	lip.	<i>Hurluṇṇō,</i>	to descend.
<i>Hā,</i>	owl.	<i>Hyāṇṇōi,</i>	avalanche (of snow).
<i>Hār,</i>	a ram with a flock.	<i>Hyū,</i>	snow, ice.
I			
<i>Iṭi,</i>	mother.	<i>Iniārō, inyārō,</i>	darkness, dusk.
<i>Indrā-dhanū,</i>	rainbow.		
J			
<i>Jabhī,</i>	(adv.), when.	<i>Jarjarō, jirjirō,</i>	tough meat.
<i>Jāchtī, jādtī,</i>	enhancement.	<i>Jārō,</i>	cold.
<i>Jadiyārā,</i>	wizard.	<i>Jarūr,</i>	necessary.
<i>Jadiyārī,</i>	witch.	<i>Jāsō,</i>	(conj., adv.), as.
<i>Jadhī-aurī,</i>	(conj., adv., prep.), since.	<i>Jau,</i>	barley.
<i>Jādrā, jādrō,</i>	hand-mill.	<i>Jau-kā kōduwā,</i>	chapati (of barley).
<i>Jādtī, jāchtī,</i>	enhancement.	<i>Jawaṇ,</i>	younger sister's husband.
<i>Jāgā,</i>	place.	<i>Jāwiyā,</i>	fisherman.
<i>Jāgārē jāṇṇō,</i>	to wade.	<i>Jēkē,</i>	(adv.), where.
<i>Jāirā,</i>	deaf.	<i>Jēṭh,</i>	husband's elder brother.
<i>Jāj,</i>	rot.	<i>Jēṭhā,</i>	firstling.
<i>Jākham,</i>	cold in the head.	<i>Jēṭhī gūṭhī,</i>	big toe.
<i>Jalābō-kī jāṛī,</i>	purgative.	<i>Jēṭhū,</i>	wife's elder brother.
<i>Jāman-gatī,</i>	surety, bail.	<i>Jhāḍā,</i>	flag.
<i>Jamāṇṇō,</i>	to yawn.	<i>Jhāgriāṭhā kōduwā,</i>	chapati (of <i>jhāgōrā</i>).
<i>Jamāyṭiyā,</i>	jaws.	<i>Jhāgariāṭhō,</i>	dough (of <i>jhāgōrā</i>).
<i>Jāmnī,</i>	bail.	<i>Jhagḍūṇṇō,</i>	to dispute.
<i>Jamṇṇō,</i>	to grow.	<i>Jhāgṇṇō,</i>	to beat.
<i>Jān,</i>	avalanche (of stones, etc.).	<i>Jhāl,</i>	bush.
<i>Jāṇṇō,</i>	to go.	<i>Jhālā,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jhalmalāṇṇō,</i>	to twinkle.
<i>Jaram (sic),</i>	birth.	<i>Jhaṭ,</i>	(adv.), soon.
<i>Jāri,</i>	fringe.	<i>Jhaṭālā,</i>	a posthumous child.
<i>Jārī,</i>	adultery.	<i>Jhilai, jhilā,</i>	(adv.), under, beneath.
<i>Jarī,</i>	drug, medicine.	<i>Jhiṭā, jhiṭī,</i>	(adv.), early, morning.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Jhōb,</i>	wrinkle.	<i>Jōgrā</i> (fem. <i>jōgrī</i>),	mendicant, beggar.
<i>Jhōl,</i>	filth, dirt (of the body).	<i>Jōgtī,</i>	bundle of lighted sticks.
<i>Jhōtā,</i>	(<i>masc.</i>), buffalo.	<i>Jōgtūrī,</i>	beggar's daughter.
<i>Jhōtīrī,</i>	weaned calf.	<i>Jōjā,</i>	which.
<i>Jhūmkū,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jōjhōdā, jōjhōrā,</i>	marriage, wedding.
<i>Jhūn,</i>	moon.	<i>Jōjhōlī,</i>	bride.
<i>Jhūnā-kō āsō,</i>	moonlight.	<i>Jōk,</i>	leech.
<i>Jhūtīā,</i>	liar.	<i>Jōkhṇō,</i>	to weigh.
<i>Jhūtīhō,</i>	untrue.	<i>Jōl,</i>	harrow.
<i>Jībā,</i>	tree-bridge.	<i>Jōr,</i>	strength.
<i>Jindā phulūtō,</i>	violet.	<i>Jōrnō,</i>	to add.
<i>Jiṇṇō,</i>	to wax (the moon).	<i>Jōrū,</i>	wife.
<i>Jirjirō, jarjarō,</i>	tough meat.	<i>Jūdō karnō,</i>	to separate.
<i>Jiū,</i>	heart.	<i>Jūgā,</i>	moustache.
<i>Jōgī,</i>	firefly.	<i>Jūtī,</i>	girl's hat.
		<i>Jwēs karnō,</i>	to exorcise.

K

<i>Kā,</i>	what ?	<i>Kāguwā,</i>	comb.
<i>Kabilō,</i>	family.	<i>Kā,</i>	(<i>adv.</i>), why ? wherefore ? (<i>conj.</i>), because.
<i>Kachālā,</i>	deformity.	<i>Kainōr, kālī, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kachhārī, kachhāyal,</i>	armpit.	<i>Kājā, kājēl,</i>	a tattoo mark.
<i>Kachlā, kachlō</i> (fem. <i>bad.</i> <i>kachlī</i>),		<i>Kājī,</i>	soup.
<i>Kachlō mānānō,</i>	to take offence.	<i>Kākā,</i>	uncle, father's brother.
<i>Kachlō swīnō,</i>	nightmare.	<i>Kākau,</i>	female bamboo.
<i>Kāq,</i>	arrow.	<i>Kākī,</i>	aunt, father's brother's wife.
<i>Kāqā,</i>	hook.	<i>Kakyāḍhī chilam,</i>	portable bamboo pipe.
<i>Kadhī,</i>	(<i>adv.</i>), when ?	<i>Kālā,</i>	dumb.
<i>Kadhī kadhī,</i>	(<i>adv.</i>), now and then.	<i>Kālī, kainōr, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kāqī,</i>	natural dike.	<i>Kalkān karnō,</i>	to annoy.
<i>Kāqīwā,</i>	thorny.	<i>Kāmāq,</i>	blanket.
<i>Kāgat,</i>	paper.	<i>Kamānō,</i>	to earn.
<i>Kāgō,</i>	comb (for a man).		
<i>Kāgōtī,</i>	wrist.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Kāmḍi, kāmō, kāmōi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kaṭṭhō karnō,</i>	to collect; to gather.
<i>Kamin,</i>	base.	<i>Kaunal, kainōr, kālī,</i>	<i>kokla</i> , the green pigeon.
<i>Kāmō, kāmōi, kāmḍi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kauwā,</i>	crow.
<i>Kānā,</i>	a one-eyed person.	<i>Kāwi,</i>	blackberry.
<i>Kānā bāṭi,</i>	whisper.	<i>Kāwi māṭṭi,</i>	loam, mould, clay.
<i>Kaṇḍāi,</i>	archer.	<i>Kāwō,</i>	black.
<i>Kaṇēk kaṇēk haṇḍō,</i>	to smile.	<i>Kēṛē-ki sēmī,</i>	banana.
<i>Kaṇik,</i>	dough (of wheat).	<i>-kh,</i>	(<i>prep.</i>), to.
<i>Kaṇjyār,</i>	soup.	<i>Khāb,</i>	mouth.
<i>Kansyōṇ,</i>	centipede.	<i>Khabar karnt,</i>	to cure.
<i>Kaṇḥāḍli,</i>	ear-ring (for women) worn on the edge of the ear.	<i>Khāil,</i>	a grave.
<i>Kapās,</i>	tinder.	<i>Khaḍāḍṇō,</i>	to bury.
<i>Kaphan,</i>	shroud.	<i>Khāqū,</i>	ram.
<i>Kār,</i>	famine.	<i>Khāg,</i>	division of a "Khatt."
<i>Karamphāṭiā,</i>	misfortune.	<i>Khāi,</i>	artificial dike.
<i>Karār,</i>	promise.	<i>Khaīchṇō,</i>	to drag; to tear.
<i>Karaṇ,</i>	hard.	<i>Khāj,</i>	itch; grain (for food).
<i>Kārī,</i>	rent, hire (of land, house, etc.).	<i>Khāl,</i>	skin, the largest size goat-skin of the four kinds.
<i>Kārīs,</i>	manure, dung (mixed with litter).	<i>Khalrā,</i>	goat-skin bag; the third size goat-skin of the four kinds.
<i>Karjā gāḍṇō,</i>	to borrow.	<i>Khalūtī,</i>	the smallest size goat-skin of the four kinds.
<i>Karūwō,</i>	bitter.	<i>Khān,</i>	quarry.
<i>Kāsi,</i>	pickaxe.	<i>Khānnā,</i>	hare-lip.
<i>Kāsō,</i>	(<i>adv.</i>), how?	<i>Khannār,</i>	ruin of a house or village.
<i>Kāt,</i>	gristle.	<i>Khaṇṇō,</i>	to dig.
<i>Kāḥāḍdā dēwō ṭhōki,</i>	jail (<i>lit.</i> , being tied to a stake or log,—an old punishment).	<i>Khāṇḍō,</i>	to eat.
<i>Katīh,</i>	several.	<i>Khāṇḍō jōgō,</i>	eatable.
<i>Kāṭṇō,</i>	to cut, to bite, to kill.	<i>Khārā,</i>	streamlet.
<i>Kāṭrā,</i>	(<i>masc.</i>), buffalo-calf.	<i>Khardōg,</i>	grasshopper.
<i>Kāṭrī,</i>	(<i>fem.</i>), unweaned calf, buffalo-calf.	<i>Kharṇā,</i>	cramp.
<i>Kaṭṭhō,</i>	(<i>adv.</i>), together.	<i>Kharṭū,</i>	oak.
		<i>Kharū,</i>	itch.
		<i>Khāt,</i>	pit; a grave.
		<i>Khāt,</i>	crab; bed.

Jaunsaři.	English.	Jaunsaři.	English.
<i>Khāṭan,</i>	lid, cover.	<i>Kōḍi,</i>	bribe.
<i>Khātar,</i>	(for) the sake (of).	<i>Kōḍuwā,</i>	chapāṭi (of <i>māḍuā</i>).
<i>Khaṭkar,</i>	lattice door for a byre.	<i>Kōh,</i>	nest.
<i>Khāṭrē,</i>	rags.	<i>Kōhṇi,</i>	story, fable.
<i>Khaṭāi,</i>	chimney-hole.	<i>Kōikē,</i>	(adv.), where ?
<i>Khē,</i>	dust, ashes.	<i>Kōklā,</i>	pheasant.
<i>Khēḍṇō,</i>	to drive.	<i>Kōlai,</i>	nest.
<i>Khēj,</i>	care, grief, melancholy.	<i>Kōri,</i>	leper.
<i>Khējīārā,</i>	anxious.	<i>Kōrnō,</i>	to bore holes.
<i>Khēj karni,</i>	to mourn.	<i>Kōś,</i>	honey-comb.
<i>Khējṇō,</i>	to mourn.	<i>Kōṭhār,</i>	granary (of wood).
<i>Khērāi,</i>	tenant.	<i>Kōthra,</i>	bag.
<i>Khiskṇō,</i>	to slip.	<i>Kōthū wāstā,</i>	(adv.), why ?
<i>Khissā,</i>	pocket.	<i>Kōyar,</i>	husk of <i>chēni</i> , <i>jhāḡōrā</i> , or <i>kaṇṇi</i> .
<i>Khōṇō,</i>	to spoil, to waste.	<i>Kōyārō,</i>	spider.
<i>Khōsī gāḡṇō,</i>	to extort.	<i>Kuchil,</i>	filthy.
<i>Khōwāṇō,</i>	to feed.	<i>Kuchuā,</i>	hearth-broom, made of <i>bābōi</i> -grass.
<i>Khūga,</i>	cold in the head.	<i>Kudāwa,</i>	pickaxe.
<i>Khūlō,</i>	airy.	<i>Kūkhḡā</i> (fem. <i>kūkhri</i>),	cock.
<i>Khūmri, khūwri,</i>	committee, punchayat.	<i>Kūkhra</i> (fem. <i>kūkhri</i>),	pheasant.
<i>Khūri</i> (plur. <i>khūriā</i>),	razor.	<i>Kūkhraḡyalaī,</i>	chicken.
<i>Khūwri, khūmri,</i>	punchayat.	<i>Kūkhri,</i>	hen; Eve's apple (in the throat).
<i>Khōḍ,</i>	chaff, etc., removed from the threshing-floor.	<i>Kūkri,</i>	bitch.
<i>Khōḍā,</i>	husband.	<i>Kūkri,</i>	maize.
<i>Kichh-nā,</i>	nothing.	<i>Kūktūlō,</i>	puppy.
<i>Kil,</i>	wedge, peg; pimple.	<i>Kukur</i> (fem. <i>kūkri</i>),	dog.
<i>Kilā,</i>	pimples.	<i>Kūkūṭō,</i>	puppy.
<i>Kiliyārā,</i>	matchlock.	<i>Kūl,</i>	conduit, canal.
<i>Kim,</i>	yeast.	<i>Kūlā,</i>	dam.
<i>Kimmōḡi</i> (plur. <i>kimmō-ḡiā</i>),	flying ant.	<i>Kūṇā,</i>	who ?
<i>Kinḡurā,</i>	curly.	<i>Kuṇbā,</i>	family.
<i>Kirō,</i>	worm.	<i>Kūnōi,</i>	irrigated field.
<i>Ki-tō,</i>	(adv.), or.	<i>Kūphā,</i>	strawberry.
<i>Kōḍaḡi,</i>	dough (of <i>māḡuā kōḍō</i>).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Kūkhū,</i>	cuckoo.	<i>Kuṣiyālṭō,</i>	pine-martin.
<i>Kurārī</i> (plur. <i>kurārīyā</i>),	axe.	<i>Kuṣtyā lānī,</i>	to tickle.
<i>Kurēr,</i>	fog, mist.	<i>Kuṣtyāṣ,</i>	pine-martin.
<i>Kūrjāṇō,</i>	to vex.	<i>Kūt,</i>	interest (on loans).
<i>Kūrō,</i>	house.	<i>Kwai,</i>	somebody.
<i>Kūsanī,</i>	misfortune.	<i>Kwē,</i>	any.

L

<i>Lābū,</i>	leaf.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāḍā,</i>	stutterer.	<i>Lāḡ,</i>	tail.
<i>Lāḍē-karī bōlnō,</i>	to stutter.	<i>Lēkhā,</i>	account.
<i>Lāj,</i>	shame.	<i>Lēkhā-jōkhā</i> (plur. <i>-jōkhā</i>),	account.
<i>Lākṛō,</i>	wood fuel and dressed planks.	<i>Lēurī,</i>	cypress.
<i>Laliyāṇō,</i>	to exclaim, to cry, to shriek, to shriek like a jackal.	<i>Lēwṇō,</i>	to bring.
<i>Langūr,</i>	apo.	<i>Lhās,</i>	corpse.
<i>Lāṇō,</i>	to apply.	<i>Lībṇō,</i>	to leep (smear with cow-dung and earth).
<i>Lappar mārnī,</i>	to slap.	<i>Likā</i> (or <i>likō</i>) <i>dēnī,</i>	to abuse.
<i>Larāī,</i>	battle.	<i>Lilō,</i>	blue.
<i>Lārkaṭṭē,</i>	children.	<i>Liṣṭī,</i>	ladder of wood.
<i>Lāt,</i>	foot.	<i>Lōāṇiyā,</i>	reaper.
<i>Lāṭā,</i>	dumb.	<i>Lōh,</i>	iron.
<i>Lāt chhāḍnī,</i>	to kick.	<i>Lōhpēṭah,</i>	dysentery.
<i>Lāṭhā,</i>	large walking-stick.	<i>Lōī,</i>	blood ; creeper.
<i>Lāṭhī,</i>	walking-stick.	<i>Lōṛnō,</i>	to search.
<i>Lāth-kūḍī,</i>	walking-stick.	<i>Lūḍ,</i>	blackguard.
<i>Lāt lānī,</i>	to kick.	<i>Luḍīṭī,</i>	cord (in Bāwar).
<i>Launhiyārā.</i>	flame.	<i>Lūḡdūr,</i>	shrew.
<i>Laukī,</i>	gourd, calabash.	<i>Lūrī,</i>	wrinkle.

M

<i>Māch,</i>	veranda.	<i>Machhnyārā,</i>	mosquito, gnat.
<i>Māchhā</i> (plur. <i>māchhā</i>),	fish.	<i>Muchhūr,</i>	fisherman.
<i>Māchhī-kā kḍḍā,</i>	fish-hook.	<i>Madat dēṭī,</i>	to help.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Māḍṇō,</i>	to rub.	<i>Mēraut,</i>	floor of stone.
<i>Mahish,</i>	(fem.), buffalo.	<i>Mērō,</i>	my, mine.
<i>Mahishāwā</i> (fem. <i>mahish-</i> herdsman for cows and buffaloes. <i>āwī</i>).		<i>Mēsā,</i>	hush, silence.
<i>Main,</i>	wax, beeswax.	<i>Mihnnā,</i>	month.
<i>Majgūt,</i>	firm, strong.	<i>Mīlnō,</i>	to find.
<i>Mājhā,</i>	bed.	<i>Minnat,</i>	labour.
<i>Mājhandō,</i>	(adv., prep.), amid.	<i>Mitar,</i>	brother-in-law.
<i>Mākwā,</i>	fly (the insect).	<i>Mīhō,</i>	sweet.
<i>Mālak,</i>	owner.	<i>Mōhal,</i>	temple.
<i>Māmā,</i>	uncle, mother's brother.	<i>Mōhkanī,</i>	the hole of exit and entrance of a hive in a dwelling house.
<i>Māmt,</i>	aunt, mother's brother's wife.	<i>Mōhr,</i>	able-bodied. Cf. <i>mōrh</i> .
<i>Mandō</i> (fem. <i>mandī</i>),	(masc.), bad.	<i>Mōki,</i>	honey-bee.
<i>Manjhan,</i>	girdle.	<i>Mōkī-kā gōn,</i>	queen-bee.
<i>Mānnō,</i>	to accept.	<i>Mōkī-kā tīrā,</i>	beehive (in the house).
<i>Mānukh, manukhī,</i>	man.	<i>Mōkī-kē kōś,</i>	honeycomb.
<i>Mārā,</i>	poor, thin, feeble.	<i>Mōl,</i>	cost.
<i>Marī, mariyā-kā-dukḥ,</i>	cholera.	<i>Mōlē gāḍnō,</i>	to buy.
<i>Mariyā,</i>	dead.	<i>Mōnāu,</i>	pheasant.
<i>Mārnnō,</i>	to beat, to hit.	<i>Mōrh,</i>	bold, hero. Cf. <i>mōhr</i> .
<i>Mārō,</i>	weak.	<i>Mōrū,</i>	oak.
<i>Mātā,</i>	friend.	<i>Mōsiyā-kā bēṭā,</i>	cousin (mother's side).
<i>Māthō,</i>	forehead.	<i>Mōsūnnō,</i>	to sprain.
<i>Māṭṭī,</i>	clay, earth.	<i>Mōṭā,</i>	big, fat.
<i>Matyaur,</i>	floor of mud.	<i>Mōṭō bānnō,</i>	to fatten.
<i>Maugrā,</i>	proud.	<i>Mūḍ,</i>	head.
<i>Mauh,</i>	honey.	<i>Mūḍa-kh,</i>	(prep.), to the head.
<i>Maurnnō,</i>	to wane (the moon).	<i>Mūḍa-chh,</i>	(prep.), upon the head.
<i>Maūsā,</i>	husband of mother's sister.	<i>Mūḍāō,</i>	hair of the human head.
<i>Maūsi,</i>	aunt, mother's sister.	<i>Mūḍiyārō,</i>	top.
<i>Mausō, maussō,</i>	meat, flesh.	<i>Mūḍ lōnnō,</i>	to shave.
<i>Māḍkō,</i>	frog, toad.	<i>Mūḍ nēṭō,</i>	(adv.), near the head.
<i>Māḡṇā,</i>	dung (of goats).	<i>Mūḍ-tōi,</i>	(prep.), under the head.
<i>Mēl,</i>	peace, advice.	<i>Muēn,</i>	wax, beeswax.
<i>Mēl dāṇi,</i>	to advise.	<i>Mūḡart,</i>	mallet.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Mūji,</i>	miser.	<i>Mūnikō-thaiḍkō,</i>	best.
<i>Mukarōṇṇō,</i>	to deny.	<i>Murki,</i>	ear-ring (for men).
<i>Mukh,</i>	me.	<i>Mūshā,</i>	rat.
<i>Mukrōṇṇō,</i>	to refuse.	<i>Mūshrī,</i>	club.
<i>Mūktō,</i>	sufficient.	<i>Mūṭh,</i>	fist.
<i>Mulkiyā,</i>	competent.	<i>Muwā huwā,</i>	dead.
<i>Mūnikō,</i>	(adv.), quite, entirely.		
N			
<i>Nā,</i>	(adv.), no.	<i>Nausuā,</i>	a worn-down share ; it is used for ploughing ground before seed is planted.
<i>Nachāḍniyā gīt,</i> <i>nachāūniyā gīt.</i>	ballad (song with dance).	<i>Nāw,</i>	name.
<i>Nāḍṇō,</i>	to roar like a tiger or leopard.	<i>Nāwā,</i>	brook, ravine.
<i>Nāḍrā</i> (fem. <i>nāḍrī</i>),	little, baby.	<i>Nēṇṇō,</i>	to bear off.
<i>Nāgā,</i>	bare.	<i>Nērō,</i>	(adv.), about, near, by, beside.
<i>Nāhu,</i>	(adv.), nay.	<i>Nhāḍṇō,</i>	to bathe.
<i>Nāi,</i>	navel.	<i>Niārā, niārō,</i>	green grass.
<i>Nāj,</i>	corn, grain.	<i>Nich,</i>	base.
<i>Nālas,</i>	complaint.	<i>Nidān,</i>	fool.
<i>Nā-mardī,</i>	coward.	<i>Nīgalō,</i>	low.
<i>Nānā,</i>	grandfather.	<i>Nigurā,</i>	misfortune, ornel.
<i>Nās,</i>	ruin.	<i>Nikūṇṇō,</i>	to climb.
<i>Nās bāṇṇō,</i>	to destroy.	<i>Nisālī, nisāwo,</i>	ringāl-bamboo (<i>Arundinaria falcata</i>).
<i>Nāsi,</i>	the part of a share in which an iron plough-share is fixed.	<i>Ninōjiyā rōhṇō,</i>	to fast.
<i>Nās karnō,</i>	to destroy.	<i>Nir,</i>	clear (water).
<i>Nātā,</i>	relation.	<i>Nisābī,</i>	just.
<i>Natḥṇō,</i>	to depart.	<i>Nirās,</i>	hopeless.
<i>Nātiyā,</i>	grandson.	<i>Nō,</i>	new.
<i>Natūṭā</i> (fem. <i>nātūṭē</i>),	grandson, grandchild.	<i>Nōnki,</i>	girl.
<i>Nauā</i> (fem. <i>nauī</i>),	now.	<i>Nūṇ,</i>	salt.
<i>Nauṅ,</i>	nail (of the body).	<i>Nyāḍ,</i>	justice.
<i>Nauṇō,</i>	to bend.	<i>Nyūtā dēṇō,</i>	to invite.

Jaunsāri.	English.	Jaunsāri.	English.
O			
Ōbāiaṣ,	drought.	Ōkhā,	difficult.
Ōchhōṛṣ, ochhūṛṣ,	(adv., prep.), over, above.	Ōkhar, ōkhōṛ,	walnut.
Ōqār,	cave.	Ōkhatṣ,	medicine.
Ōhi,	alas.	Ōkhō,	difficult.
Ōj,	dew.	Ōlnō,	to knead.
Ōjarṣ,	bowel.	Ōś,	dew.
Ōkā,	other, another.	Ōṭkṣ,	basket.
Ōkārē haṭāṇō,	to call back.	Ōṭō,	dough (of barley).
P			
Pachhār,	cataract, waterfall.	Pājā,	cherry-tree.
Pachhāṣṣu,	rear.	Pajihār,	boughs for fodder, etc.
Pachhī, pāchhī,	(adv.), backward, behind.	Pākā,	mature.
Pachhiṭāṇō,	to return.	Pakāṇō,	to cook.
Pachhī dāṇō,	to give back.	Pakaṇō,	to catch.
Pāchhī naṭhṇō,	to go back.	Pakāwaṇō,	to bake.
Pachhlā,	last.	Pākh,	wink, fin, feather.
Pachhlē bilāṣ naṭhṇō,	to go behind.	Pākwa,	persevering.
Pachṇō,	to digest.	Pāṇā,	guest.
Pachrārō,	sharp.	Panth rākhṇō,	to trust.
Paṭinā,	mint (the plant).	Pāpṣ,	cruel leper.
Pādōwē,	(adv., prep.), over.	Parār,	(adv.), year before last.
Pādrō,	right, straight.	Parēkhṇō,	to examine, to prove.
Pāgōṣ,	cord, rope.	Pārle billā,	(adv., prep.), beyond.
Paharnō,	to wear, to put on clothes, etc.	Par-nānā,	great-grandfather.
Pahūchaṇō,	to approach.	Pārṇō,	to nourish.
Paidāṣ,	birth.	Parthai, parthā,	(adv., prep.), beneath.
Paij,	fatigue.	Pāṣaurā,	rib.
Painā, painō (fem. painṣ),	sharp.	Pāsiyā,	snare.
Paināṇō, paiyūṇō,	to sharpen.	Pāsiyā lāṇṣ,	to snare.
Pain karnō,	to sharpen.	Pasu,	animal, beast, brute.
Pair,	ladder of stone steps.	Pataṅgā,	spark.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pāstar,</i>	harlot.	<i>Phāynā,</i>	heel of the foot.
<i>Paṭār,</i>	slate.	<i>Phāḍāṇḍ,</i>	to cast stones.
<i>Paṭērḍ,</i>	squint-eyed,	<i>Phēqū,</i>	fig-tree.
<i>Paṭērḍ hōṇḍ,</i>	to squint.	<i>Phāḍū-kā dāṇḍ,</i>	fig.
<i>Pāṭh,</i>	(female) kid.	<i>Phēr,</i>	(adv.), again.
<i>Pāthā,</i>	The part of a share in which the iron plough-share is fixed.	<i>Phīm,</i>	opium.
<i>Patiaṇḍ,</i>	to believe.	<i>Phirnḍ,</i>	to turn.
<i>Patiaṇḍ,</i>	certain.	<i>Phūch, phūchūṇ,</i>	tail.
<i>Pāṭrā,</i>	lean.	<i>Phūchhṇailā tārā,</i>	comet.
<i>Pāṭṭā,</i>	lease.	<i>Phūchūṇ, phūch,</i>	tail.
<i>Pāṭṭhar,</i>	stone.	<i>Phūkṇḍ,</i>	to ignite.
<i>Paṭyaur,</i>	floor of planks.	<i>Phūkyārā,</i>	blow.
<i>Paṭṭiāḍ,</i>	(adv.), afoot.	<i>Phūl,</i>	flower, blossom.
<i>Paur,</i>	ladder of stone steps.	<i>Phūl biyāṇi,</i>	clear moonlight without a cloud.
<i>Pāwā,</i>	frost, hoarfrost.	<i>Phūl'chaūrā,</i>	fox.
<i>Pāyātḍ,</i>	bride's dower.	<i>Phūlrū,</i>	floweret.
<i>Payūṇḍ, paināṇḍ,</i>	to sharpen.	<i>Phulātḍ, phulētḍ,</i>	blossom, floweret.
<i>Pāchṇḍ,</i>	to crush.	<i>Phūphā,</i>	husband of father's sister.
<i>Pāḍ (plur. pāḍi),</i>	belly.	<i>Phūphī,</i>	aunt, father's sister.
<i>Pēḍ,</i>	yellow.	<i>Phūphiyā-kā bēṭā,</i>	cousin (father's side).
<i>Pāṭ-bhārī,</i>	pregnant.	<i>Phūrḍ,</i>	filthy.
<i>Pāṭurī,</i>	stomach.	<i>Pīdḍ,</i>	dough (of wheat).
<i>Phāchī,</i>	bundle.	<i>Pichhōṇḍ,</i>	to winnow.
<i>Phāṭṭ,</i>	the projecting stone steps in the wall of a terraced field.	<i>Pījarḍ,</i>	cage.
<i>Phāḍkūṇḍ,</i>	to dispute.	<i>Pīṇḍ,</i>	body.
<i>Phāphrā,</i>	husk of <i>gihū</i> or wheat.	<i>Pinnī,</i>	egg.
<i>Pharēb,</i>	deceit.	<i>Pīr,</i>	pain.
<i>Pharīś,</i>	halo.	<i>Pīśū,</i>	flea.
<i>Pharḱḱ,</i>	board.	<i>Pīṭh,</i>	back.
<i>Phasal,</i>	crop.	<i>Pīṭhī pāchh,</i>	(adv.), behind one's back.
<i>Phāwā,</i>	iron ploughshare.	<i>Pīṭḱā,</i>	bath.
<i>Phāwi dāṇi,</i>	to spring, to jump.	<i>Pōchrḍ,</i>	hollow.
<i>Phāyḍā,</i>	profit.	<i>Pōdh,</i>	plant.
		<i>Pōjuwī (plur. -wē),</i>	cherry.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pōkh,</i>	ferment.	<i>Pōyāt,</i>	dāl.
<i>Pōknāi,</i>	fat, corpulent.	<i>Pōyal-kō,</i>	first.
<i>Pōr,</i>	(adv.), last year.	<i>Pūḍḍ,</i>	(prep.), in.
<i>Pōri,</i>	shin.	<i>Pūjṇō,</i>	to worship, to adore.
<i>Pōrō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pūṇṇō,</i>	to winnow.
<i>Pōthi,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōti,</i>	stomach.	<i>Pūrō,</i>	full.
<i>Pōtōṭhō</i> (plur. - <i>ṭhō</i>),	butterfly.	<i>Purōt,</i>	priest.

R

<i>Rāḍuā,</i>	widower.	<i>Rit,</i>	weather.
<i>Ragariyāḍḍā,</i> <i>ragir,</i>	backbone.	<i>Ritō,</i> (fem. <i>riti</i>),	empty, vacant
<i>Rājī khūsi,</i>	welfare.	<i>Rōhṇō,</i>	to abide.
<i>Rākā,</i>	torch.	<i>Rāj-kō,</i>	(adv.), daily.
<i>Rākhṇō,</i>	to have, to keep.	<i>Rōkrī,</i>	cash.
<i>Rarchṇō,</i>	to slip.	<i>Ruā,</i>	tinder.
<i>Rātiḍ,</i> <i>rattiyḍ,</i>	morning, dawn.	<i>Rujiyāṭ,</i>	wet.
<i>Rātiyāṭ,</i>	(adv.), early.	<i>Rujṇō,</i>	to soak.
<i>Rḍḍ,</i>	piece.	<i>Rūṇō,</i>	to weep.
<i>Rikhō-kī nind,</i> <i>rikk-nind,</i>	hibernation (lit., "bear's sleep").	<i>Rūr,</i>	sun-warmth.
<i>Rikhṭailō,</i>	bear-cub.	<i>Rūriyā-kī sākh,</i>	rabī' harvest.
<i>Rin,</i>	debt.	<i>Rūrṇō,</i>	to fall.
<i>Ris,</i> <i>ris rāg,</i>	jealousy.		

S

<i>Subiāsi,</i>	all.	<i>Sāgarī,</i>	narrow lane.
<i>Sād,</i>	beggar.	<i>Sāgarī bāṭ,</i>	narrow track.
<i>Sād,</i>	sound; echo.	<i>Sāgarō,</i>	narrow.
<i>Sadā,</i>	(adv.), continually.	<i>Sāgi,</i>	woman's large hat.
<i>Sadāi,</i>	(adv.), always.	<i>Sagūn,</i>	omen.
<i>Sāy,</i>	doubt.	<i>Sāgyārō,</i>	snake.
<i>Sāga,</i>	windpipe.	<i>Sāh,</i>	bough.
<i>Sāgar,</i>	dirt (in a house, etc.).	<i>Sāhṭaḍi,</i>	small bough.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Saītnō,</i>	to cherish.	<i>Saśā,</i>	hare.
<i>Sajail,</i>	peace.	<i>Saśiyānā,</i>	to gasp.
<i>Sājhi,</i>	partner.	<i>Sās mārñō,</i>	to sigh.
<i>Sājō,</i>	fresh.	<i>Saśñō,</i>	to pant.
<i>Sākh,</i>	honey-comb.	<i>Sastō,</i>	cheap.
<i>Sākh,</i>	harvest.	<i>Sastāñō,</i>	to rest.
<i>Sākhi,</i>	evidence.	<i>Sāsū,</i>	mother-in-law.
<i>Sākh pūrñi,</i>	to give evidence, to bear witness.	<i>Sāthi,</i>	friend.
<i>Sākrā,</i>	small stone, flint.	<i>Sātī,</i>	paddy.
<i>Salā, sōwā,</i>	locust.	<i>Sāṭī,</i>	small bough.
<i>Salō,</i>	wife's younger brother.	<i>Sāṭkuwā,</i>	grasshopper.
<i>Sumāi,</i>	yoke.	<i>Sāṭō-palṭō,</i>	barter.
<i>Sambhālñō,</i>	to bear.	<i>Sātrī,</i>	den.
<i>Sammā,</i>	season.	<i>Sāṭīū,</i>	see <i>dhāṇ</i> .
<i>Sān,</i>	sign.	<i>Saū,</i>	oath.
<i>Sandukṛī,</i>	small box.	<i>Sau,</i>	a grave.
<i>Sāṅgaḍ,</i>	chain.	<i>Saūk,</i>	desire.
<i>Sāṅgal,</i>	chain.	<i>Saū karnī,</i>	to swear.
<i>Sangārñō,</i>	to dispose (e.g. of a dead body).	<i>Sāyal,</i>	porcupine.
<i>Sān mārñi,</i>	to wink.	<i>Sayanō,</i>	level.
<i>Sāpath,</i>	oath.	<i>Sēdāw,</i>	chimney-hole.
<i>Sarak,</i>	road.	<i>Sēj,</i>	after-birth.
<i>Sarāñō,</i>	to corrupt.	<i>Seklā, sekhtā,</i>	nut, dry walnut-shell, egg-shell.
<i>Saram,</i>	shame.	<i>Sēmt,</i>	seed-pod.
<i>Sardī,</i>	autumn.	<i>Sēmṭōñō,</i>	to wither.
<i>Sardiyā-kā sāk,</i>	<i>kharīf</i> harvest.	<i>Sērō,</i>	cool, cold.
<i>Sariat, sarīyat, sarīatā,</i>	contract, bargain.	<i>Sēsūrā,</i>	father-in-law.
<i>Sariyai, sarīyā,</i>	putrid.	<i>Settā,</i>	white.
<i>Sārñō,</i>	to endure.	<i>Sī, siun,</i>	furrow.
<i>Sarsū (plur. sarsūḥ),</i>	bug.	<i>Sian,</i>	border.
<i>Sarū,</i>	hail.	<i>Siar,</i>	crack (in wood).
<i>Sarūō ghās,</i>	hay left on the ground for use in winter.	<i>Sibñō,</i>	to sew.
<i>Sās,</i>	breath.	<i>Sidhō,</i>	right, straight.
		<i>Sih,</i>	tiger.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Sīhan,</i>	tigress.	<i>Sūā,</i>	parrot.
<i>Śikhāṇḍ,</i>	to teach.	<i>Suain,</i>	broom.
<i>Siki kari,</i>	crawling.	<i>Sūgand,</i>	oath.
<i>Śil, śilā, śinā,</i>	moist.	<i>Sūgand karnī,</i>	to swear.
<i>Simōi,</i>	seemul (cotton-tree).	<i>Sūgar, suṅgar,</i>	hog, pig.
<i>Śing,</i>	horn.	<i>Sūgōṭṭ,</i>	sucking pig.
<i>Śinghṇḍ,</i>	to smell.	<i>Sūgtanḍ,</i>	to search.
<i>Śinā, śil, śilā,</i>	moist.	<i>Sūgtāyil,</i>	sucking pig.
<i>Sir, str,</i>	sinew, nerve.	<i>Sūkhai,</i>	(adv.), easily.
<i>Sirā,</i>	syrup.	<i>Sūkhē,</i>	ease.
<i>Sirānt,</i>	pillow.	<i>Sūkhē kari,</i>	(adv.), easily.
<i>Sirkār,</i>	Government.	<i>Sūkhiaī, sūkhiyē,</i>	arid, dry.
<i>Sirkārī sāmī,</i>	tenant, paying rent to Government.	<i>Suklā,</i>	white.
<i>Śis,</i>	lead (the metal).	<i>Sūk-tārā,</i>	evening star.
<i>Śiṭṭāṇḍ,</i>	to cook.	<i>Śūk-tārā,</i>	evening star.
<i>Śiṭha,</i>	wax, beeswax.	<i>Sūkiyē, sūkhiaī,</i>	dry.
<i>Siun, sī,</i>	furrow.	<i>Sūkhō ghās,</i>	hay.
<i>Sā,</i>	he, she.	<i>Suṅgar, sūgar,</i>	pig, hog.
<i>Sūāṇḍ,</i>	flat.	<i>Sūnnḍ,</i>	to listen.
<i>Sāal,</i>	question.	<i>Sunā,</i>	gold.
<i>Sāanḍ,</i>	to brush.	<i>Sūpāṇḍī,</i>	serpent (ophiophagus and cobra class).
<i>Sābtā,</i>	leisure.	<i>Sūp,</i>	winnowing-sieve.
<i>Sāchṇḍ,</i>	to consider.	<i>Sūr,</i>	spirituos liquor.
<i>Sājā,</i>	he.	<i>Sūskyārāṇḍ,</i>	to whistle.
<i>Sājī,</i>	she.	<i>Sūt,</i>	interest (on loans); crack (in stone, etc.).
<i>Sājī,</i>	that very, the same.	<i>Sūṭh,</i>	dry ginger.
<i>Sāpnḍ,</i>	to deliver.	<i>Sātṇḍ,</i>	to sleep.
<i>Sārnḍ,</i>	to scratch.	<i>Swiṇḍ,</i>	dream.
<i>Sāṭā,</i>	club.	<i>Swiṇḍ dākhṇḍ,</i>	to dream.
<i>Sāwā, tālā,</i>	locust.	<i>Syāl, tyāḍ, tyāḍṭā,</i>	jackal.
T			
<i>Tabhī,</i>	(adv.), then, however.	<i>Tāb,</i>	copper.
<i>Tabhī tau,</i>	(adv.), therefore.	<i>Taiṇḍ,</i>	to catch.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Tākhri,</i>	balance.	<i>Thālē,</i>	(adv.), beneath.
<i>Tāl,</i>	pond.	<i>Thañḍō,</i>	cool.
<i>Tal,</i>	bell, such as is fastened to the neck of a cow, etc.	<i>Thapāḍ,</i>	mortgage.
<i>Tambūā,</i>	bath; hornet.	<i>Tharnō,</i>	to wait.
<i>Tamākhū, tamākū,</i>	tobacco.	<i>Thārō hōṇō,</i>	to stand.
<i>Tamākū khāṇō,</i>	to smoke.	<i>Thāṭhṇō,</i>	to decide.
<i>Tamākū sōṭṇō,</i>	to smoke.	<i>Thāṭṭā,</i>	jest, banter.
<i>Tañḍkiē gīt,</i>	ballad (sung in chorus).	<i>Thāṭṭhē (plur.),</i>	banter.
<i>Tangā,</i>	spark.	<i>Thaurā, thāurā,</i>	arrow with a barbed point
<i>Tāḍ-kh,</i>	thee.	<i>Thēknō,</i>	to prohibit.
<i>Tāp,</i>	fever.	<i>Thēsiyāṇō,</i>	to stumble.
<i>Tārā,</i>	star.	<i>Thēs khāṇī,</i>	to stumble.
<i>Tarkhāṇ,</i>	carpenter.	<i>Thēs lāṇī,</i>	to trip.
<i>Turṭarō,</i>	tough leather.	<i>Thō (plur. thōaī),</i>	buttock.
<i>Tarwār,</i>	sword.	<i>Thōṇō,</i>	short.
<i>Tasī,</i>	(adv.), at that very time.	<i>Thōṇō karnō,</i>	to abate.
<i>Tātō,</i>	warm, hot.	<i>Thōṇō thōṇō,</i>	economically.
<i>Tāṭū,</i>	neck, throat.	<i>Thōth,</i>	snout.
<i>Taubī,</i>	(adv.), after.	<i>Thūknō,</i>	to spit.
<i>Tāṅg,</i>	veranda.	<i>Thūlā, thūlā,</i>	fat, corpulent.
<i>Tauriyā-kī rōṭī,</i>	chapāṭī (of wheat, fried in oil).	<i>Thūṇī (plur. thūṇiyā),</i>	nostril.
<i>Tēhār,</i>	holiday.	<i>Tiā-kō,</i>	her.
<i>Tēhār,</i>	fetid.	<i>Tībā,</i>	hill.
<i>Tēki,</i>	(adv.), there.	<i>Tikkō,</i>	(adv.), soon, early.
<i>Tēsāḍ,</i>	(adv.), beyond.	<i>Tikkōṇā,</i>	(adv.), early.
<i>Tēsē-kh,</i>	him.	<i>Tikkō tikkō,</i>	(adv.), quickly.
<i>Tēs-kā,</i>	his.	<i>Tikrāṇī,</i>	moon.
<i>Tēṭī,</i>	maize.	<i>Til-ṭāḱ karnī,</i>	to repair.
<i>Tēṭī āṭhō,</i>	dough (of Indian corn).	<i>Tindō,</i>	wet, damp (of clothes, etc.).
<i>Tēthū-chh,</i>	(adv.), upon that.	<i>Tipā,</i>	drop.
<i>Tēṭīkyāṭhā kōduwā,</i>	chapāṭī (of maize).	<i>Tirā,</i>	hive (in a dwelling house).
<i>Thāḅṇō,</i>	to conceive, to catch, to hold.	<i>Tirchhō,</i>	sloping.
<i>Thaḍī,</i>	irrigated field.	<i>Titī,</i>	thirst.
		<i>Titā,</i>	thirsty.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Ṭiṭṭi,</i>	plover.	<i>Tōrā,</i>	slow match for matchlock.
<i>Ṭiṭrā,</i>	(<i>masc.</i>), partridge.	<i>Tōrnō,</i>	to break.
<i>Ṭiṭri,</i>	(<i>fem.</i>), partridge.	<i>Tūbñō,</i>	to teaze wool.
<i>Ṭiṭ-kh,</i>	their.	<i>Tūgan, tūhan,</i>	rope-bridge.
<i>Ṭiyār,</i>	persevering.	<i>Tūkānō,</i>	to roar like a jackal.
<i>Ṭoi,</i>	(<i>adv.</i>), under, below, beneath.	<i>Tūkñō,</i>	to bite.
<i>Ṭop,</i>	the part of a pipe which holds the fire and tobacco.	<i>Tūphān,</i>	calumny.
<i>Ṭopi,</i>	cotton cap.	<i>Turār-turī,</i>	trickle.
<i>Ṭopri,</i>	basket.	<i>Tūs,</i>	husk, husk of rice, <i>chēnī,</i> <i>jhāgōrā</i> or <i>kauṇī</i> .

U

<i>Ubāññō,</i>	to boil.	<i>Ukhal bēd karnō,</i>	to exorcise.
<i>Ubhan,</i>	(<i>adv.</i>), above.	<i>Ūkhññō,</i>	to sole.
<i>Ubhi,</i>	(<i>adv.</i>), (<i>fem.</i>), up.	<i>Ūkhrī dhān,</i>	unirrigated rice.
<i>Ubho,</i>	(<i>adv.</i>), up.	<i>Umtī,</i>	chief.
<i>Udāñ nathññō,</i>	to elope with.	<i>Umtō,</i>	niece.
<i>Ūdārñ-pūdārñ,</i>	(<i>adv.</i>), about, near.	<i>Unāī siññ,</i>	large needle for sewing home-made woollen cloth.
<i>Udau kūrīyā,</i>	runaway couple.	<i>Undā, ūdā,</i>	(<i>adv.</i>), down.
<i>Udāwa nēñī,</i>	to abduct (<i>fem.</i> , as the verb refers to abducting a woman).	<i>Uparlō pūr, ūpīlō pūr,</i>	loft.
<i>Udāyalī,</i>	basket.	<i>Urūrō hērññō,</i>	to frown.
<i>Udññō,</i>	to fly.	<i>Uśāwññō,</i>	to swell.
<i>Ūdō, undō,</i>	(<i>adv.</i>), beneath.	<i>Ūśññō,</i>	descent.
<i>Ugārñ,</i>	airy.	<i>Uśñññō,</i>	to leap, to spring.
<i>Ugārññō,</i>	to open (a door).	<i>Utrāī (plur. utrāiyā),</i>	ear-ring (for women) worn on the edge of the ear.
<i>Uglā,</i>	(<i>adv.</i>), above.	<i>Uttar karnī,</i>	to hasten.
<i>Uglō,</i>	high.	<i>Ūtrōññō,</i>	to descend.
<i>Ujūññō,</i>	to wake, to arise.		
<i>Ujyāwō,</i>	light, brightness.		
<i>Ukāī,</i>	ascent.		

W

<i>Wah tērā,</i>	alas.	<i>Wāj,</i>	sound.
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ENGLISH-JAUNSĀRĪ VOCABULARY.

English.

Jaunsāri.

English.

Jaunsāri.

A

Abandon (vb.),	chhōḍḍnō.
Abate (vb.),	thōṛō karnō.
Abduct (vb.),	uḍāwa nēṇī (fem., as the verb refers to abducting a woman).
Abdomen,	ghēr.
Abide (vb.),	rōhṇō, basṇō.
Able-bodied,	mōhr.
Abortion,	bhārā parnō. To procure abortion, bhārā parṣunō.
About,	nērō (near), ūḍarō-pūḍarō.
Above,	uglā, ubhau, ōchhūrī.
Abscess,	ābūr.
Absoond (vb.),	chōrūṇō.
Absent,	āthī nū thā.
Abuse (vb.),	likā dēṇī, likō dēṇī (sic.).
Accept (vb.),	māṇṇō.
Accidentally,	chāṇchak.
Account,	lēkhā, lēkhā-jōkhā, pl. lēkhē-jōkhē.
Acorn,	baṇūḍ, ban-gūṛa.
Add (vb.),	jōṛnō.
Adore (vb.),	pūjṇō.
Adultery,	jārī.
Advance,	agāu.
Advance (vb.),	agāu dēṇō (to give an advance); agē naḥṇō (to go ahead).
Advice,	mēl.
Advise (vb.),	mēl dēṇī.
Adze,	bāst.
Afoot,	paṭṭ piḍḍā.
After,	taubī.
After-birth,	sēj.

Afternoon (1 to 4 P.M.),	ḍhaṛkūwa.
Again,	phēr.
Ague,	dhūrnt or (pl.) dhurniā.
Air,	āwā, hāwā, bāt, bāgūr.
Airy,	khūlō, ugṛō.
Alas,	ōhi, wah tērā.
All,	sabiḍāṭ.
Alone,	ēkhūlē.
Always,	sadḍī.
Amid,	bīchaundō, mājjhandō.
Animal,	paṣu.
Ankle,	ḍhēnmanā, dhēnmanā (pl. -nē).
Announce (vb.),	bōlnō, bōli dēṇō.
Annoy (vb.),	kalkān karnō.
Another,	ōkā, duṭja.
Ant,	chinnōṛī; flying ant, kimmōḍī (pl. -ḍiḍi).
Anvil,	airan, āraṇ.
Anxious,	khējiḍrā.
Any,	kwē, bhāṭ-kuaī.
Ape,	langūr, gūṇī.
Apply (vb.),	lāṇō.
Approach,	pahūohāṇō.
Apricot,	chūlū.
Archer,	kaṇḍāṭ.
Are,	asō.
Arid, dry,	sakhiaṭ.
Arise (vb.),	ujūṇō.
Arm,	bāh (pl. bāhī).
Armful,	hāgāḍ.

English.	JaunsaŪrĪ.	English.	JaunsaŪrĪ.
Armpit,	<i>kachhāyāl, kachhārī.</i>	Aunt,	Father's sister, <i>phāphī, bābī</i> ; Mother's sister, <i>maūsī</i> ; Father's brother's wife, <i>kākī</i> ; Mother's brother's wife, <i>māmī.</i>
Around,	<i>chōgirdō.</i>	Authority,	<i>bhāwī.</i>
Arrow,	<i>kāḍ; with a barbed iron point, thaurā, thaurā.</i>	Autumn,	<i>sardī.</i>
As,	<i>jaṣō.</i>	Avalanche,	(snow) <i>hyānōṣ</i> ; (stones, etc.) <i>jān, qīl, quāgus.</i>
Ascent,	<i>ukāṣī.</i>	Await (vb.),	<i>bāṭ dēkhnī.</i>
Ashes,	<i>chhār, khē.</i>	Axe,	<i>kurārī</i> (pl. <i>-riyā</i>). In Sansagh village, Deogarh Khatt, it is called <i>barāḍī.</i>
Ash-heap,	<i>chhōrōr.</i>		
At that very time,	<i>taṣī.</i>		

B

Baby,	(masc.) <i>chhauṭō</i> (pl. <i>-ṭē</i>); (fem.) <i>chhauṭī</i> (pl. <i>-ṭī</i>); (masc.) <i>chhōṭī</i> ; (masc.) <i>nāḍrā</i> (fem. <i>-drī</i>). In Sansogh, <i>chhauṭā</i> (pl. <i>-ṭē</i>).	Banter,	<i>ṭhāṭṭhā, ṭhāṭṭhē.</i>
Back,	<i>pīṭh</i> ; behind one's back, <i>pīṭhī pāohh</i> ; to go back, <i>pāchhī nāṭhnō</i> ; to go behind, <i>pachhlē bilāṭ nāṭhnō</i> ; to give back, <i>pachhī dēṇō.</i>	Bare,	<i>nāḡḡ.</i>
Backbite (vb.),	<i>chuglī lāṇī.</i>	Bargain,	<i>ṣarīyat, ṣarīatā.</i>
Backbone,	<i>ragarīyāḍḍā, ragīr.</i>	Bark (vb.),	<i>bhūkṇō.</i>
Backward,	<i>pāchhī, pachhī.</i>	Bark of tree, etc.,	<i>bakal, bōkōṭ, chhailkā.</i>
Bad,	<i>burō, mandō, kaohlō, kachlā</i> ; (fem.) <i>burī, mandī, kachlī.</i>	Barley,	<i>jau.</i>
Bag,	<i>kōṭhṛā.</i>	Barren,	<i>bāj</i> (of a woman); <i>bājō</i> (in agriculture).
Bail,	<i>jāman-gatī, jāmnī.</i>	Barter,	<i>adlā-badlī, ṣāṭō-palṭō.</i>
Bake (vb.),	<i>pakāwanō.</i>	Base,	<i>kamīn, nīch.</i>
Balance,	<i>tākhṛī.</i>	Bask (vb.),	<i>ghām tāpnā.</i>
Bald,	<i>gānjā.</i>	Basket,	<i>udāyalī, ṣṭkī, ṭōprī, chōṭkī.</i>
Ball,	<i>gēḍ; anything round, qhinqḍ.</i>	Bat,	<i>āḍēru, āḍaḍō.</i>
Ballad,	<i>gīt</i> ; (sung at the Diwālī festival) <i>hārūl</i> ; (sung in chorus) <i>ṭāṇḍkīs gīt</i> ; (song with dance) <i>nachāṇīyā gīt</i> ; <i>nachāṇīyā gīt.</i>	Bath,	<i>tambīā, pīlōṣā.</i>
Bamboo,	<i>bāṣ, (female) kākau.</i>	Bathe (vb.),	<i>nhāḍōṇō.</i>
Banana,	<i>kēṛē-kī ṣēmī.</i>	Battle,	<i>larāṣī.</i>
		Be (vb.),	<i>hōṇō.</i>
		Bear (vb.),	<i>sambhāṇō</i> ; to bear off, <i>nēṇō</i> ; to bear in mind, <i>ād rākhnō</i> ; to bear witness, <i>gwāhī dēṇī, sākḥ purnī.</i>
		Beast,	<i>paṣu.</i>
		Beat (vb.),	<i>mārṇō, jhāḡṇō.</i>
		Beautiful,	<i>bājḥ</i> (general); <i>bājḥn</i> (of a woman); <i>bākā</i> (general).

English.	Jaunsaŕi.	English.	Jaunsaŕi.
Because,	<i>kāṭ.</i>	Black,	<i>kāwō.</i>
Bed,	<i>mājhā, khāṭ.</i>	Blackberry,	<i>kāwī, āchhōṭ, qāqē-ke āchhōṭ.</i>
Bee (honey-),	<i>mōkī</i> ; Black bee, <i>bhaūri.</i>	Blackguard,	<i>lūḍ.</i>
Beehive (in the house),	<i>mōkī-kā tīrā.</i>	Blanket,	<i>kāmaḍ.</i> The large home-made blankets weighing eight to twenty seers, are <i>kāmō, kāmōi, kām-qī.</i>
Beeswax,	<i>main, muṣṇ, siṭha</i> ; honeycomb, <i>kōś, sākh.</i>	Blind,	<i>ādhā.</i>
Before,	<i>agāsō, āgāsō.</i>	Blood,	<i>lōi.</i>
Beggar,	<i>jōgrā</i> (fem. <i>jōgrī</i>), <i>sāl</i> ; Beggar's daughter, <i>jōḡturi.</i>	Blossom,	<i>phul, phulāṭō, phulēṭō.</i>
Behind,	<i>pāchhī.</i>	Blow,	<i>phūkyārā.</i>
Believe (vb.),	<i>patiānō.</i>	Blue,	<i>līlō.</i>
Bell,	<i>ghāṭī, ṭāl</i> (such as is fastened to the neck of a cow, etc.).	Board,	<i>pharkō.</i>
Bellow (vb.),	<i>ḡurkādōnō</i> (of a cow); <i>ḡiḡiyānō</i> (of a buffalo).	Body,	<i>gāt, piṇḡ, gaut.</i>
Bellows,	<i>dhanhāl.</i>	Boil (vb.),	<i>ubādōnō.</i>
Belly,	<i>ghēr</i> (pl. <i>ghērī</i>), <i>pāḍ</i> (pl. <i>pāḍī</i>).	Boil (noun),	<i>ābūr.</i>
Below,	<i>tōi.</i>	Bold,	<i>mōṛh.</i>
Bend (vb.),	<i>naunō.</i>	Bone,	<i>hāḡuā.</i>
Beneath,	<i>tōi, thālē, ādō, parthai, jhilē.</i>	Book,	<i>pōthī.</i>
Beside,	<i>nērō.</i>	Border,	<i>siar, chhēwaū.</i>
Besides,	<i>bāhik.</i>	Bore holes (vb.),	<i>kōrnō.</i>
Best,	<i>bēḡī āchhō, mūnikō-thaiōkō.</i>	Borrow (vb.),	<i>karjā gāḡnō.</i>
Better,	<i>āchhō, āchhā</i> (fem. <i>āchhī</i>), <i>ḡhabsir.</i>	Both,	<i>dūyāā.</i>
Beware,	<i>chaukaś.</i>	Bough,	<i>sāh</i> ; a small bough <i>sāhṭaḡṭ, sāṭī.</i>
Beyond,	<i>pārlē billā, tēsāō.</i>	Bowel,	<i>āḍī</i> (pl. <i>āḍiā</i>), <i>ōjari.</i>
Big,	<i>barā, mōṭā.</i>	Bow,	<i>dhanu.</i>
Bill (of a bird),	<i>chūj.</i>	Box (small),	<i>sandukṛī.</i>
Bind (vb.),	<i>bāḍdhō.</i>	Boy,	<i>chhauṭā.</i>
Bird,	<i>chalkūṛī.</i>	Brave,	<i>bahādur.</i>
Birth,	<i>paidās, jaram.</i>	Break (vb.),	<i>tōrnō.</i>
Bitch,	<i>kākri, chhauṭī.</i>	Breath,	<i>sās.</i>
Bite (vb.),	<i>kāṭnō, ṭuknō.</i>	Brethren,	<i>dās-bhāṭ.</i>
Bitter,	<i>karuō.</i>	Bribe,	<i>kōḍī.</i>
		Bride,	<i>jōjhōlī.</i>

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Bridge,	<i>pūr</i> ; a rope-bridge, <i>tūgan</i> , <i>tūhan</i> ; a tree-bridge, <i>jibāi</i> .	Brute,	<i>paśu</i> .
Brightness,	<i>ujyāwō</i> , <i>āsō</i> .	Buffalo,	<i>jhōṭā</i> ; fem. <i>mahish</i> ; un- weaned calf (fem.), <i>kaṭṛī</i> ; weaned calf (fem.), <i>jhōṭṛī</i> .
Bring (vb.),	<i>lēwnō</i> .	Bug,	<i>śarśū</i> (pl. <i>śarśūṣ</i>).
Brink,	<i>chhaīāū</i> .	Build (vb.),	<i>chinno</i> .
Broad,	<i>bīṣ</i> , <i>chaurō</i> .	Bull,	<i>baurh</i> .
Brook,	<i>nāwā</i> .	Bullock,	<i>bōdh</i> .
Broom,	<i>suain</i> ; a hearth-broom, made of <i>bābōi</i> -grass, <i>kuchuā</i> .	Bundle,	<i>phāchī</i> , <i>bēgār</i> .
Brother,	<i>dādā</i> (elder), <i>bhāyā</i> (younger).	Burden,	<i>bhārō</i> , <i>bhārā</i> .
Brother-in-law,	<i>mitar</i> . Wife's younger brother, <i>sālō</i> ; her elder brother, <i>jēthū</i> . Hus- band's younger brother, <i>dēwar</i> ; his elder brother, <i>jēth</i> . Elder sister's husband, <i>bhinā</i> ; younger sister's hus- band, <i>jawaī</i> .	Burn (vb.),	<i>ḍaunō</i> , <i>chīṭnō</i> .
Brow,	<i>bhaū</i> (pl. <i>bhaūā</i>).	Bury (vb.),	<i>dābno</i> , <i>khaḍḍno</i> .
Browse (vb.),	<i>charnō</i> .	Bush,	<i>jhāl</i> .
Brush (vb.),	<i>śaṇō</i> .	Butter,	<i>chōpar</i> .
		Buttermilk,	<i>chhās</i> .
		Butterfly,	<i>pōtōṭhō</i> (pl. <i>pōtōṭhē</i>).
		Buttock,	<i>thō</i> (pl. <i>thōaī</i>).
		Buy (vb.),	<i>mōlē gāḍno</i> .
		By,	<i>nērō</i> .

C

Cage,	<i>pījarō</i> .	Castor-oil plant,	<i>ēṇḍū</i> .
Calabash,	<i>laukō</i> , <i>laukī</i> .	Cat (male),	<i>qhīṭṛū</i> ; wild cat, <i>baṇ</i> <i>qhāṭṛū</i> .
Calf,	<i>bāchhuyē</i> (fem. <i>bāchhuṭī</i>); buffalo-calf, <i>kaṭṛā</i> (fem. <i>kaṭṛī</i>). Cf. Buffalo.	Cat (female),	<i>birāī</i> , <i>birālī</i> ; wild cat, <i>baṇna birāī</i> , <i>baṇna</i> <i>birālī</i> .
Call (vb.),	<i>haṭānō</i> , <i>dhā mārni</i> ; to call back, <i>ḍkārē haṭānō</i> .	Cataract,	<i>pachhār</i> .
Calumny,	<i>tūphān</i> .	Catch (vb.),	<i>pakarṇō</i> , <i>thābno</i> , <i>ṭaikṇō</i> .
Canal,	<i>kāl</i> .	Cattle,	<i>chavin</i> .
Cap,	<i>ṭōpī</i> (cotton), <i>ḍiguā ṭōplā</i> (woollen).	Cause, (for) the sake (of),	<i>astē</i> .
Care,	<i>khāj</i> .	Cave,	<i>ḍḍār</i> .
Carpenter,	<i>bāḍhōī</i> , <i>bāḍōī</i> , <i>tarkhān</i> .	Centipede,	<i>kansyōṇ</i> .
Carry (vb.),	<i>chūgnō</i> , <i>ghīnno</i> .	Certain,	<i>patiānō</i> .
Cash,	<i>rōkrī</i> .	Certainty,	<i>bēsaṇḡ</i> .
Cast stones (vb.),	<i>phēḍānō</i> , <i>chhāḍnō</i> .	Chain,	<i>śāṅgaḍ</i> , <i>śāṅgal</i> .
		Chakor,	<i>chākurā</i> (fem. <i>-rī</i>).

English.	Jaunsāri.	English.	Jaunsāri.
Chamois (Himalayan),	<i>gural, ghōl.</i>	Comet,	<i>phūchhāpailā tārā.</i>
Chapāṭi,	of wheat, fried in oil, <i>tauriyā-kī rōṭī</i> ; of barley, <i>jau-kā kōduwā</i> ; of māḍuā, <i>kōduwā</i> ; of jhāgorā, <i>jhāgorā-kā kōduwā</i> ; of chāni, <i>chāni-kā kōduwā</i> ; of maize, <i>ṭīṭkiyā-kā kōduwā</i> .	Committee,	<i>khūm-ṭī, bhaitāg.</i>
Charcoal,	<i>aṅgār.</i>	Competent,	<i>mulkiyā.</i>
Charity,	<i>dān-pūn.</i>	Complaint,	<i>nālas</i> ; to complain to gods, <i>ghāt phēḍāṇī.</i>
Cheap,	<i>sastī.</i>	Conceal (vb.),	<i>chōrnō.</i>
Cheek,	<i>galaurō.</i>	Conceit,	<i>gumān.</i>
Cherish (vb.),	<i>saṭṭnō.</i>	Conceive (vb.),	<i>thābñō.</i>
Cherry,	<i>pōjuwā</i> (pl. -wā); -tree, <i>pājā.</i>	Conduit,	<i>kūl.</i>
Chicken,	<i>kukhrāyalai.</i>	Consider,	<i>sōchñō.</i>
Chief,	<i>āmṭi.</i>	Continually,	<i>sadā.</i>
Child,	<i>chhauṭā</i> (fem. -ṭī); children, <i>lārkatṭā</i> ; a posthumous child, <i>jha-ṭēlā.</i>	Contract,	<i>sariat, sariyat, sariatā.</i>
Chimney-hole,	<i>khauṭāṭī, sēdāw.</i>	Cook (vb.),	<i>pakāñō, siṭāñō.</i>
Chin,	<i>chhauṭī.</i>	Cool,	<i>ṭhanḍō, sērō.</i>
Cholera,	<i>marī, mariyā-kā dukh.</i>	Copper,	<i>tābō.</i>
Chutney (apricot),	<i>chhāchā.</i>	Cord,	<i>pāgōṭī</i> ; in Bāwar, <i>luḍṭī.</i>
Circular,	<i>qhāḍqā.</i>	Corn,	<i>nāj.</i>
Olay,	<i>māṭṭī, chōprī.</i>	Corpse,	<i>lhās.</i>
Clear (sky),	<i>bidrī</i> ; (water) <i>nīr.</i>	Corpulent,	<i>pōknāṭī, chārāṭī, ṭhūlā.</i>
Climb (vb.),	<i>nikūñō.</i>	Corrupt (vb.),	<i>sarāñō.</i>
Clod,	<i>qhāl.</i>	Cost,	<i>mōl.</i>
Cloud,	<i>bādō.</i>	Count (vb.),	<i>ganñō.</i>
Cloudy,	<i>bādōyāṭī.</i>	Cousin,	(mother's side) <i>mōsiyā-kā bēṭā</i> ; (father's side) <i>phūphiyā-kā bēṭā.</i>
Club,	<i>sōṭā, qēgā, mūshṭī.</i>	Cover,	<i>khāṭan.</i>
Cook,	<i>kūkhqā.</i>	Cover (vb.),	<i>ghaṭī dēñō.</i>
Cohabiting	<i>gādgādiyā.</i>	Coventry,	to send to, <i>barjan rākhṇī</i> (used only on account of the enmity of a dead person).
Cold,	<i>jārō, sērō.</i>	Coward,	<i>nā-mardī.</i>
Cold in the head,	<i>jākhām, khāga.</i>	Cowhide,	<i>chhōṭō</i> (also used for buffalo-hide).
Collect (vb.),	<i>katṭhō karnō.</i>	Crab,	<i>khāṭ.</i>
Comb,	<i>kāṭuṭā</i> ; for a man, <i>kāḍṭī.</i>	Crack,	<i>sūt</i> (in stone, etc.); <i>sīār</i> (in wood).
Come (vb.),	<i>āñō, āṭñō.</i>	Cramp,	<i>bāṭqā, khārṇā.</i>
Come out (vb.),	<i>bārō āñō, bāhīrā āñō.</i>	Crawling,	<i>siki kari.</i>
		Cream,	<i>chhāprī.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Creeper,	lot, bal (pl. bālī).	Cuckoo,	kakha. After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	phasal.	Cure (vb.),	khabar karni.
Crow,	kauwa.	Curly,	kindurā.
Cruel,	pāpi, nigurā.	Cut (vb.),	kātīnō.
Crush (vb.),	pōchhō.	Cypress,	lēuri.
Cry (vb.),	haṭānō, dhā dān, laliyānō.		
Cub,	(leopard-) bagtailō; (bear-) rikhailō.		
D			
Daily,	rōj-kō, dūs-kō.	Descent,	ātīnō.
Dāl,	pōyāt.	Desert (vb.),	chhōḍi dānō.
Dam,	bhanāwatā, kālā, band; fish-dam, bhagāwa.	Desire,	saūk.
Damp,	gilō (of earth); tindō, bhijiyā (of clothes, etc.).	Destroy (vb.),	nās bānnō, nās karnō; to destroy root and branch, chhatyānās bānnō (or karnō).
Darkness,	iniārō.	Dew,	ōś, ōj.
Dawn,	ghāmō-kī krīn, rāttiyā.	Difficult,	ōkhō, ōkhā.
Day,	dūs, bār.	Dig (vb.),	khaṇnō.
Day before yesterday, and day after to-morrow	pōrō.	Digest (vb.),	pachhō.
Dead,	marīyā, muwā huwā.	Dike,	khaṭi (artificial); kādī (natural).
Deaf,	jāirā.	Dinner,	biāi.
Debt,	rīn.	Dirt,	jhōl (of the body); sāgar (in a house, etc.).
Deceit,	pharēb.	Disciple,	chālā.
Decide (vb.),	thāṭhānō.	Dispose (vb.),	sangārānō (e.g., to dispose of a dead body).
Deer,	harīn.	Dispute (vb.),	phāṭkūnō, jhagḍūnō.
Deformity,	kachālā.	Division of a 'Khatt',	khaḍg.
Deity,	dāo.	Doctor,	bōḍā.
Delay,	ḍhil karni, bistā.	Dog,	kukur.
Deliver (vb.),	sōpphō.	Doll (of wood or rags),	bhāwanti.
Den,	sātri.	Door,	dār: lattice door for a byre, khaṭkar.
Deny (vb.),	mukarōnō.	Doubt,	śāḡ.
Depart (vb.),	naṭhānō.		
Descend (vb.),	ātrōnō, hurlūnō.		

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Dough,	(of māḡuā kōdō), kodaḡi; (of chaulāi or chaulāi), chauḡiḡō; (of wheat), pīdō, kaṇik; (of barley), oḡō; (of chēṇi), c h ē ṇ i ā t h o; (of jhāḡōḡō), jhāḡariāḡō; (of Indian corn), ḡḡiḡi āḡō; (of gram), chaṇiāḡō.	Drop,	ḡipū.
Dove,	ghūghūti. If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	ōbāiaī.
Dower (bride's),	pāyātō.	Drug,	jaṛi.
Down,	undā.	Dry,	sūkiyḡ.
Drag (vb.),	khaīchṇō.	Dumb,	kāḡhā, lāḡi.
Dream (vb.),	swiṇō dēkhṇō; a dream, swiṇō. Of. Nightmare.	Dung,	(of cattle) ḡōbar; (of goats) māḡṇḡ; (mixed with litter) kārī.
Drill holes (vb.),	bindhṇō.	Dunghill,	ḡobrāḡ.
Drive (vb.),	khēdṇō.	Dusk,	inyārō.
		Dust,	dhūrḡḡau, dhūr, khē.
		Dwarf,	bāwanā. (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit vāmana).
		Dysentery,	lōhpētāḡ.

E

Early,	rātiyaī, jhiḡā, jhiḡ. Adverb, tikhō, tikhōḡā.	Embrace (vb.),	hāḡāḡō dēṇō.
Earn (vb.),	kamāṇō.	Empty,	ritō.
Ear-ring,	(for men) murki, dōḡōḡū, durētū. (For women), (on edge of the ear) utrāi (pl. utrāiyā), kāṇḡhāḡōḡi; (on inside of the ear) bālā; (on the lobe) jhūmkū.	Endure (vb.),	sārṇō.
Earth,	dharti, māḡi, bhūmī.	Enemy,	bōiri.
Earthquake,	bhuīchō, bhūīchāl.	Enhancement,	jāḡti, jāḡti.
Ease,	sūkh.	Enmity,	bwair (pronounced boir).
Easily,	sūkhai, sūkhē kari.	Enrage (vb.),	biḡuṇō.
Eat (vb.),	khāṇō.	Enter (vb.),	bhitōḡi naḡhṇō.
Eatable,	khāṇō ḡōḡō.	Entirely,	mūṇikō.
Echo,	ḡāḡ, sāḡ.	Entrails,	ḡāḡi.
Eclipse,	garhaṇ.	Eve's apple (in the throat).	kūkhṛi.
Economically,	thōḡō thōḡō.	Evening,	bēukē.
Edge (of a field, river, etc.).	chhēḡ.	Evidence,	sākhḡ; to give evidence, sākh pūrṇi.
Egg,	bāḡi, pinnī.	Ewe,	bhēḡ.
Elope with (vb.),	ūḡāḡ naḡhṇō.	Examine (vb.),	parēkhṇō.
		Except,	bāḡūt.
		Exclaim (vb.),	laliyāṇō.

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Excrement,	<i>gūh</i> (human).	Eye,	<i>ākh</i> ; one-eyed, <i>kānā</i> . Such persons are considered to be deceitful. Squint-eyed, <i>paŭŕō</i> . Such persons are said to be untrustworthy.
Exorcise (vb.),	<i>ukhal bēd karnō</i> ; <i>juŕē karnō</i> .		
Expect (vb.),	<i>ās rākhnī</i> .		
Extort (vb.),	<i>khōsī gādnō</i> .		
F			
Fable,	<i>kōhnī</i> .	Find (vb.),	<i>milnō</i> .
Fall (vb.),	<i>rūrōnō</i> .	Fine (the punishment),	<i>qāq</i> .
Fallow,	<i>bājō, āsō</i> .	Finger,	<i>gūthī, hātau-kī gūthī</i> .
Family,	<i>kuṇbā, kabilō</i> .	Firefly,	<i>jōgīn, āgyārī</i> .
Famine,	<i>kār</i> .	Firm,	<i>majgūt</i> .
Far,	<i>dūrē</i> .	First,	<i>pōyal-kō</i> .
Fast (vb.),	<i>barat rākhnō</i> ; <i>aṭhintō rōhnō</i> , <i>ninōjīyā rōhnō</i> .	Firstling,	<i>jēthā</i> .
Fat,	<i>mōtā, thulā, thulā, pōknā, charhā</i> .	Fish,	<i>māchhā</i> , (pl. <i>māchhā</i>).
Father,	<i>bābā</i> ; (in the hills) <i>babā</i> .	Fish-hook,	<i>māchhī-kā kāqā</i> .
Father-in-law,	<i>śśūrā</i> .	Fisherman,	<i>māchhār, jāwīyā</i> .
Fatigue,	<i>paij</i> .	Fist,	<i>mūth</i> .
Fatten (vb.),	<i>mōtō bāhnō</i> .	Flag,	<i>jhāqā</i> .
Faulty,	<i>gunō</i> .	Flame,	<i>lauhiyārā</i> .
Feather,	<i>pākh</i> .	Flat,	<i>chōrā, sōānō</i> .
Feeble,	<i>mārā</i> .	Flattery,	<i>āp matlabī</i> .
Feed (vb.),	<i>khōwānō</i> .	Flea,	<i>pisū</i> .
Ferment,	<i>pōkh</i> .	Flesh,	<i>maussō</i> .
Fern,	<i>bārnoī</i> .	Fling (vb.),	<i>chhādnō</i> .
Fetid,	<i>tēhār</i> .	Flint,	<i>gōrā, śākrā</i> .
Fetus,	<i>bhārā</i> .	Floor,	(of mud) <i>maṭyaur</i> ; (of stone) <i>mēraut</i> ; (of planks) <i>paṭyaur</i> .
Fever,	<i>tāp, jar</i> .	Flower,	<i>phul</i> .
Field,	<i>qōkhrō</i> ; irrigated field, <i>thāqī, kūnō, qībā</i> .	Floweret,	<i>phulētō, phulētō, phulrū</i> .
Fig-tree,	<i>phēqū</i> ; (fruit) <i>phēqū-kā dāqā</i> .	Fly (the insect),	<i>mākhā</i> .
Fill (vb.),	<i>bāqhnō, bādhnō, bhaurno</i> .	Fly (vb.),	<i>uqno</i> .
Filth,	<i>jhōl</i> .	Fog,	<i>kurār</i> .
Filthy,	<i>kuchīl, phārō</i> .	Fool,	<i>nidān</i> .
Fin,	<i>pākh</i> .	Foot,	<i>gōqō, lāt</i> .
		Foot-print,	<i>gēqō-kā chāgā</i> .

English.	Jaunsaŭi.	English.	Jaunsaŭi.
Forehead,	<i>māthō.</i>	Friend,	<i>sāthi, mātiā.</i>
Forest,	<i>ban.</i>	Fringe,	<i>jāri.</i>
Forge,	<i>āraṇ.</i>	Frog,	<i>māḍkō.</i>
Forgive (vb.),	<i>chhimā karni.</i>	Front,	<i>agāśō, āgāśō.</i>
Forsake (vb.),	<i>chhōḍṇō.</i>	Frost,	<i>pāwā.</i>
Fort,	<i>garh.</i>	Frown (vb.),	<i>urūṇō hērṇō.</i>
Fortunate,	<i>bhāḡwān.</i>	Fry (vb.),	<i>bhūjṇō, chisṇō.</i>
Fox,	<i>phul chaurā.</i>	Full,	<i>pūrō.</i>
Fresh,	<i>sājō.</i>	Furrow,	<i>sī, siun.</i>
G			
Gasp (vb.),	<i>sasiyāṇā.</i>	Gold,	<i>sunō.</i>
Gather (vb.),	<i>kaṭṭhō karnō.</i>	Good,	<i>āchhō.</i>
Ghost,	<i>haiḍ, haiṇh.</i>	Goods and chattels and house.	<i>ghar-kūrī.</i>
Ginger,	(green) <i>āḍō</i> ; (dry) <i>sūṭh.</i>	Gourd,	<i>lauki, (large) laukō.</i>
Girdle,	<i>manjhan, gāchi.</i>	Government,	<i>sirkār.</i>
Girl,	<i>chhauṭi, nōnki</i> ; (married girl at her father's house) <i>dhyāṭuri, dhiāṇa.</i>	Grain,	<i>nāj</i> ; (for food) <i>khāj</i> ; (for seed) <i>bij.</i>
Give (vb.),	<i>dēṇō.</i>	Granary,	(of stone) <i>bhōrā</i> ; (of wood) <i>kōṭhār, ḍōbrī.</i>
Glass (looking-),	<i>ārsi.</i>	Grandchild,	<i>nātūṭā</i> ; (fem.) <i>-ṭi.</i>
Glean (vb.),	<i>chūḡṇō.</i>	Grandfather,	<i>nānā</i> ; great-grandfather, <i>par-nānā</i> ; great-great-grandfather, <i>budhā par-nānā.</i>
Glisten (vb.),	<i>chilkhāṇō.</i>	Grandson,	<i>nātūṭā, nātiyā.</i>
Gnash (vb.),	<i>dāḍ kurchṇō.</i>	Grass (green),	<i>niārā, niārō.</i>
Gnat,	<i>machhnyārā.</i>	Grasshopper,	<i>khardōg, sāṭkuwā.</i>
Go (vb.),	<i>jāṇō.</i>	Grave (noun),	<i>ḍōkōr, khāt, khāḍ, sāu.</i>
Goat,	<i>bākrā</i> (fem.) <i>bākrī</i> . A goat sitting upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-hide, <i>chhōṛi</i> ; goat-skin bag, <i>khālā</i> . There are four kinds of goat-skins. The biggest is called <i>khāl</i> ; then <i>ghatli</i> ; then <i>khālā</i> ; and the smallest <i>khālūṭi</i> .	Grief,	<i>khāj.</i>
God,	<i>āḷo.</i>	Gristle,	<i>kāṭ.</i>
Goitre,	<i>ghēppā.</i>	Grow (vb.),	<i>jamṇō.</i>
		Growl (vb.),	<i>garṇāṇō.</i>
		Guest,	<i>pāḍṇā.</i>
		Gum (of the mouth),	<i>gtyā.</i>

English.	Jaunsaŕi.	English.	Jaunsaŕi.
H			
Haft,	bŕđ.	Hedge,	bŕđh.
Hail,	ŕarū, ŕarū.	Heel,	(of the foot) phŕynda.
Hair,	(of human head) mūđđō ; (of human body) bŕđ, bŕl. Hair on the breast denotes truthfulness. A man without hair is suspected of being un- reliable. Hair of goats, bakrāō.	Help (vb.),	madat dŕnt.
Halloo (vb.),	haŕđwŕđ.	Hemp,	bhŕđg.
Halo,	pharŕŕ.	Hen,	kūkhŕt.
Handle,	bŕđ.	Her,	tiŕđ-kō.
Handmill,	jŕđrō.	Herdsman,	gŕyar (f. gayarŕŕ); (for cows and buffaloes) mahi- shŕwŕ (f. mahishŕwŕ); (for goats), bakrŕwŕ (f. bakrŕwŕ); (for sheep) bhŕđđwŕ (f. bhŕđđwŕ).
Hard,	kararō.	Here,	etkŕ.
Hare,	chhasŕ, ŕasŕ.	Hero,	mōŕh.
Hare-lip,	khŕnnŕ.	Hibernation,	rŕkhō-kŕ ninda, rŕkh-ninda (lit. "bear's-sleep").
Harlot,	pŕtar.	Hiccough,	đŕkŕr.
Harrow,	dŕđiaŕ, jōl.	Hide (vb.),	chōrnō.
Harvest,	ŕakh. (Kharif harvest) ŕarđyŕ-kŕ ŕakh; (Rabi harvest) rŕrŕyŕ-kŕ ŕakh; (August harvest) bha- dōđŕ. The last-named includes chŕnŕ, kŕgnŕ, jhŕgōrŕ, and unirrigated rice (ŕkhŕŕ dhŕn or ghar-kŕ ŕŕŕŕ).	High,	ŕglō.
Hasten (vb.),	utaur karnt.	Hill,	ŕŕbŕ.
Hat,	(woman's large hat) ohŕŕŕ, ŕŕgŕ; (girl's) jŕŕŕ.	Him,	tŕsŕ-kh.
Hatch (vb.),	bŕtŕ ŕŕnt.	Hip-bone,	gŕŕŕ.
Hate (vb.),	durkŕrnō.	Hire,	(of land, house, etc.) kŕrŕ.
Have (vb.),	rŕkhŕnō.	His,	tŕs-kŕ.
Hay,	sŕkhō ghŕs. (Left on the ground for use in winter) ŕŕrŕō ghŕs.	Hit (vb.),	mŕrnō.
Head,	mūđ.	Hive (in a dwelling- house).	tŕrŕ. The hole of exit and entrance is mōhkanŕ.
Heart,	jŕŕ.	Hoarfrost,	pŕwŕ.
Hearth,	chŕl.	Hog,	suŕgar, ŕŕgar; wild hog, baŕ ŕŕgar.
Heaven,	agŕŕ, agŕs.	Hold (vb.),	thŕbŕnō.
Heavy,	gurŕō.	Holiday,	tŕhŕr.
		Hollow,	pōchrō.
		Honey,	mauh.
		Honeycomb,	mōkŕ-kŕ kōŕ.
		Hook,	kŕđŕ.
		Hookah,	hōkhŕ, chilam.

English.	Jaunsaŕi.	English.	Jaunsaŕi.
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L

Labour,	<i>minnat, dhāṇ sōṭnō.</i>
Lad,	<i>chhautā.</i>
Ladder,	(of wood) <i>liṣṭṇ</i> ; (stone steps) <i>paur, pair</i> . The projecting stone steps in the wall of a terraced field are <i>phaṭṭē</i> .
Ladle,	<i>chāḍōṣ, ḍaukṭ.</i>
Lamb,	<i>gāb-tūrō, (f. -tūrṭ).</i>
Last,	<i>pachhlā.</i>
Late,	<i>bistē, abērā.</i>
Laugh (vb.),	<i>hasṇō.</i>
Lead (the metal),	<i>sisō.</i>
Leaf,	<i>lābū.</i>
Leak,	<i>bhōkā; (a small leak) bhōk-tūrṭ.</i>
Lean,	<i>pāṭrā.</i>
Leap (vb.),	<i>uṣṭōṇō.</i>
Lease,	<i>pāṭṭā.</i>
Leech,	<i>jōk.</i>
Leap (smear with cow-dung and earth) (vb.),	<i>lībṇō.</i>
Leisure,	<i>sōbtā.</i>

Lemon,	<i>chākh.</i>
Leopard,	<i>bāgh.</i>
Leper,	<i>kōṛṭ, pāpt.</i>
Level (adj.),	<i>suyāṇō, chōras.</i>
Liar,	<i>jhāṭṭā.</i>
Lick (vb.),	<i>chāṭṇō.</i>
Lid,	<i>khāṭaṇ.</i>
Lift (vb.),	<i>chūṅṇō.</i>
Light,	<i>āsō, ujyāwō.</i>
Lightning,	<i>bijurṭ, bij.</i>
Lip,	<i>hōṭh.</i>
Liquor (spirituous),	<i>sūr.</i>
Listen (vb.),	<i>sūṇṇō.</i>
Little,	<i>nāḍrā.</i>
Lizard,	<i>gō (chameleon).</i>
Loam,	<i>kāwṭ māṭṭṭ.</i>
Locust,	<i>sōwā, salā.</i>
Loft,	<i>uplō pūr, uparlō pūr.</i>
Low,	<i>nīgalō.</i>
Lunch,	<i>ḍōpārṭ.</i>

M

Mad,	<i>jhālā; a mad dog, hīrkūā.</i>
Maize,	<i>kūkrṭ, ṭṭṭ.</i>
Mallet,	<i>mūgarṭ.</i>
Man,	<i>māṇukh, manukhṭ.</i>
Manufacture (vb.),	<i>ghaṇṇō.</i>
Manure,	<i>gōbar, kāṛṭ.</i>
Many,	<i>bharṭ, bahutṭ, alōkh.</i>
Mark (tattoo),	<i>kājā, kājṭ.</i>
Market,	<i>bājār.</i>
Marriage,	<i>jōjhōḍā, chyāh.</i>

Marvel,	<i>chambā.</i>
Matchlock,	<i>dōrā-kā ḍhōṣ, āgaṇ, kilī yārā.</i>
Mature,	<i>pākā.</i>
Me,	<i>mukh.</i>
Meat,	<i>mausō.</i>
Medicine,	<i>jārṭ, ḍkhatṭ.</i>
Meet (vb.),	<i>bhēṭuṇō.</i>
Melancholy,	<i>khōj.</i>
Melt (vb.),	<i>gōḍṇō.</i>

English.	Jaunsaŕi.	English.	Jaunsaŕi.
Memory,	ad.	Mosquito,	machhnyārā.
Mend (vb.),	bāṇṇḍ.	Mother,	tjī.
Mendicant,	jōgīā.	Mother-in-law,	śāsū.
Mercy,	ghṛīṇ.	Mould (clay, loam),	kāwī, māṭṭī.
Mesh,	gājī (pl. gājīā).	Mountain,	qāqō.
Mill (water-),	ghaurat; hand-mill, jādōrō, jādōrā.	Mourn (vb.),	khējūṇḍ, khēj karnī.
Mine,	mērō.	Moustache,	jūgā.
Mint (the plant),	padīnā.	Mouth,	khāb.
Miser,	mājī.	Move (vb.),	hāqṇḍ.
Misfortune,	karamphūṭīā, nigurā, kūśāṇī.	Mud,	hīlār, gōr, hīl.
Mist,	kurēṛ.	Muddy (of water or a stream).	gāj.
Mistake,	bhāl, bisar, bhāl-bisar.	Mumps,	ganāū. A man having mumps is called ganā, and the mumps them- selves are called gān.
Moist,	śīl, śīlō, śīnō.	Munch,	chabāṇḍ.
Monsoon,	chaumāsā.	Mushroom,	chyāū-myāū.
Month,	mihnnā.	Musk-pod,	bōṇā.
Moon,	ṭīkrāṇī, jhūn.	My,	mērō.
Moon-light,	jhūnā-kō āśō; clear moon- light without a cloud, phāl biyāṇī.	Myself,	āpū.
Mortgage,	thapāō.	Mystery,	bhōd.
Morning,	rātīā, jhīā.		

N

Nail (of the body),	naug.	Nest,	kōh, kōlai.
Name,	nāw.	New,	nō, nauā, (f. nauī).
Narrow,	śāgarō; a narrow lane is śāgarī.	Nice,	umtō, āchhō.
Navel,	nāī.	Nightmare,	kachlō nōṛṇō. A night- mare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brāhmaṇ (bāman) must be consulted (dō dekhāṇā).
Nay,	nāhū.		
Near,	nērō, qhāiyā, qhāiyā; near the head māq nērō.		
Necessary,	jarūr.		
Neck,	ṭāṭū.		
Needle,	(a large one for sewing home-made woollen cloth), unāī sīā.		
Nerve,	str.		

English.	Jaunsāri.	English.	Jaunsāri.
No,	<i>nā.</i>	Nourish (vb.),	<i>pārñḍ.</i>
Nostril,	<i>thūñṭ</i> (pl. <i>thūñiyāḍ</i>).	Now,	<i>ēb, ēbhī</i> ; now and then, <i>kadhī kadhī.</i>
Nothing,	<i>kichh-nā.</i>	Nut,	<i>śekhṭā, śekṭā.</i>

O

Oak,	<i>bān, mōrū, kharṣā.</i>	Our,	<i>amārō.</i>
Oath,	<i>ṣaū, sūgand, ṣapath.</i>	Outcry,	<i>hāi-tōbbā.</i>
Obscene,	<i>bē-saram.</i>	Outside,	<i>bārāśō, bāḍō, bārāṣi.</i>
Odour,	<i>gāḍ.</i>	Over,	<i>śchhōṛṭ, pāḍḍōwē.</i>
Offence (to take) (vb.),	<i>kuchlō mānaṇḍ.</i>	Owl,	<i>hū.</i> The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	<i>bhaiṭ.</i>	Own,	<i>āpṇ.</i>
Omen,	<i>ṣagūn.</i>	Owner,	<i>mālak.</i>
Open (a door) (vb.),	<i>ugārñḍ.</i>		
Opium,	<i>phim.</i>		
Or,	<i>kī-tō.</i>		
Other,	<i>ōkā, duṭjā.</i>		

P

Paddy,	<i>ṣāṭi, dhān.</i>	Persevering,	<i>tiyār, pākuvā.</i>
Pain,	<i>pīr.</i>	Petticoat,	<i>ghāghrō, ghāghrā.</i>
Palm (of the hand),	<i>hatnī, hathlī, hathnialī.</i>	Phasant,	<i>kūkhṛā</i> (f. <i>kūkhṛī</i>), <i>koklās, bhuī-chil, mōnāu.</i>
Pant (vb.),	<i>saṣṇḍ.</i>	Pick (vb.),	<i>chūṅṇḍ.</i>
Papa,	<i>bābā.</i>	Pickaxe,	<i>kāṣi, kudāwa</i> ; a small one, <i>gōḍṇi.</i>
Paper,	<i>kāgat.</i>	Piece,	<i>rēḍō.</i>
Paramour,	<i>ār.</i>	Pig,	<i>ṣūgar, suṅgar.</i>
Pardon (vb.),	<i>chhimā karnī.</i>	Pillow,	<i>sirāṇī.</i>
Parrot,	<i>sūā.</i>	Pine-martin,	<i>kusṭiyāō, kusiyālṭō.</i>
Partner,	<i>saṭjhī.</i>	Pimple,	<i>kīl</i> (pl. <i>kīlā</i>).
Partridge,	<i>tītrā, (f. tīṭṭī).</i>	Pinch (vb.),	<i>ohṭṭṇḍ.</i>
Path,	<i>bāṭ, baṭḍlī.</i>	Pipe,	<i>chilam</i> ; a portable bamboo pipe <i>kakyāṭhī chilam</i> ; the part which holds the fire and tobacco is <i>ṭōp.</i>
Peace,	<i>saṭjail, mēl.</i>		
Peg,	<i>kīl.</i>		
Permission,	<i>chhīd.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Pit,	<i>khāt.</i>	Precipice,	<i>qhūng, qhūqh.</i>
Pity,	<i>ghīn.</i>	Pregnant,	<i>pēt-bhārī, dō-pastā, garbhīn.</i>
Place,	<i>jāgā.</i>	Present,	<i>hājar.</i>
Plait (vb.),	<i>gūthnō.</i>	Press (vb.),	<i>dābnō.</i>
Plant,	<i>bijār, pōdh.</i>	Prick (vb.),	<i>chubānō.</i>
Plough,	<i>hau, hal.</i>	Priest,	<i>purōt.</i>
Plough (vb.),	<i>bānō, hau lānō.</i>	Profit,	<i>phāyā.</i>
Ploughshare (iron),	<i>phāwā.</i> The part of the share in which the iron ploughshare is fixed is <i>nāsī</i> or <i>pāthā</i> . When worn down the share is called <i>nausuā</i> and is used for ploughing ground before seed is planted.	Prohibit (vb.),	<i>thēknō.</i>
Plover,	<i>tīṭī.</i>	Promise,	<i>karār.</i>
Pocket,	<i>khissā.</i>	Prophet,	<i>bāki.</i>
Pod (seed-),	<i>sēmī.</i>	Proud,	<i>maugrā.</i>
Poison,	<i>bīsh, bikk.</i>	Prove (vb.),	<i>parēkhnō.</i>
Pomegranate,	<i>dārī, dārmō, dārim.</i>	Punchayat,	<i>bhēṭāg, khūwī.</i>
Pond,	<i>tāl.</i>	Puncture,	<i>bhōkā; a small one, bhōkīṭī.</i>
Poor,	<i>mārā.</i>	Puppy,	<i>kūktālō, kūkūṭō.</i>
Porcupine,	<i>sāyal.</i>	Purgative,	<i>jālābō-kī jāri.</i>
Powder (gunpowder),	<i>dārū.</i>	Purse,	<i>baṭuā.</i>
		Push (vb.),	<i>dhakiyānō.</i>
		Put (on clothes, etc.) (vb.),	<i>paharnō, bhīrnō.</i>
		Putrid,	<i>sarīyai, sarīyū.</i>

Q

Quake (vb.),	<i>hālnō.</i>	Quickly,	<i>ṭikhō ṭikhē.</i>
Quarry,	<i>khān.</i>	Quiet,	<i>chalag.</i>
Queen-bee,	<i>mōkī-kā gōn.</i>	Quite,	<i>mūnikō.</i>
Question,	<i>sōāl.</i>		

R

Rags,	<i>khātṛē, gūdṛē.</i>	Ravine,	<i>nāwā.</i>
Rainbow,	<i>indrā-dhanū.</i>	Raw (crops),	<i>ālō.</i>
Ram,	<i>khāqū; a ram with a flock is hūr.</i>	Razor,	<i>khūrī, (pl. khūrīā).</i>
Raspberry,	<i>hisū, hēchhōl.</i>	Reaper,	<i>lōṇiyā.</i>
Rat,	<i>mūshā.</i>	Rear,	<i>pachhāsā.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Refuse (vb.),	<i>mukrōṇō.</i>	Ringāl-bamboo (<i>arundinaria falcata</i>),	<i>niñāwo, niñāl.</i>
Relation,	<i>nātiā.</i>	Road,	<i>śarak.</i>
Remember (vb.),	<i>ād rakhñi.</i>	Roar (vb.),	(like a tiger or leopard) <i>nāḍṇō</i> ; (like a bear) <i>qūqyāṇō, bhūbhkāṇō</i> ; (like a jackal) <i>laliyāṇō, ṭhāṇō.</i>
Rent,	<i>kāri.</i>	Roof,	<i>chhāppar.</i>
Repair (vb.),	<i>ṭil-ṭāk karni.</i>	Rope,	<i>pāyṇi.</i>
Request (vb.),	<i>darkhāst karni.</i>	Rot,	<i>jāj.</i>
Rest (vb.),	<i>sastāṇō.</i>	Rub (vb.),	<i>māḍṇō.</i>
Retire (from a case) (vb.),	<i>bhājṇō.</i>	Ruin,	<i>nās</i> ; of a house or village, <i>khamār.</i>
Return (vb.),	<i>pachhiāṇō, bauṇō.</i>	Run-away couple,	<i>uḍau kūriyā.</i>
Rib,	<i>paśaurā.</i>		
Rice,	<i>chau</i> ; cooked rice, <i>bhāt.</i>		
Right,	<i>sidhō, pādrō.</i>		

S

Sako (for the — of),	<i>khātar, āstē.</i>	Shave (vb.),	<i>mūḍ lōṇō</i> ; to shave the head, <i>bhadar karnō.</i>
Salt,	<i>nūn.</i>	She,	<i>sō, sījī.</i>
Same (that very),	<i>sājī.</i>	Sheep,	<i>bhēḍ</i> (pl. <i>bhēḍā</i>).
Sand,	<i>bāū, bāṇū.</i>	Shell,	(green walnut-shell) <i>chīch</i> ; (dry walnut-shell) <i>śekṭā śekhṭā</i> ; (apricot, peach- or nut-shell) <i>qōlkōṇā, qōli</i> ; (egg-shell) <i>śekṭā, śekhṭā.</i>
Scratch (vb.),	<i>śōṇō.</i>	Shepherd,	<i>see Herdsman.</i>
Search (vb.),	<i>śūgtāṇō, lōṇō, hōṇō.</i>	Shin,	<i>pōri.</i>
Season,	<i>sammā.</i>	Shiver (vb.),	<i>dhūṇṇō.</i>
Seemul (cotton tree),	<i>śimōi.</i>	Shop,	<i>hāt.</i>
Separate (vb.),	<i>jūdō karnō.</i>	Short,	<i>thōṇō.</i>
Serpent,	<i>śūpāṇōi</i> (ophiophagus and cobra class).	Shorten (vb.),	<i>ghuṭāṇō.</i>
Several,	<i>katīh.</i>	Shoulder,	<i>baurō</i> (pl. <i>baurā</i>).
Sew (vb.),	<i>siḇṇō.</i>	Shriek (vb.),	<i>chīgāṭṇō, laliyāṇō.</i>
Shade, shadow,	<i>chhāyal.</i>	Shrew,	<i>lūgdūr.</i>
Shake (vb.),	<i>hālṇō.</i>	Shroud,	<i>kaphan.</i>
Shale,	<i>qāk, qōkōr.</i>	Shut (vb.),	(a door) <i>dār dāṇō lai, dār laṇō</i> ; (to shut up) <i>ghaṭṇō.</i>
Shame,	<i>lāj, saram.</i>	Side,	<i>chhōṇō.</i>
Share,	<i>bāṭā.</i>	Sigh (vb.),	<i>sās māṇṇō.</i>
Sharp,	<i>painā, painō</i> (fem. <i>paini</i>); <i>dātrā</i> (fem. <i>dātrā</i>); <i>qāgrā; pachrāṇō.</i>		
Sharpen (vb.),	<i>paināṇō, pain karnō, payṇō.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Sigu,	sān.	Somehow,	bhāñ-kasōñ.
Silence,	mēsā.	Somewhere,	bhāñ-kōkñ.
Sinful,	gunōt.	Soon,	jhaṭ, tikhō.
Since,	jadhñi-aury.	Sound,	wāj.
Sinew,	sir.	Soup,	kañjyār, kñji.
Singer,	gītāri.	Sour,	āmlō.
Sister,	(elder) dādī; (younger) bhāññi; sister-in-law, bhauj.	Spark,	patangā, tangā.
Skin,	khāl.	Sparrow,	ghēñjauṭi.
Sky,	agās, gain.	Spate,	gajāñi.
Slap (vb.),	lappar mārni.	Spider,	kōyārō.
Slate,	paṭār.	Spit (vb.),	thūkññ.
Sleep (vb.),	sūtññ.	Spoil (vb.),	khōññ.
Sleet,	athāri.	Spoon,	chāqōṭi, qaukt.
Slip (vb.),	rarchññ, khiskññ.	Spot,	chāsā, chāgā.
Sloping,	tirchhō.	Sprain (vb.),	mōsūññ.
Slow match for matchlock, tōrā.		Spring (vb.),	uṣṭōññ, phāwt dēñi.
Smell (vb.),	siñghññ.	Squint (vb.),	paṭērō hōññ, squint-eyed, paṭērō.
Smile (vb.),	kanēk kanēk hasññ: (in the western Parganas) dāñik dāñik hasññ.	Stand (vb.),	ṭhārō hōññ.
Smoke (tobacco) (vb.),	tamākū sōṭññ, tamākū khāññ.	Star,	tārā; evening star, suk-tārā, suk-tārā.
Smoke,	dhūñ, dhūñdhyaṭ.	Stick (walking-),	lāṭh-kūḍi, lāṭhi, qāḡi: larger, lāṭhā, qāḡā; a fencing-stick, ghēsḍi, ghēsli.
Smoothe (vb.),	chiphlāññ.	Stomach,	ghēr, pāṭuri, pōṭi, ghār-ṭuri, pṣā.
Smooth,	chiphlō.	Stone,	pāṭthar, qāḡūr; a small stone, sākṛā; stone of fruit, qēli.
Snake,	sāgyārō, gurāo.	Story,	kōhñi.
Snare,	pāsīyā.	Straight,	pādrō.
Snare (vb.),	pāsīyā lāñi.	Strain (vb.),	chāwññ.
Snore (vb.),	ghūrññ.	Strangle (vb.),	dāw lāññ.
Snout,	thōth.	Strawberry,	kūphā, bhūbbhā.
Snow,	hyū.	Stream,	gāḍ; a streamlet, khārā.
So,	esōñ.	Strength,	jōr.
Soak (vb.),	rujññ.	Strong,	majgūt.
Sole (vb.),	ñkhōññ.	Stumble (vb.),	ṭhēs khāñi, ṭhēsīyāññ.
Somebody,	kwaī.		

English.	Jaunsāri.	English.	Jaunsāri.
Stutter (vb.),	<i>lāḍḍ-kari bōlnō.</i>	Surround (vb.),	<i>gōṭṇō.</i>
Stutterer,	<i>lāḍḍ.</i>	Swallow (vb.),	<i>ghūṭṇō.</i>
Sucking pig,	<i>sūgṣṭō, sūgṭḍylō.</i>	Swear (vb.),	<i>sūgand karnī, saṭ karnī.</i>
Suckle (vb.),	<i>dūdhi dēṇī, dūdhi dēṇō.</i>	Sweat,	<i>hāwā, hāw.</i>
Suddenly,	<i>chāṇchak.</i>	Sweet,	<i>mīṭhō, guṭṇō, quīlō, gurā waṭō.</i>
Sufficient,	<i>bhatērō, mūktō.</i>	Swell (vb.),	<i>usāwṇō.</i>
Sun,	<i>dūs. Sun-warmth, ghām, rūṭ.</i>	Swim (vb.),	<i>bāwā lāṇī.</i>
Sunday,	<i>aitār.</i>	Sword,	<i>tarwār.</i>
Surety (bail),	<i>jāman-gatī.</i>	Syrup,	<i>strā.</i>
Surprise (vb.),	<i>chambhā karnō.</i>		

T

Tail,	<i>phūch, phūchūṇ, lēg.</i>	This,	<i>aījā, aījō, fem. aījī.</i>
Taste (vb.),	<i>bīnāṣṇō.</i>	Thorny,	<i>kāḍiāwā.</i>
Teach (vb.),	<i>sikhāṇō.</i>	Thread,	<i>dhagā.</i>
Tear,	<i>āśū (pl. āśuā).</i>	Throat,	<i>ṭāṭū.</i>
Tear (vb.),	<i>khaīchṇō.</i>	Thumb,	<i>gūṭhā.</i>
Teat,	<i>dūdhi, dudhū.</i>	Thunder (vb.),	<i>gurṇō, gurkāṇō.</i>
Teaze (wool) (vb.),	<i>tūbṇō.</i>	Thus,	<i>ethō.</i>
Teeth,	<i>dād.</i>	Tick,	<i>chakruā.</i>
Temple,	<i>mōhal.</i>	Tickle (vb.),	<i>kūstyāṭ lāṇī.</i>
Tenant,	<i>khērāṭ ; (if paying rent to Government) sīrkārī-sāmī.</i>	Tie (vb.),	<i>bādṇō.</i>
Tether,	<i>dāw.</i>	Tiger,	<i>sīh ; tigress, sīhaṇ.</i>
Thaw (vb.),	<i>gawṇō.</i>	Tight,	<i>gārḥō.</i>
Their,	<i>tīṭ-kh.</i>	Time,	<i>bakhat.</i>
Thee,	<i>tāḍ-kh.</i>	Tinder,	<i>ruā, kapās.</i>
Then,	<i>tabhī.</i>	To,	<i>-kh ; To the head, mūḍa-kh.</i>
There,	<i>tēkī.</i>	Toad,	<i>mēḍkō.</i>
Therefore,	<i>sthōṭ āstō, tabhī tau.</i>	Tobacco,	<i>tamākhū, tamākū.</i>
Thigh,	<i>charuō.</i>	Toe,	<i>gōḍḍ-kā gūṭhā ; big toe, jēṭhī gūṭhī.</i>
Thin,	<i>mārā.</i>	Together,	<i>kaṭṭhō.</i>
Thirst,	<i>tīṭ.</i>	To-morrow,	<i>dōṭiyā, ḍōṭiyā, dautī.</i>
Thirsty,	<i>tīṭā.</i>	To-night,	<i>ellā-rāt.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Tooth,	<i>dāḍ.</i>	Tread (vb.),	<i>gēchṇō.</i>
Top,	<i>mūḍiyārō.</i>	Tree,	<i>bāt.</i>
Torch,	<i>rākā, byāṭhī-kā rākā ;</i> (a bundle of lighted sticks) <i>jōgṭī ;</i> (of chir-wood) <i>dalī.</i>	Trickle,	<i>ṭurūr-ṭurī.</i>
Tough (of meat),	<i>jarjarō, jirjirō ;</i> Tough (of leather) <i>ṭarṭarō.</i>	Trip (vb.),	<i>ṭhēs lāgṇī.</i>
Track,	<i>bāt ;</i> a narrow track, <i>sāgarī bāt.</i>	Trust (vb.),	<i>panth rākṇō.</i>
		Turn (vb.),	<i>phirṇō, bauṇō.</i>
		Twinkle (vb.),	<i>jhalmaḍṇō.</i>
		Twitter (vb.),	<i>chaūchiyāṇō.</i>

U

Udder,	<i>ain.</i>	Untrue,	<i>jhūṭīhō.</i>
Uncle,	(father's brother) <i>kākā ;</i> (mother's brother) <i>māmā ;</i> (husband of father's sister) <i>phūphā ;</i> (husband of mother's sister) <i>maūsā.</i>	Unwilling,	<i>bēgō.</i>
Under,	<i>tōi, parthē, jhilai ;</i> under the head <i>mūḍ-tōi.</i>	Up,	<i>ābhō</i> (fem. <i>ābhī</i>), <i>chaū.</i>
Unripe,	<i>ālō.</i>	Upon,	<i>-chh ;</i> upon the head, <i>mūḍa-chh ;</i> upon this, <i>ēthū-chh ;</i> upon that, <i>tēthū-chh.</i>
Unsafe,	<i>achāyṭhō, aukhō.</i>	Us (acc.),	<i>āmū-kh.</i>
		Use,	<i>chāl.</i>

V

Vacant,	<i>ritō</i> (fem. <i>ritī</i>).	Vessels (of metal),	<i>bhāḍḍā ;</i> (of earthen-ware or basket-ware), <i>bāsāṇ.</i>
Vagrant,	<i>bhayā, bhāṅk phirṇō</i> (to be a vagrant).	Vex (vb.),	<i>kūrjāṇō.</i>
Various,	<i>bhāṭi-bhāṭi-kā.</i>	Violet,	<i>jindā phulūṭō.</i>
Vend (vb.),	<i>bikṇō.</i>	Virgin,	<i>aṇ-byāī.</i>
Venom,	<i>bish, bikh.</i>	Vomit,	<i>ḍāki.</i>
Veranda,	<i>māch, taūg.</i>	Vomit (vb.),	<i>chhāḍṇō.</i>
Verdant,	<i>harō.</i>	Vulture (brown),	<i>garur ;</i> (black) <i>chhēppō.</i>

W

Wade (vb.),	<i>jāgārē jāṇō.</i>	Wall,	<i>bhit ;</i> the retaining wall of a hill-field, <i>bājīṇ.</i>
Wait (vb.),	<i>ṭharnō.</i>	Walnut,	<i>ōkhōṭ, ōkhar.</i>
Wake (vb.),	<i>ujṇō.</i>	Wane (vb.),	<i>maurṇō</i> (e.g. of the moon).
Walk (vb.),	<i>hāḍṇō, ḍēuṇō.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Warm,	<i>tātō.</i>	Whisper,	<i>kānā bātī.</i>
Waste (vb.),	<i>khōṇṇō.</i>	Whistle (vb.),	<i>sūskyārūṇṇō.</i>
Waterfall,	<i>pachhār.</i>	White,	<i>suklō, chīṭṭō, ṣētī.</i>
Wave,	<i>haliār.</i>	Who ?	<i>kūṇa.</i>
Wax,	<i>main, muṣṇ, sīṭha.</i>	Why ?	<i>kāi, kōṭha wāṣī.</i>
Wax (vb.),	<i>jiṇṇō (e.g. of the moon).</i>	Wick,	<i>bātī.</i>
Way,	<i>bāṭ.</i>	Widower,	<i>rāḍu.</i>
We,	<i>ām.</i>	Wife,	<i>jōrū, chhṣurī.</i>
Weak,	<i>mārō.</i>	Will-o'-the-Wisp,	<i>bhūtāṣī.</i>
Wean (vb.),	<i>dūdh chōrnō.</i>	Wind,	<i>hāvā, bāt.</i>
Wear (vb.),	<i>bhīṇṇō, paharnō.</i>	Windpipe,	<i>ṣāḡ.</i>
Weather,	<i>rīt.</i>	Wink,	<i>pāḱk.</i>
Weave (vb.),	<i>bunṇō.</i>	Wink (vb.),	<i>ṣān māṇī.</i>
Wedding,	<i>jōjhōṇṇā, chyāh.</i>	Winnow (vb.),	<i>pichhōṇṇō, pūṇṇō.</i>
Wedge,	<i>kīl.</i>	Winnowing-sieve,	<i>sūpō.</i>
Weed (vb.),	<i>gōḡṇṇō, hēlnō.</i>	Winter,	<i>hēṣṇ.</i>
Weop (vb.),	<i>rūṇṇō.</i>	Witch,	<i>jadyārī.</i>
Weigh (vb.),	<i>jōkhṇṇō.</i>	Wither (vb.),	<i>ṣēmṭōṇṇō.</i>
Welfare,	<i>rājī khūṣī.</i>	Within,	<i>bhitrāṣō.</i>
Wet,	<i>bhijiyāṭ, tīndō, rujiyāṭ.</i>	Wizard,	<i>jadyārā.</i>
What ?	<i>kā.</i>	Woman,	<i>bēṭī mānukh, bēṭkūrī.</i>
When,	<i>jabhī.</i>	Wood,	(fuel and dressed planks), <i>lākṇō</i> ; (boughs for fodder, etc.) <i>pajihār.</i>
When ?	<i>kadhī.</i>	Worm,	<i>kīṇṇ.</i>
Where,	<i>jēkē.</i>	Worship (vb.),	<i>pūjṇṇō.</i>
Where ?	<i>kōikē.</i>	Wrap (vb.),	<i>bādṇṇō.</i>
Wherefore ?	<i>kāṭ.</i>	Wrinkle,	<i>lūrī, jhōb.</i>
Which,	<i>jōjā.</i>	Wrist,	<i>kāḡṇṇī.</i>
Yawn (vb.),	<i>jumāṇṇō.</i>	Yeast,	<i>kīṇ.</i>
Year,	<i>barīṭ, baras</i> ; last year, <i>pōr</i> ; year before last, <i>parār</i> ; three years ago, <i>hō-parār</i> ; next year, <i>āḡṭ</i> ; two years hence, <i>āḡṇṇ.</i>	Yellow,	<i>pēṇ.</i>
Yearling,	<i>barāṣṭō.</i>	Yes,	<i>haṭ.</i>
		Yesterday,	<i>bāyā.</i>
		Yoke,	<i>samāṭ, samāṭ</i>

SIRMAURĪ.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—

Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patialā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahārī dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of

Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.

Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmaurī is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Girīpārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahārī as Girīpārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying

Jubbal Dialects.

Barār tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kirnī dialect of Kiūṭhali is spoken), and the Punur tract of Keonthal. This Barār tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Girīpārī locally known as Biśśau. The dialect of Barār and the neighbourhood is called Barārī, and is more closely connected with Kiūṭhali than with Sirmaurī. It is dealt with under the head of the Kiūṭhali Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmaurī :—

Dhāṭhī								
Ambala	.	.	.	.	.	.	.	6,075
Sirmur	.	.	.	.	.	.	.	76,664
								<hr/>
								82,739
Giripārl								
Sirmur	.	.	.	.	.	.	.	24,364
Jubbal (Bissau)	.	.	.	.	.	.	.	17,459
								<hr/>
								41,823
								<hr/>
TOTAL								124,562

Nothing of consequence has hitherto been written concerning Sirmaurī, nor, so far as the present writer knows, does it possess any literature.

Authorities and Literature.

SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Ṭākri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey.

The following table shows this alphabet, as it has been employed in writing specimens :—

The Sirmaurī Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ṛ	6 or 5	na	7
u & ū	3	pa	5
ē	3 or 5	pha	5
ai	3)	ba	6
ō & ȳ	3)	bha	9
au	3)	ma	7
ka	x	ya	7
kha	5	ra	7
ga	3)	la	3
gha	5	wa	6
cha	7	śa	6
chha	8	sha	5
ja	7	sa	6
jha	7	ha	ε
ṭa	2	kā	x
ṭha	6	ki, kī	x
ḍa	5	ku, kū	x
ḍha	7	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	8	kau	x

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in 'hot' and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghōr*, a house, is sometimes written चर, *ghar*, and sometimes चीर, *ghōr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, चर will be transliterated *ghar*, and चीर will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ě*, sounded like the *ě* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so *sētī*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ě* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ě*, thus, तेस, *tēs*.

The vowels *i* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ik* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bēṭā* or *baiṭā*, a son; *khēch* or *khaich*, pull: *ō* and *au*, as in *ghōṛā* or *gaurā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *ḍh*, *dh*, *bh* is dropped, as in *gaurā* or *ghōṛā*, a horse; *ghōr* or *gōr*, a house; *bāḍ* (not *bāḍh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dāḍ* (for *dāt*), a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagāṇā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *śau*, a hundred. The Sanskrit *śh* (ष) becomes *ś* as in *māṇas*, a man, sometimes written *mānachh*, which points to interchange between *chh* and *ś*.

Nouns.—In most forms of Central Pahārī *Tadbhava*¹ nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmaurī they end optionally either in *ā* or in *ō*. In Sirmaurī the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gaurā*, a horse; *kutā*, a dog; *bēṭā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *ē*. Thus, *gaurē*, *kutē*, *bēṭē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gaurō*, *kutō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *pair-hēṭhē*, under the tree; *bāw-khē*, (he said) to his father; *māṇas*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēkī jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nērē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *thōṛē dinō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō ditti*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēṭē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bāwē dēkhā*, the father saw him; *sāduē ditti*, the complainant gave (a false charge); *sōbyē* (for *sōbī-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	<i>ē</i> or <i>dā</i>
Dative	<i>khē</i> or <i>gē</i>
Ablative	<i>dā</i>
Genitive	<i>rā</i>
Locative	<i>dā</i> , in; <i>mō</i> , in; <i>pāḍē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *kī*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pāḍē* is an oblique masculine adjective, and has its feminine *pāḍī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēṭē dūr dēsō-khē ḍō-gōwā*, by the younger son it was gone away to a far country; i.e. the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

muktī rōṭī khāḍḍ, they eat much bread.

ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, i.e. may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chīṭē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bāḍ*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āṇe bāw-khē bōlō, he said to his father.

dūr dēsō-khē ḍō-gōwā, he went away to a far country.

sē āṇe bāw-gē ḍōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōā*, from whom did you buy that?

gāw-rē bāṇiyē-dō, from a shop-keeper of the village.
bāē-dā chīs khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēṭhā bēṭā, his eldest son.
bāw-rā nāw Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pāḍē*, on, are also used. Examples are:—

mērā bāpū tēs chhautē-sē ghōr-dā raū-sa, my father lives in that small house.
tēnyē tēsī bāgrī-dā sūrtū jāgnē lāyā, he put him in the field to watch swine.
sapēd gaurē-rī jīn ghōr-mō sa, in the house is the saddle of the white horse.
sē gaurē pāḍē asa, he is on a horse.
mī-pāḍē pharādlā, he will make a charge upon (*i.e.* against) me.

Adjectives are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *ī* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gāw-rē bāṇiyē-dō, from a shopkeeper of the village.
tērē bāw-rē ghōr-dē kaitnē bēṭē, how many sons are there in your father's house?
mērē chāchē-rē bēṭē-rā bayāh tēs-rī bōbō sāthē hōa, the son of my uncle is married to his sister.
ēs gaurē-rī umar kā, what is the age of this horse?
ghōr-dē kaitnē bēṭē, how many sons in the house?
maū tēs-rē chhōṭē-dē bōhtē chhīṭē lāē, I applied many blows upon his son.
Kāśmīr āē-dī kaitnī dūr, how far is Kashmir from here?

The postposition *pāḍē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pāḍī*. Thus:—

sē gaurē-pāḍē asa, he is on a horse.
sē ṭībē-pāḍē ḍāgar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmē ēkī ghōnē pāḍē ḍōē, we (masc. plur.) went on (*i.e.* about) a wall.
tēs-rī pīṭhī-pāḍī jīn pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāī tēs-rī bōbō-dā baṛā asa, his brother is taller than his sister.
sōbī dā āchha, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

- sing. nom. *hā, ā, hō, or āw.*
 ag. *mē, maū, mō, mōē.*
 obl. *mēh, mī, mī, mā.*
 gen. *mērā, mēhrā.*
- plur. nom. *hām, hāmē, hōmē.*
 ag. *hāmē, hōmē.*
 obl. *hāmō.*
 gen. *mārā.*

The pronoun of the second person is :—

- sing. nom. *tū.*
 ag. *tē, taī, tōē.*
 obl. *tāi.*
 gen. *tērā.*
- plur. nom. *tum.*
 ag. *tumē.*
 obl. *tumo.*
 gen. *tumārā.*

A few examples may be given of some of these forms :—

- hā bhūkhē mōrnē lāgā, I am dying of hunger.*
hō tērā bēṭā bōṇē-khē nā ōā, I am not (worthy) to be called thy son.
āw pañchō lē-rō ā ōā-thā, I had taken away assessors.
ā āj bahōt chālā, I walked much to-day.
maū pāp kiyā, I did sin.
mōē sādū nā chhētā, I did not beat the plaintiff.
mī āpṇē nōkrō-dā rākh-lō, place me amongst thy servants.
hisab mā-khē dē, give the share to me.
mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.
hām ghōnē-gē pūjē, we arrived at the wall.
hōmē ēkī ghōnē-pādē dōē, we went about a wall.
hāmō khusī hōṇē pōṛō, for us rejoicing is proper.
nā hāmō-dā kōjyā ōā, there was no quarrelling among us.
tū mērā sāthī sōdā rōyā, thou wast always with me.
taī parāwan-chārī lāī, thou preparedst a feast.
tōē mī ik bāktū bī nā diyā, thou didst not give me even one kid.
tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

- ai, this, sing. obl. ēs; plur. ai, obl. iṇ or iṇī.*
sē, he, she, that; ag. tēṇiyē or tēnyē, obl. tēs, tēsī; plur. sē, ag. tiṇē, obl. tiṇ, tiṇī.

Examples are :—

- ai rupayā tēs dē, give this rupee to him.*
ai gaurā kitnē din-rā, how old is this horse?

ēs gauṛē-rī umar kā, what is the age of this horse?

sē ṭibē-pāḍē ḍāgar chār, he is grazing cattle on the hill-top.

tēṇiyē tiṇī-khē hisab baṇḍē-diyā, he divided the shares to them.

tēṇyē mānō burā, he considered (it) bad.

tēṇyē tēsī bāgrī-dā lāyā, he sent him into the field.

sē tēs-rē bāwē dēkhā, his father saw him.

sē āpnā ōjrā tiṇī-rē chhārē chhilkē khāy-rō bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

ik bākṭū jaiē khusī lāwdā, a kid, with which I might have made merry.

tērā dūjā bēṭā jēṇiyē tērī māl laṭāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you?

sē kas-dā lōā, from whom did you buy that?

tērā nāw kā, what is your name?

kōi is 'anyone' and *jō-kīē* is 'whatever'; thus:—

kōi tēsī khāṇē-khē nā dēṭ-thā, no one was giving him to eat.

jō-kīē mī-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindī *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōā*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāi tēs-rī bōbō-dā barā asa, his brother is bigger than his sister.

jō-kīē mī-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.

jēṭhā bēṭā bāgrī-dā thā, the elder son was in the field.

ēkī jōṇē-rē dū bēṭē thiyē, of a certain man there were two sons.

hāmō khusī hōṇē pōṛṭh, it is proper for us to be joyful.

hō bōlñē-khē tērā bēṭā nā ḍā (or *hōā*), I became not (*i.e.* I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ḍā* and in the other *hōā*.

B. Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *ṇā* to the root. Thus, *ṭipṇā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r* or *ṛ*, then *nō* is added instead of *ṇō*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ḍ* in place of the final *ā* of the infinitive. Thus, *ṭipṇḍ*. As examples of the infinitive we may quote:—

sūrtū jāgnē lāyā, he was appointed to watch swine.

ōjrā bhörnē lāgā, he began to fill his belly.

kōi tēsī khāñē-khē nā dēḍ-thā, no one used to give him (anything) for eating.

hōṭñē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭipā*, beaten; *ḍā*, become. Sometimes, as usual, we have *ḍ* instead of *ā*, as *ṭipḍ*.

There are the usual irregular past participles; we may quote:—

karnā, to do

dēṇā, to give

lēṇā, to take

jāṇā, to go

āṇā, to come

marnā, to die

Past Participle.

kiyā or *kōrā*

diyā or *dittā*

liyā or *littā*

gauā or *gōā*

āyā

mōā

With all these there are variations of spelling. Thus, *gōā* may be found spelt *guwā* or *gōwā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *ṭipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭipī-rō*, having struck. As irregular, we may quote *mōī*, having died, from *marnā*.

Examples are:—

nōkrō bēḍī-rō, having called a servant.

taras khāy-rō, having eaten (*i.e.* felt) pity.

khōī-khañḍāy-rō, having lost and squandered.

Owing to the frequent interchange of *ī* and *ē*, we have forms like *bāñḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōñē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *w*. Thus:—*ṭip*, beat thou; *pā*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlñā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. <i>ṭipū, ṭipū̃</i>	<i>ṭipū, ṭipū̃</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō̃, ṭipō̃̃</i>	<i>ṭipō, ṭipō̃</i>

Similarly we have *chōlā̃*, let me go (to my father) ; *bōlā̃*, let me say to him.

sē ṭibē-pāḍē ḍāgar chār, he grazes cattle on the hill top.

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you ?

pōrō̃, it is proper (for us to be joyful).

muktī rōṭī khāō dēō̃, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future** :—

I shall strike.

Sing.	Plur.
1. <i>ṭipū̃̃</i>	<i>ṭipō̃̃gē</i>
2. <i>ṭiplā</i>	<i>ṭiplē</i>
3. <i>ṭiplā</i>	<i>ṭiplē</i>

The only other examples are both in the second specimen, *viz.* : *kōrwē̃*, for *kōrū̃̃̃*, I will make, and *pharādlā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭipō̃ sa*, he is striking ; *raū sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭipō̃ thā*, he was striking ; *nā dēō̃-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindī. Thus, *lāwdā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlṇā*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

ā āj bahōt chālā, I walked much to-day.

kāl pōrā, a famine fell.

bēṭē āpnē bāw-khē bōlō, the son said to the father.

bāwē āpnē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bāwē pāpē diyē, his father gave (him) kisses.

tērē bāwē pāwan-chārī kōrī, thy father made a feast.

mōi guvā thā, he had died.

Compound Verbs are as in Hindī. **Intensives** are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus :—

mōi guvā thā, he died.

sūrā māl laṭāy hōṭā, all the property was squandered.

ḍō-gōwā, he went away (to a far country).
rākh-lō, put (me among thy hired servants).
hisab bāṇḍē-diyā, he divided the share.

As examples of **Inceptives** we may quote :—

sē rōṇē lāgā, he began to dwell (with a man of that country).
bhōrnē lāgā, he began to fill (his belly).
hā mōrnē lāgā, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

[illegible]

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[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēkī-jōnē-rē dū bēṭē thiyē. Kānchhē-bēṭē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 hōlō, 'bāpū, mērē-bāṇḍē hisab mā-khē dē.' Tēṇiyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him
 tiṇī-khē hisab bāṇḍē-diyā. Thōrē-dinō-pāchhē kānchhē-bēṭē
them-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son
 āpnā-bāṇḍā hisam lē-rō (for lēi-rō) dūr-dēsō-khē dō-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and
 āpnā māl khōi-khaṇḍāy-rō gōway-diyā. Jōbē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property
 laṭāy-hōṭā, tōbē tēsī-dēsō-dā kāl pōrā, hōr sē tabē kaṅgāl
was-spent-away, then that-country-in a-famine fell, and he then poor
 hō-gōā. Tēsī-dēsō-rē ēkī-jōnē-rē sāthī sī (for sē) rōṇē lāgā.
became. That-country-of a-man-of with he to-remain began.
 Tēṇiyē tēsī bāgrī-dā sūrtū jāgnē lāyā. Sē āpnā ōjrā
By-him as-for-him the-field-in swine to-watch he-was-put. He his-own belly
 tiṇī-rē chhārē-chhilkē khāy-rō bhōrnē lāgā; hōr kōi tēsī
them-of abandoned-husks eaten-having to-fill began; and anyone to-him
 khāṇē-khē nā dēṭhā. Jōbē tēsī hōs āyā, tō samā (for japā)
eating-for not giving-was. When to-him sense came; then he-said
 jē, 'mērē-bāw-rē itnē-nōkrō muktī rōṭī khāṭ dēṭ, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and
 hā ēthī bhūkhē mōrnē lāgā. Hā āpnē-bāpū-gē (or -khē) chōlī hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 bolī, "hai bāpū, maū tērē-āgē, Rām-jī-sitī pāp kiya; hō
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērā bēṭā bōlnē-khē nā ōā. Mī bhi āpnē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among
 rākh-lō." Tōbē sī (for sē) āpnē-bāw-gē dōā. Hēbhiyē dūrkē thiyā,
put." Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rē-bāwē dēkhā. Taras khāy-rō, tēsī gōlē
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lāy-rō milā, hōr pāpē diyē. Tēs-rē-bētē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē bāpū, mō tērē-āgē Rām-jī-sēti pāp kiya, hō bōlā-khē
'O father, by-me of-thee-before God-with sin was-done, I calling-for
 tērā bētā nā hōā.' Tōbē bāwē āpnē-nōkrō-khē bōlā,
thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bōlō, āchhī bāpnā lēō, bāpnē-khē dēō; gūthī-dā chhālā, hōr
'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhitrā dō. Khāw, piō, māngal gāw; mērā bētā
the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
 mōi-guwā-thā, giri jiwā; rāchē-gōwā (for gōā)-thā, giri milā.' Tabē
dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēnyē khusī lāi.
by-him rejoicing was-arranged.

Tēs-rā jēthā bētā bāgrī-dā thā. Jōbē
Him-of the-elder son the-field-in was. When
 si (for sē) ghōrō-rī (for rē) nērē āyā, tēnyē nāch-gītō sunē.
he the-house-of near came, by-him dance-songs were-heard.
 Tō nōkrō bēdī-rō śāyā, 'bōlō, kā uchhab
Then a-servant called-having it-was-asked, 'say, what festival
 lāy-rākhā?' Tēnyē bōlā kē, 'tērā bhāyar āy-rōā,
has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-bāwē tēs-rē rāji-khusī hōtē-rī pāwan-chārī kōrī.' Tēnyē
by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tis-rē-ghōrē-khē daīwdā bhājā. Tēs-rā bāwā bāidā
it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tēsī manāw. Bētē bōlā, 'bōlō, māū tērī tōl
came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōrsō ki; tērā hukam nā mōrā, tōē mī ik
for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 baktū bī nā dimā (for diyā) jaiē hō āpnē-mitrō-sōgē khusī
kid even not was-given by-which I my-own-friends-with rejoicing
 lāwdā. Jōbē tērā dūjā bētā āyā, jēniyē tērī māl
might-have-arranged. When thy second son came, by-whom thy property
 kañjanī-rōrā-khē laṭāy-diyā, tāī tēsī-khē parāwan-chārī lāi.'
harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bōlā, 'hē bētā, tū mērā sāthi sōdā rōyā;
By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kiē mī-gēchhē ōsdiyā, tērā ōsō. Hāmō khusī hōnē pōrō, ērō
whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyar mūi-gōā-thā, si (for sē) jiw-gōā; rāchē-gōā-thā, miṭi-gōā.'
that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

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[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō nāw Mādhō, Baw-rā nāw Sādō, jāṭ Kanait, rōṇēālā
My name Mādhō, Father-of name Sādō, caste Kanait, inhabitant
 gāw Kōṭī-rā ṣsū.
village Kōṭī-of I-am.

Sāduē mō-pādē jhūṭhī nālsō diti (*for* ditti). Mōē
By-Complainant me-upon false complaint was-given. By-me
 Sādu nā chhētā, nā hāmō-dā kōjyā ōā. Hōmē
the-Complainant not was-beaten, not us-among quarrelling became. We
 ēkī-ghōnē-pādē dōē. Tēthē āw pañchō lē-rō ghōnē-rī siṭh
a-wall-upon went. There I assessors taken-having the-wall-of foundation
 lāwnē lē-gōā-thā. Jōbē hām ghōnē-gē pūjē, tō Sāduē
to-mark brought-had. When we the-wall-to arrived, then by-the-Complainant
 sōbi-khē gālī dī. Jōbē mī ṭipdā dōrā, sōbyē
all-to abuse was-given. When to-me beating he-ran, by-all
 chōraj mānō, āpnē-āpnē-ghōrō-khē bhāgē. Hō bī tai-dā
amazement was-felt, each-his-own-house-to fled. I also him-from
 dōrē pōrā bhāgā. Bhāgdē-bhāgdē mērō lāt ṭhōkurwā.
in-fear fallen ran-away. In-running-running my foot was-hurt.
 Ghōrō-dā tīn-dinō bēsud pōrā rōhā. Sāduē
House-in for-three-days unconscious fallen I-remained. By-the-Complainant
 thāpā jē, 'mī-pādē gālī-rī tāi pharādā.
it-was-considered that, 'me-upon abuse-of for he-will-make-a-charge.'
 Nālsō raknē (*for* rōknē)-rē (*for* rī) khātrī Sāduē jhūṭhī pharād
Complaint stopping-of for by-the-Complainant false charge
 kī. Gālī jō mī-khē dī, tēs-rī pharād kōrwē.
was-made. Abuse which me-to was-given, that-of charge I-will-make.
 Sahī, Sadhu (*for* Mādhō) Bādū.
Signed, Mādhō Bādū.

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsārī, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shinā, Khōwār, Bashgalī Kāfir, etc.

āchī jānā, to be lost.

āgli, sin.

ājnā, to come.

aulāō, a shoe.

bāgnā, the foot.

banṭyā, beautiful.

bāṭh, all, entire.

chhēwṛā, a man.

chhēwṛī, a woman.

chīn or *chōn*, three.

chīs, water.

chīsnā, to give.

chhōṭā, a son.

dēs, a day.

ḍēwnā, to go.

dhīṭū, a daughter.

dōnā or *dānā*, to run.

gās, *gāsī*, *gēs*, or *gēsī*, up, upon.

hōrnā, to run.

hōṭnā, to move, to go.

jhāgnā, to beat.

jhēṭnā, to see.

kā, a house, home.

khēch, a field.

lāt, the foot.

māḍāl, hair.

pānā, to cause to fall, used in compound verbs as the equivalent of the Hindi *ḍalnā*.

pōrnā, to be proper, to be meet.

ṛīgar, a servant.

sāḍnā, to commit (sin).

śānā, to ask.

śūtnā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Ḍēwnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *śūr-tū*, a pig; *chhēl-tū*, a kid; *dhī-tū*, a girl; *pāgē-tū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhītū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जोवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जोवे by *jōbē*. Other examples are *dēśa* and *dēśō*, the oblique form singular of *dēś*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūṭhālī, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *śūnō*, gold; *āchhō*, good; *nāchṇō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *śūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēsī*, him, is written both तिसो and तेसो. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *ī* are absolutely interchangeable. Thus, *ēkī* or *īkī*, oblique form of *ēk*, one; *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find; *kāī* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *ī*. Thus, *gharchī* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpnē ghaurchī*, for *āpnī gh*, his own property; *bēkē*, for *bīkī*, having sold; *bōṇī* or *bōṇē*, a sister. As examples of the reverse, in which *ī* is used for *ē*, we have *rīgarō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōṭnā* or *ōṭnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *biṭnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Paṇēśur*, a corruption of *Parmēśur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēsūj* for *bēsūd(h)*, senseless, and *dālīj* for *dālīd*, poor. Especially interesting is the root *jhēṭ*, see, derived from the Prakrit *ditṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *tēsī*, him, and *dēs*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *śūṇō* (Hindī *sunā*), heard; *dēs* (Hindī *dēs*), a country. The Sanskrit *śh* (श्) also becomes *ś*, as in *mānaś* (Sanskrit *mānuṣa*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭuā*, I shall beat; *dōnā* (for *daur(a)nā*), to run; *pānā*, to cause to fall, for *pārṇā*. So also, an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēṭ* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārthī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *śūnō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānśē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēśa-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgaṛ*, servants, and the oblique plural is the same as the oblique singular, as in *rīgaṛō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindī end in *ī*, in Girīpārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchī* and *bār-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē*, *ēkh*, *gē*, to or for; *rī* (*rē*)-*tāī*, for.

Ablative.—*dō* (or *dū*), from.

Genitive.—*rā*.

Locative.—*dā*, *mē*, *mūjē*, in; *gēs*, *gēsī*, *gāsī*, on.

We may therefore thus decline *chhōṭā*, a son :

	Singular.	Plural.
Nom.	<i>chhōṭā</i>	<i>chhōṭē</i>
Agent	<i>chhōṭē</i>	<i>chhōṭē</i>
Acc.	<i>chhōṭā</i> or <i>chhōṭē-khē</i>	<i>chhōṭē</i> , <i>chhōṭē-khē</i>
Instr.	<i>chhōṭē</i>	<i>chhōṭē</i>
Dat.	<i>chhōṭē-khē</i>	<i>chhōṭē-khē</i>
Abl.	<i>chhōṭē-dō</i>	<i>chhōṭē-dō</i>
Gen.	<i>chhōṭē-rā</i>	<i>chhōṭē-rā</i>
Loc.	<i>chhōṭē-dā</i>	<i>chhōṭē-dā</i>
Voc.	<i>hē chhōṭā</i>	<i>hē chhōṭē</i>

We may quote the following examples :—

Nominative.—*jēṭhā chhōṭā khēchō-dā thiyā*, the elder son was in the field.

ēkī chhēwṛē-rē dū chhōṭē thē, there were two sons of a certain man.

Agent.—*kaṇchhē chhōṭē āpnē bābā-khē bōlō*, the younger son said to his father.

(Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādūē ērī jālsājī kī, the complainant has made a causelessly false complaint. (Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sūrṭū-rē chhārē śalēkrē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgēṭūē bān*, tie (him) with ropes.

chhēlṭū, jē-rē mō āpnē mitrō sāthē khuśī lāwōdā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpnē bābā-khē bōlō*, he said to his father.

mērē lātikh ṭhōk lāgī, a blow happened to my foot (Specimen II).

pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tāī*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chīs gārō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and *vice versa*. Examples are :—

mērē bāpa-ra nāw Sādō, my father's name (is) Sādō (Specimen II).

tēsī dēsō-rē ikī mūnsō-rē sāth, with a certain man of that country.

āpnē rīgaṛō-rī (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.
sūrtū-rē chhāṛē śalēkrē, the abandoned husks of the swine.
tēs-rī pīthē-gāśī jīn pāṛō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālīsh*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēśī dēśa-dā ghāṭā āyā, a famine came in that land.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house?

jō ghar-gharchē mērē bāḍē-dī ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāw Kōṭī-mē rōṭī, I live in village Kōṭī (Specimen II).

nā āpō-mūjē ṭipayē-ghūlayē, we did not quarrel among ourselves (Specimen II).

Sādūē mō-gēś ērī jālsājī kī, the complainant made a causelessly false complaint on me (Specimen II).

mō-gēśē (for *-gēśī*) *gālī dēṇē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).

tēs-rī pīthē-gāśī jīn pāṛō, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

ghōrē hōṭdā bhājā, he refused to go into the house.

Vocative.—

hē bābā, O father, (I have sinned).

hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū lābā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēwṛē-rē*, of a certain man (there were two sons); *tēśī dēśō-rē īkī mānsō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.

	Singular.	Plural.
Nom.	<i>hāwē, āw, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, māū, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, mā, mā, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmṛā.</i>

SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tũ.</i>	<i>tũē.</i>
Agent	<i>tũē, tōī, tā.</i>	<i>tũē.</i>
Obl.	<i>tũ, tō.</i>	<i>tāmũ.</i>
Gen.	<i>tērā, tēārā, tuākā.</i>	<i>tumrā, tuārā.</i>

Of the above, the Agent forms *maũ, mǎ, maĩ, tā, amē* and *tũē* (plur.) will be found in the List of Words (Nos. 185 ff.); and *āw, amē, amrā, tũ, tēārā, tuākā, tũē* (nom. plur.), *tuārā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

hāwē ōṛē lāwdā nāyā-thā, I had gone to fix the boundary (Specimen II).

ā tērā chhōṭā bōlnē jōgā nā rōā, I am not worthy to be called thy son.

mō bhūkhā mōrdā lāgē raā, I am dying of hunger.

mō sādū nā jhāgā, I do not beat the complainant (Specimen II).

mō āglī sādī, I have committed sin.

sādūē mō-gēs ērī jālsājī kī, the complainant has made a causelessly false charge upon me (Specimen II).

jō mō-khē asō, what is to me (is thine).

mō bī āpnē rīgarō-rī sāthī rīgar thō, make me also a servant with thy servants.

sē mũ dē, give that (share) to me.

mũkh jō gālī dittī, the abuse which was given to me (Specimen II).

mērē bābā-rē itnē rīgar as, there are so many servants of my father.

jōbē hāmē sī-kāē hōṭē, when we arrived near the boundary (Specimen II).

hāwē khuṣī hōnā pōṛō, it is proper for us to rejoice.

sādūē hāmēkh gālī dittī, the complainant gave abuse to us (Specimen II).

tū ma sāthē dēsyā rōā, thou art always with me.

tũē sē kas-dū gīnā, from whom didst thou buy that?

tōī mũ chhēlṭū bī nā dittō, thou didst not even give a kid.

sē tō-khē thōī-thō, (whatever is mine) that was kept for thee.

tērā chhōṭā pūjā, thy son arrived.

tāmũ-dē pāchhē kas-rā chhōṭā āj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

ē, he, she, this; sing. obl. *ēs* (or *ēs*): plural, *ē*, obl. *in* or *inī*.

sē, or *sē-jē*, he, she, that; ag. *tēnē*, *tīniyē* or *tēnyē*; obl. *tēs* (or *tēs*), *tēsī* (or *tēsī*), *tīsī* (or *tīsī*); plur. *sē*; ag. *tēniē*; obl. *tin* or *tinī*.

The forms with *n* (*in*, *inī*, *tēnē*, *tīniyē*, *tēnyē*, *tēniē*, *tin* and *tinī*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs*, *tēs*, *tēsī*, *tīsī*) should all probably have *ś*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

ē rupayā ēs-khē dē, give this rupee to him.

ēs ghōṛē-rē kā umar sa, how old is this house?

sē ṭir-gāśī bāchē chār sa, he is grazing cattle on the hill.

sē mū dē, give that to me.

tēnyē āpnā bāḍā bēkē-ohīṣī pāyā, he sold and gave away his share.

tōbē tiniyē sūchō, then he considered.

tēs-rē bābē sē jhētā, his father saw him.

tēṣī dēṣa-dā ghāṭā āyā, in that country a famine came.

tisi kīyē bī nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpnā*, and its oblique plural *āpō*. Thus :—

jōbē āpnā bāḍā lai pāyā, when (the younger son) had got his own share.

nā āpō-mūjē ṭipayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have :—

jō mō-khē asō, what I have (is thine).

jō ghar-gharchē bāṭ-bauchē mērē bāḍē-dī ājō, the property, fields, etc. which come into my share.

jēnyē tērī garwēchī khalāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

jē-rē mō āpnē mitrō sāthē khusī lāwdā, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kuṇē*, who ? and *kā*, what ? The agent of the former is probably *kuṇiē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōṭā āj*, whose boy comes behind you ? *tūē sē kas-dū gīnā*, from whom did you buy that ? For *kā* we have :—

kā asō, what is it ?

tumrā kā nāw sa, what is your name ?

There are no examples of the oblique form of *kā*.

kōi is 'any one,' 'some one,' and

kīyē is 'anything,' 'something.'

tisi kīyē bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.

Plural.

1. *sū* or *sā*, *sō*, *as* (*ōs*), *asō* (*ōsō*)

sa, *sō*, *as* (*ōs*), *asō* (*ōsō*).

2. *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)

sa, *sō*, *as* (*ōs*), *asō* (*ōsō*).

3. *sa*, *sō*, *as* (*ōs*), *asō* (*ōsō*)

sa, *sō*, *as* (*ōs*), *asō* (*ōsō*).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahārī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name ?

mērē bēbā-rē itnē rīgar as, jō muktī rūṭī khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house ?

abyē sē dūrkō thiyā, he was yet afar off.

ēkī chhēwṛē-rē dū chhōṭē thē, of a certain man there were two sons.

sē tō-khē thōī thō, that was kept for thee.

Instead of *sū*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā chhōṭā bōlnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *n*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīṭnā*, or *pīṭnō* (for *pīṭnā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *n*, *r*, or *r*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are :—

tēśī dēsō-rē ikī mānsō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

muktī rūṭī khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō sūnō, he heard dancing.

pharādō rōknē-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīṭdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōṭdā bhājā*, he refused to go into the house; *hāwē ōṛē lāwdā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have :—

jabē mū-kāi-khē ṭīpdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭīpnā*, to beat, the same word as *pīṭnā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīṭā*, beaten. There are the usual irregular past participles. We may quote :—

karnā, to do

dēnā, to give

lēnā, to take

jānā, to go

ājnā, to come

marnā, to die

laggnā, to be attached

Past Participle.

kiyā

dittā

littā

gōā or *gēyā*

āyā

muā

lāgā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karnī*, a claim is to be made, i.e. will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *ī* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṭī*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūṛtū-rē chhārē śalēkrē khāy-rō*, having eaten the husks left by the swine. In *hōṛī-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pīṭiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bāḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hāḍrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus :—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Singular.	Plural.
1. <i>pīṭū, pīṭē</i>	<i>pīṭū, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number. Examples are :—

gāw Kōṭī-mē rōṭū, I dwell in the village of Kōṭī (Specimen II).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kas-rā chhōṭā āj, whose boy comes behind you ?

hāwē khusī hōnā pōṛō, it is proper for us to rejoice.

The **Future** is conjugated as follows :—

Singular.	Plural.
1. <i>pīṭulā, pīṭūḍ, or pīṭwā</i>	<i>pīṭulē</i>
2. <i>pīṭelā, pīṭlā</i>	<i>pīṭelē, pīṭlē</i>
3. <i>pīṭlā</i>	<i>pīṭlē</i>

Examples are :—

āpnē bāwē āgē ṭūṭē hōr bōlūḍ, I will go before my father, and will say.

nālis kōrwā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus :—

I strike, etc.

Singular.	Plural.
1. <i>pīṭū sū (or sa)</i>	<i>pīṭū (or pīṭē) sa</i>
2. <i>pīṭē sa</i>	<i>pīṭē (pīṭ) sa</i>
3. <i>pīṭ (or pīṭē) sa</i>	<i>pīṭē (pīṭ) sa</i>

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	<i>ḍēwū sū</i>	<i>ḍēwē sa</i>
2.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>

As an example, we have :—

sē ṭir-gāśī bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōṭē ghara-dā raā (for *raō*) *sa*, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in :—

mōrdā lāgē raā, I am dying (of hunger).

āw piṭdā lāgē raā sū, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

āw piṭṭhā thā, I was striking (List No. 192).

ḍjra bhōrō thā, he was filling his belly.

sē tō-khē thōī (for *thōē*) *thō*, that was being kept for thee. In this sentence *thōī* exactly corresponds to the Kāshmiri *thōw*¹.

tisi kiye bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindī.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindī, e.g.—

bōṭhā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindī. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindī. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, “thy son who devoured thy living among harlots”).

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *ī*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindī we should use *ḍālnā*. Thus, *lāī pāyā*, he took away completely; *bēkē* (for *bikī*) *chīsī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindī. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (SIRMAURĪ).****GIRĪPĀRĪ DIALECT.****SPEOIMEN I.**

एकौ छेवड़े रे दू छोटे थे । कण्छे छोटे आपणो बाबा खे बोलो जे ओ घरघरचे बाड़बौचे मेरे बाँडे दी आजो से मूँ दे । तेन्ये आपणे घरघौरचौ बाड़बौची दूबने छोटे बाँचो दिस्ती । कण्छे छोटे जोबे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेके चीशी पाया । जबे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ राने लाग़ा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े शलेकाड़े खाय रो ओजरा भोरो था । होर तिसी कीये बी ना देंदा था । तोबे तिनिये सूँचो जे मेरे बबा रे बूतने रीगड़ अस जो मुकती रूटी खाने देने खे असो । मोँ भूखा मोरदा लागे रआ । आपणे बाबे आगे ओटूएँ होर बोलूएँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो री साथी रीगड़ ठो । होर बोज्ये आपणे बाबे काँई होटा । अब्ये से दूरको थिया तेसरे बाबे से भेटा । तेसी घिन बेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दिस्ती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी बानव्या परावा देखो । गूठी खे छाप होर लातो खे औलाओ देखो । खाव पीवे राजी हो की मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो शायी के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बाबे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रुशवा । घोरे होटदा भाआ । तेस रा बाबा

बाइँडा चाया तेसी सरचा परचाओ । छोटे बोलो मों तेरी इतनी बोरसो
 टोहल की । तेरा बोल मानो । तोईँ मूँ छिलटू बी ना दितो जी रे मों
 आपणे मितरो साथे खुशी लाँवदा । जबे तेरा छोटा पूजा जेन्ये तेरी गरवेची
 राँडो छेवड़ी खे खलार्ई तोईँ तेस री आदरो दित्ती । बाबे बोलो हे छोटा
 तू म साथे देखा रोषा । जो मो खे असो से तो खे थोड़ थो । हाँवे खुशी
 होना पोड़ो कोथ के तेरा दादा मू गोआ था जी गोआ । आँची गेयो थियो
 बेटा गेयो ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēki-chhēwṛē-rē dū chhōṭē thē. Kaṇchhē-chhōṭē āpnē-bābā-khē bōlō
One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said
 jē, 'jō ghar-gharchē bār-bauchē mērē-bāḍē-dī ājō, sē mñ dē.' Tēnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
 āpnē ghar-ghaurchī bār-bauchī dūinē-chhōṭē bāḍyō ditti.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
 Kaṇchhē-chhōṭē jōbē āpnā bāḍā laī-pāyā, tō pōrdēsa-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
 dūrka-hōṭā. Tēnyē āpnā bāḍā bēkē-chīśī-pāyā. Jabē āpnā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
 bāḍā khōlthērī-pāyā, tō tēśī-dēsa-dā ghāṭā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
 dālij khānkhāmālī hō-gōā. Tēśī-dēsō-rē īkī-mānsō-rē sāth rōnē
poor left-without-eating became. That-country-of one-man-of with to-remain
 lāgā. Tēśī-mānsē tisi khēchō-dā sūrtū chārāi-khē chhārā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
 Sūrtū-rē chhārē śalēkrē khāy-rō ōjrā bhōrō-thā, hōr tisi
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
 kiye bī nā dēndā-thā. Tōbē tiniyē sūchō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
 'mērē-bābā-rē itnē rigar as, jō muktī rūṭi khānē-dēnē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
 asō. Mō bhūkhā mōrdā-lāgē-raā. Āpnē-bāwē āgē ṭūṭē hōr bōlūē,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
 "mō tērē āgē hōr Rām-jī āgē āgli sādī. Ā tērā chhōṭā
"by-me of-thee before and God before sin was-committed. I thy child
 bōlnē jōgā nā rōā. Mō bī āpnē-rigarō-rī sāthī rigar
to-say worthy not remained. Me also thine-own-servants with a-servant
 ṭhō." ' Hōr bōjyē āpnē-bāwē kāi hōṭā. Abyē sē dūrko
make." ' And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhētā. Tēsī ghin-bēdan lāgī. Hōrī-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
 kumrāi-pāyā, hōr pōkṭī ditti. Ohhōṭē bōlā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
 bābā, mō tērē āgō āgli sādī. Tērā chhōṭā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā hōā.' Tēnyē āpnē-rīgarō-khē bōlā jē, 'tēsī bāntyā
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parāwā dēō. Gūṭhī-khē chhāp hōr lātō-khē aulāo dēō. Khāo-piwē rājī
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōṭā muā-thā, jīwō-gōā; āchī-gōā, bhētō gōā.'
be, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōṭā khēchō-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hōr gīt wa nāchnō sūnō, tō rīgar
near arrived, and song and dancing was-heard, then a-servant
 bēdyō śāyā kē, 'kā asō?' Tēnyē tēsī bōlā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rājī khuṣī
that, 'thy brother came. By-thy-father him-of happy joyful
 biṭnē-pūjnē-rē tāi khānē-rī ādrō kī.' Sē rūśwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
 ghōrē hōṭdā bhājā. Tēs-rā bābā bāidā āyā, tēsī
in-the-house going refused. Him-of the-father outside came, him
 sarchā-parchāo. Chhōṭē bōlō, 'mō tērī itnī bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 ṭōhal kī. Tērā bōl mānō. Tōī mū chhēṭū bī nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 dittō, jē-rē mō āpnē-mitrō sāthē khuṣī lāwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōṭā pūjā, jēnyē tērī garwēchī rāḍī-chhēwṛī-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōī tēs-rī ādrō ditti.' Bābē
was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father
 bōlō, 'hē chhōṭā, tū mā sāthē dēsya rōā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
 asō, sē tō-khē thōi-thō. Hāwē khuṣī hōnā pōrō, kēth-kē
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
 tērā dādā mū gōā-thā, jī-gōā; āchī gēyō-thiyō, bētā gēyō.'
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (SIRMAURĪ).****GIRĪPĀRĪ DIALECT.****SPECIMEN II.**

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव कोटी मे रोजँ ॥

सादूए मौँ गेश एरी जालसाजी को । मौँ सादू ना भाँगा ना आपो मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोबे हामे सीँ काँए छोटे तबे सादूए हामेख गाली दिती । जबे मूँ काँई खे टीपदा दोयो सोबे जोने चोरज मानो । आपणे आपणे का खे छोटे हाडरे यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घोरे चीन देशे बेशूज रोआ । सादूए सूँचो जो मौँ गेशे गाली देणे री फराद कारनी । फरादो रोकने गे तेने एरी नालिश को । मूँख जो गाली दिती इसके नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā	nāw	Mādhō.	Mērē-bāpa-rā	nāw	Sādō.	Jāt	Kōnēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste</i>	<i>Kanēt.</i>
Gāw-Kōṭi-mē	rōṭi.						
<i>Village-Kōṭi-in</i>	<i>I-dwell.</i>						
Sādūē	mō-gēs	ērī	jālsājī	kī.	Mō		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>causeless</i>	<i>forgery</i>	<i>was-made.</i>	<i>By-me</i>		
sādū	nā	jhāgā;	nā	āpō-mūjē	ṭipayē-ghūlayē.		
<i>the-complainant</i>	<i>not</i>	<i>was-beaten;</i>	<i>not</i>	<i>ourselves-among</i>	<i>were-quarrels-etcetera-made.</i>		
Hāwē	āpnē-dāichārē	ōrē	lāwdā	nāyā-thā.	Jōbē	hāmē	
<i>I</i>	<i>(with-)my-own-brethren</i>	<i>the-boundary</i>	<i>(to-)fixing</i>	<i>gone-was.</i>	<i>When</i>	<i>we</i>	
sī-kāē	hōṭē,	tabē	sādūc	hāmēkh	gālī	dittī.	
<i>the-boundary-near</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given.</i>	
Jabē	mū-kāi-khē	ṭipdā	dōyō	sōbē-jōnē	chōraj	mānō.	
<i>When</i>	<i>my-direction-to</i>	<i>beating</i>	<i>ran</i>	<i>by-all-people</i>	<i>astonishment</i>	<i>was-experienced.</i>	
Āpnē-āpnē-kā-khē	hōṭē,	hādrē-yūḍā	dāyō-dāyō-dāyō	mērē-lātikh			
<i>Our-own-our-own-homes-to</i>	<i>we-went,</i>	<i>while-going</i>	<i>running-running-running</i>	<i>my-foot-to</i>			
ṭhōk	lāgi.	Āpnē-ghōrē	chīn-dēsē	bēsūj	rōā.		
<i>a-blow</i>	<i>happened.</i>	<i>In-my-own-house</i>	<i>for-three-days</i>	<i>senseless</i>	<i>I-remained.</i>		
Sādūē	sūchō	jō	'mō-gēsē	gālī	dēpē-rī	pharād	
<i>By-the-complainant</i>	<i>it-was-thought</i>	<i>that</i>	<i>'me-upon</i>	<i>abuse</i>	<i>giving-of</i>	<i>claim</i>	
kārni.'	Pharādō	rōknē-gē	tēnē	ērī	nālīs	kī.	
<i>will-be-made.'</i>	<i>The-claim</i>	<i>stopping-for</i>	<i>by-him</i>	<i>a-causeless</i>	<i>complaint</i>	<i>was-made.</i>	
Mūkh	jō	gālī	dittī	is-kē	nālīs	kōrwā.	
<i>Me-to</i>	<i>what</i>	<i>abuse</i>	<i>was-given</i>	<i>that-of</i>	<i>complaint</i>	<i>I-will-make.</i>	

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biśsau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barārī. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biśsau	17,459
Barārī	3,898
Other languages	55
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahārī, the dialects not being defined.

Of the two dialects, Biśsau and Barārī, the latter is a form of Kiūṭhālī, and will be described later on (pp. 599 ff.). Here we are only concerned with Biśsau.

As specimens of Biśsau, I give the usual list of words on pp. 53¹ ff. and also a short extract from the version of the Pārabale. These will show that Biśsau is identical with Giripārī. It will be seen that there are only a few differences of spelling, such as *chhōaṭā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *ṇ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोचटे थिये । काणछे छोचटे आपणे बावे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेईं मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछे छोचटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कीये तेस कोँ थो बाँठ खरचो । ज तेईं बाँठ
खरची चुका तेथा पड़ा काक । से गोइया दोकिज । तेणे तेस देश रे एकी
बसण साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Ekī-mānchhē-rē	duī	chōaṭē	thiyē.	Kānchhē-chhōaṭē	āpnē-bāwē-khē					
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to					
likhō	jē,	‘ē	bābā,	jō	mērā	bāḍā	paṛa	tēī	mū	ōrā
it-was-written	that,	‘O	father,	what	my	share	falls	that	to-me	here
dē.’	Tēṇiyē	āpnē-bāḍī-gharchē	barōbar	duī-bāḍē-dē	bāḍē.					
give.’	By-him	his-own-share-property	equally	two-shares-in	was-shared					
Kānchhē-chhōaṭe	ja	āpnā	bāḍā	bāṭh	layē-pā,	ta	ēkī-dūr-dēśa-dā			
By-the-younger-son	when	his-own	share	all	was-taken,	then	a-far-country-in			

dēwā. Jū-kiyē tēs-kō thō bāṭh kharchō. Ja tēf bāṭh
he-went. Whatever him-near was all was-spent. When he all
 kharchī-chukā, tēthā parā kāl. Sē gōiyā (for gōā) dālij.
had-spent-completely, there there-fell a-famine. He went poor.
 Tēnē tēs-dēsa-rē ēkī-basaṇ sāthē sāth kiyō.
By-him that-country-of a-dweller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmaurī of the State of Sirmaur, to its north the Kiūṭhālī of the Śrīnagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7,337
Patiala	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6,000
Simla (Bharauli)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Kuthār	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,789
Bija	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,069
TOTAL														.	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmaurī. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dā* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmaurī and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhrā* for *mhārā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *-ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśācha languages of the North-West Frontier, including Kāsh-

miri. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmīrī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhrā*, a horse; *gōhrē-rā*, of a horse; *gōhrē*, horses; *gōhrē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghātī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmīrī, in which, e.g., *kar*, a bracelet, becomes *kor*^{*} in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ī* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baihn*, a sister; *baihnā*, sisters; *baihnā-rā*, of a sister or sisters; *baihnē*, by or in a sister or sisters; *baihnē*, O sister! *baihnō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāī*, the agent and locative being *gāīē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghātī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i>	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwā</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>	<i>hāthī</i>	<i>hāthīē</i>
<i>baihn</i>	<i>baihnā</i>	<i>baihnē</i>	<i>baihnō</i>	<i>baihnā</i>	<i>baihnē</i>
<i>dī</i>	<i>dīā</i>	<i>dīē</i>	<i>dīō</i>	<i>dīā</i>	<i>dīē</i>

¹ See note on p. 379 ante.

The commonest postpositions are :—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for ; *kāē* or *kāē-khē*, to, towards ; *rī-tāi*, for.

Ablative, *dē*, from ; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in ; *dē*, in, on ; *pādē*, on ; *pāē*, on.

As examples of the above we may quote the following :—

Nominative. *chhōṭā baghēr chalā gōā*, the younger son went away.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus :—

āpnā pēt bharnā chāō-thiyā, he was wishing to fill his belly.

rōṭī pākō, they cook bread.

sūr tsārnē bhējyā, sent him to feed pigs.

mōē tēs-rē baghērā-khē khūb ṭipā, I have well beaten his son.

Instrumental.—

raśśī-sāi bān, bind him with ropes.

āū majī sār khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi ōssō, thou art ever with me.

Dative.—

dūjē mulkā-khē chalā-gōā, he went away to another country.

āpnē āpnē garā-khē chālē gōē, they went away, each to his own house.

bāwē āpnē nōkrā-khē bōlyā, the father said to his servants.

mā-khē ṭānē-rī tāi, for stopping me.

Ablative.—

kūē-dē pānī ān, draw water from the well.

itnē barsā-dē, from so many years.

gharchī-mē-dē jō mērā hīsā ō, (that) which may be my share from in (*i.e.* of) the property.

tēs mulkā-rē raunēwālē-mē-dē, (with one) from among (*i.e.* of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī* ; masc. sing. obl. and plural, *rē*. Thus :—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē bāpū-rā nāw, the name of my father.

kitnē hālī-rē khānē-dē, from the food of how many servants.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

tēs mulkā-rē raunēwālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gānē-nāchnē-rī wāj, the sound of music, of singing (and) dancing.

dhaulē gōhrē-rī jīn garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpanē-mē din gujārdē gujārdē, passing his days in debauchery.

tēnnyē sē āpnē khēchā-mē bhējyā, he sent him into his fields.

jēthā bēṭā khēchā-dē thā, the elder son was in the field.

hāthā-dē chhāpā, pairā-dē jōṛā panyāō, put a ring on his hand, shoes on his feet.

hamē sab admī sīwā-pāḍē pōchē, we all arrived upon (i.e. at) the boundary.

sē gōhrē pāē chaṛē rōā, he is seated on a horse.

The postpositions *pāē* and *pāḍē* are often added to the locative in *ē*, as in :—

jīn pīthē-pāē rākhō, put the saddle on his back.

sē ṭibbē-pāḍē ḍaṅgrā tsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bāwā*, O father, (I have sinned), and *bēṭā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindī. Thus, *chāṅgā*, good; masc. obl. sing. and all cases of the plural *chāṅgē*; fem. throughout both numbers *chāṅgī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *ṭazā-rā*, good, beautiful; masc. obl. sing. *ṭazā-rē*, and so on. This termination will also be noted in Kiūṭhālī, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khōwār *gani-ka*, taking; the Shiṇā *shidē-gō*, struck; and the Veron *pesumtio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baihnā-dē lābā ṁsō*, his brother is taller than his sister; *sabbhī-dē ṭazā-rē ṭālkhu*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows :—

I.	Thou.
Sing. Nom. <i>aū</i>	<i>tū</i>
Ag. <i>mōē</i>	<i>tōē</i>
Obl. <i>mā, mā</i>	<i>tā, tā</i>
Gen. <i>mērā</i>	<i>tērā</i>
Plur. Nom. <i>hamē</i>	<i>tumē</i>
Ag. <i>hamē</i>	<i>tumē</i>
Obl. <i>hammā</i>	<i>tummā</i>
Gen. <i>mārā, māhrā</i>	<i>tārā, tāhrā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aū bhūkhā marū, I die hungry.

mōē pāp kiyā, I have sinned.

mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē, consider me also as one of thy coolies.

sē mā-khē dēē-dē, give that to me.

man-dē-āōkā haṇḍ, walk before me.

jō mērā hīsā ō, what may be my share.

hamē khāū, let us eat.

tū sadā-ī mā-sāi ōssō, thou art ever with me.

tōē mā-khē ēk chhiltū bī nī dittā, thou didst not give me even a kid.

tā khūśī ōnā chāyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

tāhrā bāyyā āē-rō, tārē bāwē t̄azā-rā khānē-khē pakāē rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēā-rā*, of her.

He, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>ēnnē, ēnnyē</i>	<i>tē</i>	<i>tēnnē, tēnnyē</i>	<i>tēē</i>
Obl. <i>ēs</i>	<i>tā</i>	<i>tēs, tyēs</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>innē</i>	<i>innē</i>	<i>tinnē</i>	<i>tinnē</i>
Obl. <i>innā</i>	<i>innā</i>	<i>tinnā</i>	<i>tinnā</i>

Mr. Bailey gives *innē* and *tinnē* as optional forms of the locative plural, beside *innā-mē* and *tinnā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsāri *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāh ōssō, what is this?

sē rupayyē ēs-dē lō, take those rupees from him.

ēs-rī nālaś ab karūē, I will now make a complaint of this.

jabbē sē sab-kuchh dubāē mukyā, when he had completely squandered everything.

sē mā-khē dēē-dē, give that to me.

tēnnyē tinnā-khē āpnī gharchī bāḍḍ-ditti, he divided to them his property.

bāwā-khē tēs dēkhē-rō dayā āi, to the father, having seen him, compassion came.

tēs-khē kōi kuchh nā dēō-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manāṇē lāgyā, his father began to advise him.

tēs mulkā-dē barā kāl parē-gōā, a great famine fell in that country.

mērā bāpū tēā (fem.) *chhōṭī chhānīā-dē rauō*, my father lives in that small house (sentence 233).

sē khuśī ōē, they became happy.

tinnā-mē-dē chhōṭē, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpnā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindī.

The **Relative Pronoun** is *jō*, sing. ag. *jēnnē* or *jēnnyē*, obl. *jēs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhiltū, jō aū āpnē sāthī-mē majī-sāi khāndā, a kid, which I might have eaten pleasantly with my own companions.

ēh chhōkrā jēnnyē tērī daulat khulāi, jēs-i bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

kuṇ, who? and *kāh*, what? The sg. ag. of *kuṇ* is *kuṇīē* and its obl. *kōs*; plur. nom. *kuṇ*, ag. *kinnē*, obl. *kinnā*. *Kāh* has its sing. obl. *kannī*.

Examples of these are:—

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē kōs-dē lōā, from whom did you buy that?

tārā kāh nāw, what is your name?

ēh kāh ōssō, what is this?

The **Indefinite Pronouns** are *kōi*, anyone, someone; *kuchh*, anything, something. *Kōi* has a sing. ag. *kuṇīē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō* *kōi* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōi kuchh nā dēō-thiyā, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindī.

There is a negative verb substantive *nīhai*. I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsārī *āthī nā*, I am not.

Examples of this verb are :—

tū sadā-i mā-sāi ōssō, thou art ever with me.

jō kuchh mērā ōssō, whatever is mine.

tēs-rā jēthā bēṭā khēchā-dē thā, his elder son was in the field.

sē dūr-hī thā, he was still afar off.

dō baghēr thiyē, there were two sons.

The past tense *rōā*, of the verb *raunā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindī *hōnā*, we have *ōṇā*, to become, to be. Its past participle is *ōā*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the marriage of the son of my uncle with his sister has taken place.

tabbē sē khuṣī ōē, then they became happy.

nā mārī kabbē laṛāi ōi, no fighting ever took place of (i.e. between) us.

jō mērā hīsā ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *ṇā*. Thus, *ṣipnā*, to strike; but *baṇnā*, to become; *tsārnā*, to graze; *paṛnā*, to fall.

Examples of the use of the infinitive are :—

sūṛ tsārnē bhējyā, he sent him to feed swine.

aū tērā put baṇnē jōgā nīhai, I am not worthy to be made thy son.

gāṇē nāchṇē-rī wāj, the sound of singing and dancing.

mā-khē ṭipṇē āyā, he came to beat me.

mā-khē tāṇē-rī tāi, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being ; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus : —

luchpaṇē-mē din gujārdē gujārdē, passing his time in debauchery.

naṭhdē naṭhdē mērē pairā-dē pīr lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in :—

jabbē sē āundē-bārē garā nērē pōchyā, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭipdē-i* or *ṭipdē-i-sār*, in striking, and *ṭipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus :—

tēs chēwā-rī sīw lāndē baṇḍār lēē gōā-thā, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭipā* or *ṭipyā*, struck. Mr. Bailey does not mention the form *ṭipyā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭipā-dā*, fem. *ṭipī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ōssō yā nīh āthī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular :—

<i>karnā</i> , to do.	Past participle	<i>kiyā</i> .
<i>dēṇā</i> , to give.	„	„ <i>dittā</i> .
<i>lauṇā</i> , to take.	„	„ <i>lōā, lāwā</i> .
<i>jāṇā</i> , to go.	„	„ <i>gōā</i> .
<i>rauṇā</i> , to remain.	„	„ <i>rōā</i> .
<i>marnā</i> , to die.	„	„ <i>muā</i> .
<i>auṇā</i> , to come.	„	„ <i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭipnā*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case ; as in the case of the past participle in *dā*.

Thus :—

mērē . . . āpṇē bāwē-kāē-khē jāṇā, tēs-khē bōḷnā, I must (*i.e.* I will) go unto my father, and will say to him ; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭipē-rō*, having struck. *Rauṇā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

sab-kuchh kaṭṭhā karē-rō dūjē mulkā-khē chaḷā-gōā, having collected everything, he went to a far country.

tēttī-dē jāē-rō, having gone from there.

bāwā-khē tēs dēkhē-rō dayā āi, hōr *daurē-rō*, *tēs-rē gaḷā-dē lapēṭē-rō*, to his father, having seen him, compassion came, and having run, having embraced him, (he kissed him).

tāhrā bāyyā āē-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindī.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive, as in *ṭipṇē-wālā*, a striker ; *raunē-wālā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, *sē mā-khē dēē-dē*, give the share which falls to me.

tēs khūb mār, hōr *raṣṣī-sāi bān*, beat him well, and tie him with a rope.

sabbhī-dē tēazā-rē ṭāḷkhū tēs-khē paināō pairā-dē jōrā panyāō, dress ye him in the best garment put ye shoes on his feet.

ēh rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindī *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>ona</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>raunā</i> , to remain,	<i>rōū, rauū</i>	<i>rō, rauō</i>
<i>launā</i> , to take,	<i>laū</i>	<i>lō</i>

The following are examples of the use of this tense :—

aū bhūkhā marū, I die of hunger.

sē ṭibbē-pādē daṅgrā tēārō, he is grazing cattle on the top of the hill.

mērā bāpū tēā chhōṭī chhānā-dē rauō, my father lives in that small house.

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you ?

khānē-dē jādē rōṭī pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lagē-rōā*, as in *aū itnē barsā-dē tēri sēwā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

āpnā pēt bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *aū tīpnē lagē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindī.

Thus :—

aū āpnē sathi-mē maji-sāi khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>tīpās</i>	<i>tīpās</i>	<i>tīpūs, tīpmē</i>	<i>tīpmī</i>
2. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>
3. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>

As examples, we may quote :—

ēs-rī nālas ab karūē, I will now make a complaint of this.

mēri gālī-rī nālas karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindī, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tīn dērē parē rōā, (I) remained lying down in the house for three days.

aū āz bahut-hī haṇḍā, I walked a long way to-day.

chhōṭā baghēr dūjē mulkā-khē chālā-gōā, the younger son went to another country.

tēs mulkā-rē raunēwālē-mē-dē ēki-rē thāē. raunē lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchyā, when he arrived.

jabbē hamē sab ādmī sīwā-pādē pōchē, when we all arrived at the boundary.

sab ādmī darē-gōē, āpnē āpnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bāwā-khē tēs dēkhē-rō dayā āi, compassion came to the father on seeing him.

mērē pairā-dē pīr lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōḥ pāp kiya, I did sin.

mōḥ tēs-rē baghērā-khē khūb ṭipā, I beat his son well.

chhōḷē āpnē bāwā-khē bōlyā, the younger said to his father.

sē tumḥē kōs-dē lōā, from whom did you buy that ?

tēnnyē tinnā-khē āpnī gharchī bāḍḍē ditti, he divided out his property to them.

gāṇē-nāchṇē-rī wāj ṣuṇī, (he) heard the sound of singing and dancing.

jhūṭhī jāl-sājī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindī. Thus, *mōḥ ṭipā ṁssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindī. Thus, *mōḥ ṭipā-thā* (or *thiyā*), I had struck. So :—

bahut din nā ōē-thiyē, many days had not passed.

muā-thā, he had died.

sīw lāndē baṇḍār lēē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindī. Thus :—

ṣuṇānā, to cause to hear ; *mārnā*, to beat. Irregular is *khulānā* or *khilānā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindī. Thus :—

dēḥ-dēnā, to give away.

paṛē-jānā, to fall, to happen.

lēḥ jānā, to take away.

chaṛē-raunā, to be mounted.

Compleatives, as in *ḍubāḥ mukyā*, he had squandered completely.

Desideratives :—

āpnē pēṭ bharnā chāō-thiyā, he was wishing to fill his belly.

tā khuṣī ōṇā chāyō-thā, it was proper for you.

Inceptives :—

raunē lāgyā, he began to dwell.

manāṇē lāgyā, he began to advise.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN I.

एकी आदमीरे दो बघेर थिये । तीना-में-दे छोटे आपणे बावा-खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिंसा ओ से मा-खे देइ दे । तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती । बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चका गोआ । तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुबाइ दिती । जबे से सब कुछ डुबाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाएँ रौणे लाग्या । तिन्ये से आपणे खेचा मे सूर चारने भेज्या । से तीना-रे जूठे छिलका सार्इ आपणा पेट भरना चाओ थिया होर तेस खे कोइ कुछ ना देओ थिया । जबे तेस खे होश आई तबे तिन्ये बोल्या मेरे बावा-रे कितने हाळी-रे खाणे-दे जादे रोट्टी पाको हर ओँ भूखा मरू । मेरे जठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया ओँ तेरा पुत बणने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकी बराबर समझे । तबे से जठि-रो आपणे बावे काए-खे गोआ । पर से दूर-ही था कि तेस रे बावा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया । ओँ तेरा पुत बणने जोगा नीहै । तो बावे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाज बैठि-रो चैन करू । कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ-था तइये मिला । तबे से खुशो ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जबे से आउंदे-बारे गरा नेरे पौंच्या तबे बाजे-री गाणे नाचणे-री वाज शुणी । अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पक्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएकी से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बीहूतरे जाणे-खे तेस-रा जीउ ना बोल्या । एतेरी-ताँई तेस-रा बाव बाहरे आइ-रो तेस-खे मनाणे लाग्या । तिन्ये जवाब दिता औँ इतने बरसा-दे तेरो सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नी गोआ हर तोएँ मा-खे एक छिलटू बी नी दिता जो औँ आपणे साथी-मे मजी सार्ई खांदा । तेरा एह छोकरा जिन्ये तेरी दौलत राँडा-दे खुळार्ई जेसो बखता आया तेबू तेस-खे चजारा खाणा किया । बावे तेस-खे बोल्या बेव्या तू सदर्ई मा सार्ई असो । जो कुछ मेरा असो सब तेरा असो । ताँ खुशी ओणा चायो-था कीएकी तेरा बाया मुआ था नइये जीआ राचि गोआ-था तइये मिला ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spelt as in the Rev. T. Grahame Bailey's account of Baghāṭī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short ē, or for representing the short ō. The first is sometimes written as i, and sometimes as e, and the latter as a or o. In such cases, ē and ō have been written in the transliteration instead of i or o, or a or o, respectively.

Ēki-ādmī-rē	dō	baghēr	thiyē.	Tinnā-mē-dē	chhōtē
One-man-of	two	sons	were.	Them-in-from	by-the-younger

āpnē-bāwā-khē bōlyā, 'bāwā, āpnī-gharchī-mē-dē jō mērā
 his-own-father-to it-was-said, 'father, your-own-property-in-from what my
 hīsā ō, sē mā-khē dēē-dē.' Tabbē tēnnyē tinnā-khē āpnī
 share may-be, that me-to give-up.' Then by-him them-to his-own
 gharchī bāḍē-dittī. Bahut din nā ōē-thiyē kē chhōṭā baghēr
 property was-divided-out. Many days not become-had that the-younger son
 sab-kuchh kaṭṭhā karē-rō dūjē-mulkā-khē chaḷā-gōā. Tētti
 everything together made-having another-country-to went-away. There
 luchpanē-mē din gujārdē-gujārdē āpnī gharchī ḍubāē-dittī. Jabbē
 debauchery-in days a-passing-a-passing his-own property was-squandered. When
 sē sab-kuchh ḍubāē-mukyā, tabbē tēs-mulkā-dē baṛā kāḷ
 he everything squandered-completely, then that-country-in a-great famine
 paṛē-gōā, hōr sē garīb ōē-gōā. Tētti-dē jāē-rō, tēs-mulkā-rē
 fell-down, and he poor became. There-from gone-having, that-country-of
 raunē-wālē-mē-dē ēki-rē ṭhāē raunē lāgyā. Tēnnyē sē āpnē-khēchā-mē
 inhabitants-in-from one-of near to-dwell he-began. By-him he his-own-fields-in
 sūr tsārnē bhējyā. Sē tinnā-rē jūṭhē-chhilkā-sāi āpnā pēṭ bharnā
 swine to-feed was-sent. He them-of left-husks-with his-own belly to-fill
 chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā. Jabbē tēs-khē
 wishing-was, and him-to any-one anything not giving-was. When him-to
 hōs āi, tabbē tēnnyē bōlyā, 'mērē-bāwā-rē kitnē-hālī-rē
 sense came, then by-him it-was-said, 'my-father-of how-many-servants-of
 khānē-dē ' jādē rōṭī pākō, hōr aū bhūkhā marū.
 food-from superfluous bread they-cook, and I hungry am-dying.
 Mērē ūṭhē-rō āpnē-bāwē-kāē-khē jānā, tēs-khē bōḷpā,
 By-me arisen-having my-own-father-near-to is-to-be-gone, him-to it-is-to-be-said,
 "bāwā, mōē surgā-rē barōdh hōr' tērē sāmṇē pāp kiyā ; aū
 "father, by-me heaven-of against and of-thee before sin was-done ; I

tērā put baṇṇē jōgā nihai. Mā-khē bī āṇṇē-kulī-mē-dē
 thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ēkī barābar samjhē.”” Tabbē sē ūṭhē-rō āṇṇē-bāwō-kāē-khē gōā.
 one like consider.”” Then he arisen-having his-own-father-near-to went.
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
 But he distant-even was, that him-of the-father-to him seen-having
 dayā āī, hōr daurē-rō tēs-rē galā-dē lapēṭē-rō tēs-dā
 compassion came, and run-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bēṭē tēs-khē bōlyā, ‘bāwā, mōē surgā-rē
 kisses were-taken. By-the-son him-to it-was-said, ‘father, by-me heaven-of
 barōdh hōr tērē sāmṇē pāp kiya. Aū tērā put baṇṇē jōgā
 against and of-thee before sin was-done. I thy son to-be-made worthy
 nihai.’ Tō bāwē āṇṇē-nōkrā-khē bōlyā, ‘sabbhī-dē tsazā-rē
 not-am.’ Then by-the-father his-own-servants-to it-was-said, ‘all-than good
 tālkhū tēs-khē paināō; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōṛā
 garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
 panyāō. Tabbē hamē khāū, baiṭhē-rō chain karū. Kīē-kē mērā
 put-on. Then we may-eat, sat-having ease may-make. Because my
 bēṭā muā-thā, naiyē jīā; rāchē gōā-thā, taiyē milā.’ Tabbē
 son dead-was, now lived; having-been-lost gone-was, now was-got.’ Then
 sē khuṣī ōē.
 they happy became.

Tēs-rā jēṭhā bēṭā khēchā-dē thā. Jabbē sē āundē-bārē
 Him-of the-elder son the-field-in was. When he coming-at-time
 garā-nērē pōchyā, tabbē bājē-rī gāṇē-nāchnō-rī wāj ṣuṇī.
 the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 Ōr tennyē āṇṇē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, ‘ēh
 And by-him his-own-servants-in-from one called-having it-was-asked, ‘this
 kāh ṁssō?’ Tennyē tēs-kāē bōlyā, ‘tāhrā bāyyā āē-rō,
 what is?’ By-him him-near it-was-said, ‘your brother come-having,
 tāre-bāwē tsazā-rā khāṇē-khē pakāē-rākhā, kīē-kē sē
 by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
 jiundā āē-gōā.’ Par tennyē burā mānyā. Bihtre jāṇē-khē
 living arrived.’ But by-him bad it-was-thought. Within . going-for
 tēs-rā jīu nā bōlyā. Ēttē-rī tāi tēs-rā bāw, bāhrē
 him-of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē manāṇē lāgyā. Tennyē jawāb dittā, ‘aū
 come-having, him-to to-advise began. By-him answer was-given, ‘I
 itnē-barsā-dē tērī sēwā karnē lagē-rōā; kabbbhī tērē-hukmā-dē bāhrē
 so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjabi.

nī gōā; hōr tōē mā-khē ēk chhiltū hī nī dittā, jō aũ
not I-went; and by-thee me-to a kid even not was-given, that I
 āpnē-sāthi-mē maji-sāi khāndā. Tērā ēh chhōkrā jēnnyē
my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom
 tērī daulat rādā-dē khulāi, jēs-i-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,
 tēbbū tēs-khē tsazā-rā khānā kiyā.' Bāwē tēs-khō bōlyā,
then-even him-for good food was-made.' By-the-father him-to it-was-said,
 'bētēā, tū sadā-i mā-sāi ōssō. Jō-kuchh mērā ōssō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thine
 ōssō. Tā khuṣī ōnā chāyō-thā, kiē-kē tērā bāyyā muā-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jiā; rāchā gōā-thā, taiyō milā.'
lived; having-been-lost gone-was, now was-got.'

[No. 8.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀṬĪ).****SPEOIMEN II.**

मेरा नाँव माधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटी-रा जिला शिमला ।

सादूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नी घाया ना
मारी कबे लड़ाई ओई । एकी चेवा पाँदे लड़ाई ओई । तेस चेवा-री
सीव लांदे बंडार लिए गोआ-था । जवे हमें सब आदमी सीवा पाँदे पोंचे तवे
सादूए सभी-खे गाली दिती । मा-खे टीपणे आया । दौड़ि-रो सब आदमी
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बी डरि-रो नठि
गोआ । नठदे नठदे मेरे पैरा-दे पीड़ लगी । गरे तीन देड़े पड़ि रोआ ।
सादू-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाणे-री
ताँई भूटी जाल-साजी की । कीए मा-खे गाली दिती एस-री नालश अब
करुए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā nāw Mādhō. Mērē-bāpū-rā nāw Sādhō. Jātē-rā Kanēt.
My name Mādhō. My-father-of name Sādhō. Caste-of Kanēt.
 Gāw Kōṭi-rā, Jilā Śimlā.
Village Koti-of, District Simla.

Sādūē mā-pāē chāṇak jhagrā kiyā. Mōē
By-the-complainant me-on causeless quarrel was-made. By-me
 tēs-khē nī ghāyā, nā mārī kabbē laṛāī ōī. Ēkī-chēwā-pādē
him-as-for not it-was-beaten, not of-us ever fighting became. A-wall-upon
 laṛāī ōī. Tēs-chēwā-rī sīw lāndē baṇḍār lēē
fighting became. That-wall-of boundary to-put the-neighbours having-taken
 gōā-thā. Jabbē hamē sab ādmī sīwā-pādē pōchē, tabbē
(I)-gone-was. When we all men the-boundary-upon arrived, then
 sādūē sabbhī-khē gālī ditti. Mā-khē ṭipṇē āyā.
by-the-complainant all-to abuse was-given. Me-to to-beat he-came.
 Daṛē-rō sab ādmī ḍarē gōē. Āpṇē-āpṇē-garā-khē
Run-having all men being-afraid went. Their-own-own-houses-to
 chālē-gōē. Aū bi ḍarē-rō naṭhē-gōā, naṭhdē-naṭhdē
they-went-away. I also feared-having ran-away, a-running-a-running
 mērē-pairā-dē pīṛ lagi. Garē tin dērē paṛē
my-foot-on pain happened. In-the-house three days having-fallen
 rōā. Sādū-khē ēh sūch paṛī kē, 'mērī-gālī-rī
(I)-remained. The-complainant-to this thought fell that, 'my-abuse-of
 nālaś karlā.' Mā-khē ṭāṇē-rī tāi jhūṭhī jāl-sāji
complaint he-will-make.' Me (acc.) stopping-of for a-false forgery
 kī. Kīē mā-khē gālī ditti, ēs-rī nālaś ab
was-made. Because me-to abuse was-given, this-of complaint now
 karūē.
I-will-make.

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrīnagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrīnagar, with Keonthal to its east, the language is Kiūṭhali. To the south of Pinjaur thānā the language is the Hindī of Ambālā.

The State returned the language of all these thānās as simply "Pahāṛī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṛī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhali speakers of Śrīnagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave omission is that, throughout, no distinction is made between the cerebral η and the dental n , or between the cerebral ζ and the dental z .

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śiyōkar*, a husk, which may be compared with the Sirmaurī *śalēkar*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēśi*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōrē rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōṇā* and *hū* for *aū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taṭ*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōssō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlū* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āē-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے دو یتھے تھے نسرے چھوٹے نے باپو کے بولا کہ باپو
 مال کا بندڑ جو میرا ہے میکے دیدے تب تنئے مال ننانکھے بندڑ دیا اور
 تھوڑے دن پاچھے چھوٹے یتھے نے سب کچھ لے رو ایک دورارے ملکہا کے
 چلا گوا تنئے اپنا مال بدچالی میں ہرباد کردیا اور کہی نا رووا نس
 ملکہا میں بڑا کال پڑا تب سے بھوکا مرنے لگا تب نس ملکہارے ایکے
 خاندانا رے جا رووا تنئے نس کے اپنے باگٹی میں سورا کے چارے بھجنا
 نس کے جیوا میں تھی نینا شیوکڑا دے جانا کے سورا کھاو ہوں پیٹ
 بھروں کوئی نس کے دیو نہ تھا تب عقل میں آئی رے بولا میرے
 بارا رے کتنے محنتی کے بھونی روٹی ہے آسوں بھوکھوں مروں میرے
 اٹھ رے اپنے بارا کے چلے جانا نس کے بولوں رے باپورا موں اسمانا
 اور تیرے سامنے گناہ کیا اور اب ایدے جوگا نے کہ پھر تیرا بیٹا کھاؤں
 اپنے محنتی میں دے ایکے جیسے بنا تب اوٹھے رو اپنے بارا کے کے چلا
 اور شی ابھ دور تھا نس کے دیکھے رو نسرے بارا کے دیا آئی اور دوڑے
 رو نس کے ملنے لگا اور بہت پاپے لئے یتھے نس کے بولا رے باپو موں

اسمانا را اور تیرے سامنے گناہ کیا ایدے جوگا نے کہ تین تیرا بیٹا
 کوھاووں باوے اپنے نوکرا ہے بولا کہ اچھے سے اچھے کپڑے گڈ لو اور تس
 ے پھراو اور تسرے ہاتھ مین موندی اور پیرا مین جوتی پھراؤ اور
 ہم کھاؤ اور موجا کروں کیونکہ میرا بیٹا صوا تھا اب جیوا ہے راج گورا
 اب ملا ہے تب سے راضی ہونے لگے *

اور تسرا بڑا بیٹا باگٹی مین تھیا جب گھرارے نیڑے آیا گانے اور
 ناچنے رے راز سنی تب ایک نوکرا ہے بلارے پوچھا کہ رے کا آسوں
 تئیں تس ے بولا کہ تیرا بھائی آگورا اور تیرے بارے بڑی جگ کئے
 ایدے رے خاطر کہ شی شار بھلا چنگلا دیکھا اونہیں کہیجے او نہ
 چاہا کہ بھیترا جاوں تب تس ے باوے باھر آئے او منایا تینٹے بارا ہے
 جوابا مین بولا دیکھ اتنے برسادے مہوں تیرے کہنو مینے کروں اور
 کبھی تیرے بولنے دے باھر نے گورا تو نے کبھی ایکے باکری را چھیلٹو
 میکھ ندیا کہ اپنے ساتھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا
 آیا جہین تیرا مال رانڈا ہے لٹایا تون تسرے خاطر بڑی جگ کری تہنیں
 تس ے بولا کہ اے پٹے تو سدا مئیں گھچے روا جو کچھ مین گے اُسنو
 سے تیرا پر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ تیرا بھائی صوا تھا
 اب جیوندا ہوا اور راج گورا تھا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

PINJAUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bēṭē thē. Tēs-rē chhōṭē-nō bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kō dē-dē.' Tēb tēnnyē māl tinā-khē band-diyā. Aur thōṛē din pāchhē chhōṭē bēṭē-nē sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbad kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē barā kāl paṛā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgai-mē sūrā-kē tsārnō bhējā. Tēs-kē jiwā-mē thī 'tinnā-śiyōkrā-dē jinā (*for* jinnā)-khē sūr khāō hū pēṭ bharū.' Kōi tēs-kē dēō-na-thā. Tēb 'aql-mē āḥ-rē bolā, 'mērē-bāwā-rē kitnē mēḥnatī-khē bhautī rōṭī hai āsō bhūkhō marū. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tēs-kē bolū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiyā, aur ēb ē-dē jōgā nē ki phir tērā bēṭā kuhāū; apnē-mēḥnatī-mē dē, ēki jaisē banā." Tēb uṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē diā āī, aur daurē-rō tēs-kē milnē lagā, aur bahut pāpē laē. Bēṭē tēs-kō bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiyā, ē-dē jōgā nē ki taī tērā bēṭā kuhāū.' Bāō-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kapṛē gad-lō, aur tēs-kē pahṛā-dō; aur tēs-rē hāthā-mē mūdi, aur pairā-mē jūṭī pahṛāō; aur ham khāō, aur mōjā karū, kyōki mērā bēṭā mōā thā, ēb jiwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzī hōnē lagē.

Aur tēs-rā barā bēṭā bāgai-mē thiyā. Jēb gharā-rē nērē āyā, gānē aur nāchnē-ri wāz sunī. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, kā āsō?' Taī tēs-kē bolā ki, 'tērā bhāī ā-gōā, aur tērē-bāō-rē baṛī jag kai, ē-dē-rē khāṭir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē khijē ō na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāō-nē bāhir āē ō manāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsā-dē mhū tērē kahnō mai-nē karū, aur kabhī tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhī ēki-bākri-rā chhēli-ō mai-khē na diyā, ki apnē-sāthī-rē gailē rāzī hū; aur

jēb tērā-rē bēṭā āyā, jēhē tērā māl rāḍā-khē luṭāyā, tū tēs-rē khāṭir
 baṛī jag karī.' Tēhnē tēs-kē bōlā ki, 'ai bēṭē, tū sadā mōē gihchē
 rōā; jō kuchh maī-gē asō, sē tērā; par rāzī hōnā, aur rāzī hōnā (*sic*),
 chāhiē-thā, kyōki tērā bhāī mōā-thā, ēb jiūndā hōā; aur rāch-gōā-thā,
 ēb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJAB DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہاتھارے کیلی آوی دب رکھی ہے سواں ہاتھ
 دے جانتی ہے سامنے ڈالی ہیٹھیں حجری اور پانی را گھڑا رکھ رکھا
 ہے ایک چھوٹو بیٹھہ رہو زمیندار بیچارہ تھوڑے راتی دے اوٹھا تھا
 ہل اور بلدا کو لیو رہو بھلکے بھلکے باگٹی میں جا رہوا جب سورج
 مونڈا آؤ تو پیرروٹی لورو آئی یہ ہلا ے کھول دیو بلدا ے گھا پا دیا
 آپے ہاتھ مٹنہ دھوپو رہو سستا لیو روٹی کھاؤ حقہ پیو بلدا ے پانی
 پلا تھوڑی باری پڑ رہو رام کر لیو بیر ساگ پات لیو رہو چلی جاو کام
 نہتا ہو تو بیچارہ ستی دھندے میں دن کاٹ دیو نہیں تو اورو کام کرو
 جب سورج چھپنے لگو تو ہلا ے اور بلدا ے لیو رہو گھرا ے آؤ مونڈا
 ے پنڈے گھارا لیو بلدارے آگے گھا پا دیو پیردودہ دو رہو روٹی پکارے
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے
 میں کھوٹی پسارے ست جاو کہ راجہ ے پھولادے بچھارے پنڈے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJABUR DIALECT.

(PATIALA STATE.).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dēkhō, dērē-hāthā-rē kēli-āwī dab-rakhi-hai, sōñ-hāth-dē
See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in
 jāṭi hai, sāmnō-dāli-hēṭhē hajrī (? jajrī) aur pānī-rā gharā rakh-rakhā-hai.
ox-whip is, in-front-tree-under the-huqqa and water-of jar placed-is.
 Ēk chhōṭō baiṭh-rahō. Zimīndār bēchāra , thōrī-rātē-dē
(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night
 uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē
risen-had. Plough and bullocks have-been-brought. Early-in-the-morning
 bāgai-mē jā-rahō-ā. Jēb sūraj mūḍ āō, tō bayyar
the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife
 rōṭī lō-rō āi. Yihē halā-kē khōl-diyō, baldō-kē ghā
bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass
 , pā-diyā, āpē hāth mūh dhōyō-rahō, sastā liyō. Rōṭī
is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread
 khāō huqqā pīō, baldā-kē pānī pilā thōrī
he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little
 bārī paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.
while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.
 Kām buhtā hō, tō bēchāra sē-tē-dhandē-mē din kāṭ-diyō,
Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,
 nahī-tō aurō kām karō. Jēb sūraj chhipnē lagō,
or-else another-also work he-does. When the-sun to-be-concealed begins,
 tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mūḍā-kē
then the-plough and the-bullocks he-takes, the-house-to comes, head-of
 paṇḍē ghārā layō, baldā-rē āgē ghā pā-diyō.
upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.
 Bayyar dūdh dō-rahō, rōṭī pakāō. Ē rāzī hō-rahō, apnē-chhōṭō-
The-wife milk milks, bread bakes. He happy becomes, his-own-little
 chhōṭō-mē baiṭh-rahō khāō. Phir aisē-mazē-mē khūṭē pasārē
children-among sits eats. Again such-pleasure-in legs having-spread
 sut-jāō, ki rājā-kē phūlā-dē bichhāñnē-paṇḍē bhi naṣīb nahī.
he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not..

FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *huqqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *huqqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindī influence is not so strong. We have, however, one instance of *kō*, used instead of *khē*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jēnnyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

baḍrā, great, elder.

bāhṭū, a son.

bamānā, to clothe.

chhyūrī, a wife.

maṭānā, to be found.

māthṛā, younger.

rachnā, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens :—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhū*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhali word *ā* for 'is.' The past participle of *dēnā*, to give, is sometimes *dīnā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایکے آدمی رے دو باھڑو تھ مائھڑے باھڑو اپنے بارا کے بولا
 کہ رے باپو مالارا بانڈا جو میرا بیٹھو ماکہ دے تب تنئے مال
 تنّا کے بانٹ دیتا تھوڑے دناں مین مائھڑے باھڑو سب مال جوڑو ایک
 دورارے مُلکھارا سفر کیا اور تنئے اپنا مال بدچلنی مین کھو دیتا جب
 سبہ کھو مکا تب نس مُلکھا مکھتا کال پڑا اور سے غریب ہونے لگا
 تب نس ملکھارے راجہ رے نوکر رھگوا سے تسکے اپنی باگٹی مین سورا
 چکانے بھجا اور سے چاھو تھا کہ اونہ چھلکے ساتھی جو سور کھاؤ اپنا
 پیٹ بھرے کہ کوین تسکے نہ دیو تھا تب عقلا مین آرو بولا کہ میرے
 بارا رے موکھتے نوکرا کو مُکھتی روٹی اسو اور مہون بھوکھا مرو مہون
 اوٹھہ رو اپنے بارا کے جاوے اور تسکے بولوٹی کہ اے بارو مہون پرمیسرا
 اور تیرا گنائے اسو اب اے جوگا نہیں کہ تنہئے تیرا باھڑو بنو اپنے نوکرون
 مین سے ایکی جیہڑا بناو تب اوٹھہ رو اپنے بارا کے گوا اور وہ ہیبو
 دور تھا کہ تسکے بارا کے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا
 اور بہت پنی پی موٹی باھڑو تسکے بولا باپو مہون پرمیسرا اور تیرا

گنائے اسو اور اب اتے جوگا نہیں کہ تنھے تیرا باھٹو بنو بار اپنے نوکرا
 ے بولا کہ چجاری تاہی نکال لیاو اور تسکے بھاؤ اور تسری ہاتھادی
 چھاپ اور لاتادی پاہین لاو اور ہمین کھاو اور خوشی مناو کیون میرا
 باھٹو موارا تھا ابھو جیوندا ہوا رچ گوا تھا اب مٹائے تب سے خوشی
 کرنے لگے *

اور تسرا بڈرا باھٹو باگٹی مین تھا جب گھرارے نیڑے آیا گانے
 و ناچنے کو سادہ شنوا تب ایک نوکر بلارو پوچھا کہ اندھے کا اسو تنٹے تسکے
 بولا کہ تیرا بھائی آیا ہوندا اور تیرے بارے موکا ے بڑی دھام
 دینی اترے تئیں کہ تسکے راضی باجی مٹا سے روشا مین ہورو بہتر
 جانا نہ چاہو تھا تب تسکے بارے بانڈی آرو کسنے منایا تنٹے رے بارا
 ے جوابا مین بولا کہ دیکھہ اتنے برسا دے مہون تیری ٹھول کرو اور
 کبھی تیرے بولا دے باہر نہیں گوا پر توین کبھو ایک چھیلٹو ماکھہ
 ندینا کہ اپنے مترا ساتھی خوشی مناؤ اور جب تیرا یہہ باھٹو آیا جنٹے
 تیرا مال رنڈا ے دینا توین تسری تئیں بڑی دھام دینی تنٹے تسکے بولا
 اے باھٹو تو سدا دے مانگی رھو اور جو کچھہ مانگی اسو تیرا اسو پر
 خوشی منانا اور خوشی ہونا چائے کیونکہ تیرا بھائی موارا تھا سو
 جیوندا ہوا رچ گوا تھا سے اب مٹائے *

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPEOIMEN I.

TRANSLITERATION.

Ēkī-ādmī-rē dō bahtū thē. Maṭhrē bahtū apnē-bawā-khē bōlā ki, 'rē bāpuā, mālā-rā bāḍā jō mērā baithō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāḍ-ditā (*for* dittā). Thōrē-dinā-mē māṭhrē-bahtū sab māl jōr-rō ēkī-dūrā-rē mulkhā-rā safar kiyā, aur tēnnyē apnā māl bad-chalni-mē khō-ditā. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl parā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukār rah-gōā. Sē tēs-kē āpnī-bāgaī-mē sūrā chugānē bhējā, aur sē chāhō thā ki unh chhilka sāthī jō sūr khāo apnā pēt bharē, ki kōī tēs-kē na dēo-thā. Tēb 'aqlā-mē ā-rō bōlā ki, 'mērē-bāwā-rē mukhtē naukārā-kō mukhtī rōṭī asō, aur mhū bhūkhā marū. Mhū uṭh-rō apnē-bāwā-khē jāwē, aur tēs-kē bōlūē ki, "ai bāō, mhū Parmēsra aur tērā gunāī asū; ēb atē jōgā nahī ki tanhāē(?) tērā bahtū banū; apnē naukārō-mē-sē ēkī jēhrā banāo." Tēb uṭh-rō apnē-bāwā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mūi. Bāhtū tēs-kē bōlā, 'bāpuā, mhū Parmēsra aur tērā gunāī asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū.' Bāō apnē-naukarā-khē bōlā ki, 'chijārī tābhī nikāl liyāo aur tēs-kē bamāo; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pāhī lāo; aur hamē khāū, aur khushī manāū, kyō mērā bāhtū mōāwā-thā, ab-hū jiūndā hōā; rach-gōā-thā, ēb maṭā-ē.' Tēb sē khushī karnē lagē.

Aur tēs-rā baḍrā bāhtū bāgaī-mē thā. Jēb gharā-rē nērē āyā, gānē wa nāchnē-kō sādḥ sunō-ā. Tēb ēkī naukār bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bōlā ki, 'tērā bhāī āyā-hōḍā, aur tērē-bāwē mōkā-khē barī dhām dinī, at-rī taī ki tēs-kē rāzī bāji maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bāwē bāḍī ā-rō kasnē(?) manāyā. Tēnnyē-rō bāwā-khē jāwābā-mē bōlā. ki, 'dēkh, itnē-barsā-dē mhū tērī ṭahūl karū, aur kēb-hī tērē-bōlā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhēli-ō mā-kh na dinā, ki apnē-mitrā-sāthī khushī manāū; aur jēb tērā ēh bāhtū āyā, jēnnyē-nē tērā māl randā-khē dinā, tōē tēs-rī taī barī dhām dinī.' Tēnnyē tēs-kē

bōlā, 'ē bāhṭū, tū sadā-dē mā̃-gē rahō, aur jō kuchh mā̃-gē asō, tērā asō; par khushī manānā, aur khushī hōnā chāhiyē, kyōki tērā bhāī mōāwā-thā, sō jiūndā hōā; rach-gōā-thā, sē ēb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیری ہاتھو سانھی آڑی جک رکھی سوین ہاتھا دی
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیجے اک
 باہٹو بیٹھے روا زمیدار بیچارہ تڑے دے اوٹھا ھے هل و بلدوا کھ لے رو
 بھلکے بھلکے باگٹی مین آگڑا جب دو پھر ہو تو تسری چھیڑی روٹی
 لاؤ یہہ هل چھاڈ دیو و بولدا بے گھاس سیٹو اپنے ہاتھ و منہ دھو او
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھ پانی پلاو پڑو تھوڑی گھڑی
 رام کرو تسری جوانس ساگ پات لے رو گھرا کھ جار مکھتا کام ہو تو
 بیچارہ اسے کامان مین دن کھو دتو نہ تو ایکا کام کرو جب دن چھپو تو
 هل اور بلدا کھ لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھ گتا دیو
 جوانس دودہ دھو روٹی پکاو یہہ خوشی سانھی اپنے بگھیرا مین بیٹھے
 رو کھاو تب اسے مزے سانھی کھونٹے پساررو سونو کہ بادساھان کھ
 پھولان ری سیجان مین اے نصیب نہ ہوا *

[No. 12.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀṬĪ).****DHARAMPUR DIALECT.****(PATIALA STATE.)****SPECIMEN II.****TRANSLITERATION.**

Dēkhō, dērē-hāthō-sāthī āṛī jēk-rakhī, sōṛē-hāthā-dī jhāṭ asō, sāmne-dālā-hēthē huqqa aur pānī-rā gharā rakhā-hōndā. Tēji ēk bāhtū baith rōā. Zimīn-dār bēchāra tarḱē-dē uṭhā-hai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgaī-mē ā-gōā. Jēb dō-pahar hō, tō tēs-rī chhyūrī rōṭī lāō. Ēh hal chhād diyō, wa bōldā-khē ghās siṭō. Apnē hāth wa mūh dhō-āō, ṭhaṇḍā hō-jāō. Rōṭī khāō, huqqa pīō, baldā-khē pānī pilāō, paṛ-rō thōṛī-gharī rām karō. Tēs-rī jawānas sāg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ēsī kāmā-mē din khō-dittō, na-tō ēkā kām karō. Jēb din chhipō, tō hal aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūḍā-pāhan lāō, baldā-khē gatā diyō. Jawānas dūdh dōhō, rōṭī pakāō. Ēh khushī-sāthī apnē-baghērā-mē baith-rō khāō. Tēh isē-mazē-sāthī khūṭē pasār-rō sōtō, ki bādshāhā-khē phulā-rī sējā-mē ē naṣīb na hōā.

**LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
1. One	Ēk, ēkō	Ēk
2. Two	Dūi	Dū
3. Three	Tin	Tin
4. Four	Chār	Chār
5. Five	Pāch	Pāj
6. Six	Chhau	Chhau
7. Seven	Sāt	Sat
8. Eight	Aṭh	Āṭh
9. Nine	Nō	Nō
10. Ten	Dās	Daś
11. Twenty	Biś	Biś
12. Fifty . . . .	.....	Pajāś
13. Hundred	Śo	Śau
14. I	Haū	Ā
15. Of me	Mērō (dat. muhū mūjhī)	Mērā, mēh-rā
16. Mine	Mērō	Mērā, mēh-rā
17. We	Ām	Hām, hāmō
18. Of us	Amārō (dat. āmū mūjhī)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tū	Tū
21. Of thee	Tērō (dat. tāū mūjhī)	Tērā
22. Thine	Tērō	Tērā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (dat. tumū mūjhī).	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀṬĪ.

Sirmaurī (Girīpārī and Bīśśau).	Baghāṭī.	English.
Ēk	Ēk	1. One.
Dā	Dō	2. Two.
Chōn	Tin	3. Three.
Chār	Chār	4. Four.
Pāj	Pāj	5. Five.
Chhan	Chhē	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Daś	Daś	10. Ten.
Bīś	Bīś	11. Twenty.
Ādhō śau	Pajā	12. Fifty.
Śau	Śau	13. Hundred
Āw	Aū	14. I.
Mērā	Mērā	15. Of me.
Mērā	Mērā	16. Mine.
Āmē	Hamē	17. We.
Āmrā	Māhrā	18. Of us.
Āmrā	Mārā, māhrā	19. Our.
Tū	Tū	20. Thou.
Tuākā, tēārā	Tērā	21. Of thee.
Tuākā, tēārā	Tērā	22. Thine.
Tuś	Tumē	23. You.
Tuārā, tumrā	Tārā, tāhrā	24. Of you.
Tuārā, tumrā	Tārā, tāhrā	25. Your.

English.	Jaunsāri.	Sirmauri (Dhārphī).
26. He . . .	Sə, sōjə . . .	Sə . . .
27. Of him . . .	Təs-kə (dat. tēs mūjhī) . . .	Tes-rā . . .
28. His . . .	Təs-kə . . .	Tes-rā . . .
29. They . . .	Sōjə . . .	Sə . . .
30. Of them . . .	Tiū-kə (dat. tiū mūjhī) . . .	Tin-rā . . .
31. Their . . .	Tiū-kə . . .	Tin-rā . . .
32. Hand . . .	Hāth, ātha . . .	Āth . . .
33. Foot . . .	Goḍə, bāgnī, lāt . . .	Lāt . . .
34. Nose . . .	Nak . . .	Nak . . .
35. Eye . . .	Ākh . . .	Ākh . . .
36. Mouth . . .	Mūhū, khāb . . .	Mū . . .
37. Tooth . . .	Dād . . .	Dād . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāw, mūdāo . . .	Bāl . . .
40. Head . . .	Mūd . . .	Mūd . . .
41. Tongue . . .	Jibh . . .	Jib . . .
42. Belly . . .	Poti . . .	Ojri . . .
43. Back . . .	Piṭh, pāchhāo . . .	Piṭh, piṭhi . . .
44. Iron . . .	Lohə . . .	Loā . . .
45. Gold . . .	Sunnə . . .	Sūnā . . .
46. Silver . . .	Chādi, rūpā . . .	Chādə . . .
47. Father . . .	Bābā . . .	Bābā, bāw, bāp, bāpū . . .
48. Mother . . .	Ijī . . .	Āmā . . .
49. Brother . . .	Bhāi (general term), dādā (elder), bhāyā (younger). . .	Bāyā . . .
50. Sister . . .	Bōhən (general), dādī (elder), bhāīṭī. . .	Bobə . . .
51. Man . . .	Ādmī, morod, belkūṛā, kāwāsā. . .	Māpachh, māpā . . .
52. Woman . . .	Bēṭī-mānukh, bēṭkūṛī . . .	Jawānas . . .

Sirmauri (Giripāri and Bissan).	Baghātī.	English.
Sē, sē-jē	Sē	26. He.
Tēs-rā	Tēs-rā, tēā-rā (f.) . .	27. Of him.
Tēs-rā	Tēs-rā, tēā-rā (f.) . .	28. His.
Sē	Sē	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Bāgnā	Lāt	33. Foot.
Nak	Nāk	34. Nose.
Akh	Ākhi	35. Eye.
Khāb	Mūh	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Māḍal	Baḷ	39. Hair.
Mūḍ	Mūḍ	40. Head.
Jib	Jibh	41. Tongue.
Poṭ	Pēṭ	42. Belly.
Piṭh	Piṭh	43. Back.
Loh	Lohā	44. Iron.
Sīnō	Sunā	45. Gold.
Rūpō	Chādi	46. Silver.
Bābā	Bāpū, bāo, bābā . .	47. Father.
Māṣ	Ammē	48. Mother.
Dādā	Dādā, bāyyā, bāi . .	49. Brother.
Dādā, bōpō	Bobbo (elder), baiha (younger).	50. Sister.
Māchh	Ādmī, jānā	51. Man.
Chhōwṛī, chhōwṛō . .	Juāpas, juāpsā . . .	52. Woman.

English.	Jaunsāri.	Sirmauri (Dhārthi).
53. Wife	Jorū, chhēuṛi	Jorū
54. Child	Lāpkōṭṭo, chhērū	Chhoṭā, chhaiṛā
55. Son	Bēṭā	Bāy ^a ṭā, bēṭā, chhoṭā
56. Daughter	Bēṭi, dhi	Bēṭo, bēṭi
57. Slave	Hārī, kāmiṇ	Chākar
58. Cultivator	Khērāi	Jimidar
59. Shepherd	Bhēḍāwā	Baṛhālā
60. God	Bhōgwān	Narāyēn
61. Devil	Sōitān	Bhūt
62. Sun	Dus	Sūraj
63. Moon	Ṭikrāṇi, jhān, jān	Chāḍ
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Pāṇi	Chis
67. House	Ghōr, kāṛo	Gōr, ghōr, gaur
68. Horse	Ghōṛā	Gauṛā
69. Cow	Gāw	Gāw
70. Dog	Kukur	Kutā
71. Cat	Dhārū, birāl (<i>male</i>) ; birāl, birālī (<i>female</i>). . . .	Barāl
72. Cock	Kākḥḍā	Kāk ^a ṛā
73. Duck	Bōḍōk	Batakh
74. Ass	Gadhā, gādhḍā	Gadā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chārī, chalkhuṛi	Chīṛū
77. Go	Jā, nōṭh, hāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bōs, bēṭh, bōṭh	Bīṭh

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Chhōwṛī, ohhōwṛē . . .	Chhōṛī	53. Wife.
Nōnkē	Bāṣṭī	54. Child.
Chhōṭā	Baghēr, bagēr . . .	55. Son.
Dhīṭū	Bēṭī, dī	56. Daughter.
Baiṭhū	Nōkar	57. Slave.
Basnū	Dhyālṭā	58. Cultivator.
Bēḍālā	Guāl	59. Shepherd.
Papēsūr	Papmēsūr	60. God.
Bhūt	Lūchā	61. Devil.
Sūrj	Sūraj	62. Sun.
Jūṇ	Chād, jūṇ	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chīś	Pāṇī	66. Water.
Ghōr	Gaur, ghar	67. House.
Ghōṛā	Gōṛā	68. Horse.
Gāw	Gāo, gās	69. Cow.
Kūkar	Kuttā	70. Dog.
Barēl	Baryāl (m.), baryālī (f.) .	71. Cat.
Kūkhṛā	Kukṛā, murgā . . .	72. Cook.
.....	Bātak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chañṭū	Pañchhi	76. Bird.
Ḍēw	Jā	77. Go.
Khā	Khā	78. Eat.
Bḥā	Bēṭh	79. Sit.

English.	Jaunsāri.	Sirmauri (Dhārthi).
80. Come . . .	Ā, ās . . .	Ā . . .
81. Beat . . .	Jāl, mār, pīt, jhāg . . .	Tīp . . .
82. Stand . . .	Ujhu, thārō hō . . .	Khar . . .
83. Die . . .	Mōr, khōp . . .	Mar . . .
84. Give . . .	Dō . . .	Dō . . .
85. Run . . .	Daur, dhaw . . .	Daur . . .
86. Up . . .	Sīhāsō, ōohhōri, uprō . . .	Gās . . .
87. Near . . .	Nērō, dhāyā . . .	Nīrō . . .
88. Down . . .	Tōl, tōāsō, nīglō . . .	Tōl . . .
89. Far . . .	Durō . . .	Dūr-ka . . .
90. Before . . .	Pōilō, agāsō . . .	Pailō, āgō . . .
91. Behind . . .	Pāchhī, pāchhāsō, pīthī-pōchh. . .	Pāchhai . . .
92. Who . . .	Kūṇa . . .	Kūṇ . . .
93. What . . .	Kā, kāh . . .	Kā . . .
94. Why . . .	Kāi, kāhi, kāikh, kōthn-wūstō. . .	Kadi-khō . . .
95. And . . .	Or . . .	Taīyō, hōr . . .
96. But . . .	Pōr . . .	Par . . .
97. If . . .	Ēkājō . . .	Jō . . .
98. Yes . . .	Ō, hō, hā, āhā . . .	Āhā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hōe-rō, chāhō-bō . . .	Hai . . .
101. A father . . .	Bābā . . .	Ēk bāp . . .
102. Of a father . . .	Bābā-kā . . .	Ēki bāpū-rā . . .
103. To a father . . .	Bābā-kh . . .	Ēki bāpū-khō . . .
104. From a father . . .	Bābā-bhōrī . . .	Ēki bāpū-dā . . .
105. Two fathers . . .	Dui bābā . . .	Dā bāpū . . .
106. Fathers . . .	Bābā . . .	Bābō . . .

Sirmauri (Giripāri and Biśau).	Baghāfi.	English.
Āj	Ā	80. Come.
Piṭ	Nār, ṭip	81. Beat.
Ūbā ho	Khaṛā-o	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Śat	Daṛ	85. Run.
Gās, gē	Ūpar, hubbā	86. Up.
Naujik	Nērē	87. Near.
Niṭhā	Tōl, hundā	88. Down.
Dūrē	Dūr	89. Far.
Āgū	Āgē, āokā	90. Before.
Pāchhū	Pāchhē, pachhkā	91. Behind.
Kuṇē	Kuṇ	92. Who.
Kā	Kāh	93. What.
Kaĩĩ	Kannī-khē	94. Why.
Aj	Hōr, ōr, tē	95. And.
.....	Pairī	96. But.
Jē	Par	97. If.
Au	Ā	98. Yes.
Nā	Nā	99. No.
Brā	Dukh	100. Alas.
Bābā	Bāo	101. A father.
Bābē-rā	Bāo-rā	102. Of a father.
Bābē-rī tāĩ	Bāo-khē	103. To a father.
Bābē-dō	Bāo-dē	104. From a father.
Dū bābē	Dō bāo	105. Two fathers.
Bāba	Bāo	106. Fathers.

English.	Jaunsāri.	Sirmauri (Dhārthi).
107. Of fathers . . .	Bābāñ-kā . . .	Bābā-rā . . .
108. To fathers . . .	Bābāñ-kh . . .	Bābā-khē . . .
109. From fathers . . .	Bābāñ-bhērī . . .	Bābā-dā . . .
110. A daughter . . .	Bēṭī . . .	Ēk bēṭī . . .
111. Of a daughter . . .	Bēṭiyā-kā . . .	Ēkī bēṭī-rā . . .
112. To a daughter . . .	Bēṭiyā-kh . . .	Ēkī bēṭī-khē . . .
113. From a daughter . . .	Bēṭiyā-bhērī . . .	Ēkī bēṭī-dā . . .
114. Two daughters . . .	Dui bēṭiyā . . .	Dū bēṭī . . .
115. Daughters . . .	Bēṭiyā . . .	Bēṭī . . .
116. Of daughters . . .	Bēṭiyāñ-kā . . .	Bēṭī-rā . . .
117. To daughters . . .	Bēṭiyāñ-kh . . .	Bēṭī-khē . . .
118. From daughters . . .	Bēṭiyāñ-bhērī . . .	Bēṭī-dā . . .
119. A good man . . .	Ēk bhōlē ādmi . . .	Bhalā māpaś . . .
120. Of a good man . . .	Ēkō bhōlē ādmi-kā . . .	Bhalē māpaś-rā . . .
121. To a good man . . .	Ēkō bhōlē ādmi-kh . . .	Bhalē māpaś-khē . . .
122. From a good man . . .	Ēkō bhōlē ādmi-bhērī . . .	Bhalē māpaś-dā . . .
123. Two good men . . .	Dui bhōlē ādmi . . .	Dū bhalē māpaś . . .
124. Good men . . .	Bhōlē ādmi . . .	Bhalē māpaś . . .
125. Of good men . . .	Bhōlē ādmiñ-kā . . .	Bhalē māpaś-rā . . .
126. To good men . . .	Bhōlē ādmiñ-kh . . .	Bhalē māpaś-khē . . .
127. From good men . . .	Bhōlē ādmiñ-bhērī . . .	Bhalē māpaś-dā . . .
128. A good woman . . .	Ēk bhōlī bēṭī-mānukh . . .	Bhalē baiyar . . .
129. A bad boy . . .	Ēk kūśōñī ohhauṭā . . .	Ēk jhālā ohhōṭā . . .
130. Good women . . .	Bhōlī bēṭī-mānukhā . . .	Bhalī baiyar . . .
131. A bad girl . . .	Ēk kūśōñī ohhauṭī . . .	Ēk burī bēṭī . . .
132. Good . . .	Bhōlē, āchhō . . .	Bhalā . . .
133. Better . . .	Bēgī āchhō . . .	Āchhā . . .

Sirmauri (Giripāri and Biśau).	Baghātī.	English.
Bābē-rā	Bāo-rā	107. Of fathers.
Bābē-ri tāī	Bāo-khē	108. To fathers.
Bābē-dā	Bāo-dē	109. From fathers.
Dhiṭā	Dī	110. A daughter.
Dhiṭā-rā	Diā-rā	111. Of a daughter.
Dhiṭā-ri tāī	Diā-khē	112. To a daughter.
Dhiṭā-dā	Diā-dē	113. From a daughter.
Dūi dhiṭā	Dō diā	114. Two daughters.
Dhiṭā	Diā	115. Daughters.
Dhiṭā-rā	Diā-rā	116. Of daughters.
Dhiṭā-ri tāī	Diā-khē	117. To daughters.
Dhiṭā-dā	Diā-dē	118. From daughters.
Nikā māchh	Chāṅgā jāṇā	119. A good man.
Nikē māchh-rā	Chāṅgē jāṇē-rā	120. Of a good man.
Nikē māchh-khē	Chāṅgē jāṇē-khē	121. To a good man.
Nikē māchh-dā	Chāṅgē jāṇē-dē	122. From a good man.
Dū nikē māchh	Dō chāṅgē jāṇē	123. Two good men.
Nikē māchh	Chāṅgē jāṇē	124. Good men.
Nikē māchh-rā	Chāṅgē jāṇē-rā	125. Of good men.
Nikē māchh-ri tāī	Chāṅgē jāṇē-khē	126. To good men.
Nikē māchh-dā	Chāṅgē jāṇē-dē	127. From good men.
Nikē ohhēwṛī	Sohṇī-juāpas	128. A good woman.
Burā ohhōṭā	Chaudrā (or burā) baghēr	129. A bad boy.
Nikē ohhēwṛē	Sohṇī juāpsā	130. Good women.
Burō dhiṭā	Chaudrī ohhōṭī	131. A bad girl.
Āchhō	Chāṅgā, sohṇā, bhalā	132. Good.
Bēgi kōhhō	Chāṅgā (than this, ēs-dē)	133. Better.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
134. Best . . .	Sabhū-ti āchhō . . .	Sō-bi-dā-āchhā . . .
135. High . . .	Uglō . . .	Ūchā . . .
136. Higher . . .	Bāgī uglō . . .	Ūchā . . .
137. Highest . . .	Sabhū-ti uglō . . .	Sōbi-dā-ūchā . . .
138. A horse . . .	Ghōṛā . . .	Ēk gauṛā . . .
139. A mare . . .	Ghōṛī . . .	Ēk gōṛī . . .
140. Horses . . .	Ghōṛē . . .	Gauṛē . . .
141. Mares . . .	Ghōṛiyā . . .	Gōṛī . . .
142. A bull . . .	Bauṛh . . .	Ēk gauṛā . . .
143. A cow . . .	Gāw . . .	Ēk gāw . . .
144. Bulls . . .	Bauṛh . . .	Gauṛē . . .
145. Cows . . .	Gāwī . . .	Gāyē . . .
146. A dog . . .	Kukur . . .	Ēk kutā . . .
147. A bitch . . .	Kukri . . .	Ēk kutī . . .
148. Dogs . . .	Kukur . . .	Kutē . . .
149. Bitches . . .	Kukariyā . . .	Kutī . . .
150. A he goat . . .	Bākrā . . .	Ēk bākrā . . .
151. A female goat . . .	Bākri . . .	Ēk bākri . . .
152. Goats . . .	Bākrū . . .	Bākrē . . .
153. A male deer . . .	Hōrnā . . .	Ēk irap, āk rāl . . .
154. A female deer . . .	Hōrin . . .	Ēk irpē . . .
155. Deer . . .	Hōrin . . .	Rāl . . .
156. I am . . .	Hāū ā, ā . . .	Ā asū (ōsū) . . .
157. Thou art . . .	Tā ā . . .	Tā asē . . .
158. He is . . .	Sō au, ā, hā . . .	Sē asā . . .
159. We are . . .	Am ā, ā . . .	Hām asa . . .
160. You are . . .	Tum au, ā . . .	Tum asa . . .

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Bēgōi āchhō . . .	Sabbhi-dē ohāngā . . .	134. Best.
Ūchō . . .	Uchchā . . .	135. High.
Bēgi ūchō . . .	(Ēs-dē) uchchā . . .	136. Higher.
Bēgōi ūchō . . .	Sabbhi-dē uchchā . . .	137. Highest.
Ghōrā . . .	Gōhrā . . .	138. A horse.
Ghōri . . .	Gōhri . . .	139. A mare.
Ghōrō . . .	Gōhrō . . .	140. Horses.
Ghōri . . .	Gōhriā . . .	141. Mares.
Dhulundar . . .	Bōld . . .	142. A bull.
Gāw . . .	Gāō, gāō . . .	143. A cow.
Dhulundar . . .	Bōld . . .	144. Bulls.
Gāwi . . .	Gāi . . .	145. Cows.
Kōkar . . .	Kuttā . . .	146. A dog.
Kōkrō . . .	Kutti . . .	147. A bitch.
Kōkar . . .	Kuttō . . .	148. Dogs.
Kōkri . . .	Kuttiā . . .	149. Bitches.
Bākṭā . . .	Bākṛā . . .	150. A he goat.
Bākṭō . . .	Bākri . . .	151. A female goat.
Bākōṭō . . .	Bākṛā . . .	152. Goats.
Arin . . .	Hirap . . .	153. A male deer.
Arin . . .	Harpi . . .	154. A female deer.
Arin . . .	Harap . . .	155. Deer.
Āw sū, or sa . . .	Āū ṣasū . . .	156. I am.
Tū sa . . .	Tū ṣasū . . .	157. Thou art.
Sō sa . . .	Sō ṣasō . . .	158. He is.
Āmō sa . . .	Hamō ṣasū . . .	159. We are.
Tūṣ sa . . .	Tumō-ṣasō . . .	160. You are.

English.	Jaunsāri	Sirmāuri (Dhārthi).
161. They are . . .	Sōjē au, o . . .	Sē asa . . .
162. I was . . .	Hāũ thā . . .	Ā thiyā . . .
163. Thou wast . . .	Tā thā . . .	Tu thiyā . . .
164. He was . . .	Sō thā . . .	Sē thiyē . . .
165. We were . . .	Ām thē . . .	Hām thiyē . . .
166. You were . . .	Tum thē . . .	Tum thiyē . . .
167. They were . . .	Sōjē thē . . .	Sē thiyē . . .
168. Be . . .	Hō . . .	Ō . . .
169. To be . . .	Hōṇṇ . . .	Ōṇā . . .
170. Being . . .	.....	Ōnda . . .
171. Having been . . .	.....	Ōi-rō . . .
172. I may be . . .	.....	Ā on . . .
173. I shall be . . .	Hāũ hōmā . . .	Ā owē . . .
174. I should be . . .	.....	.....
175. Beat . . .	Mār . . .	Ṭip . . .
176. To beat . . .	Mārṇṇ . . .	Ṭipṇā . . .
177. Beating . . .	Mārḍo . . .	Ṭipda . . .
178. Having beaten . . .	Mārī kōri . . .	Ṭipī-rō . . .
179. I beat . . .	Hāũ mārũ . . .	Ā ṭipā . . .
180. Thou beatest . . .	Tā mārē . . .	Tu ṭipē . . .
181. He beats . . .	Sō mārō . . .	Sē ṭip ; ṭipō . . .
182. We beat . . .	Ām mārũ . . .	Hām ṭipā . . .
183. You beat . . .	Tum mārō . . .	Tum ṭip ; ṭipō . . .
184. They beat . . .	Sōjē mārō . . .	Sē ṭip ; ṭipō . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mārā . . .	Mē ṭipā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tē mārā . . .	Tē ṭipā . . .
187. He beat (<i>Past Tense</i>) . . .	Ṭipē mārā . . .	Ṭepiyē ṭipā . . .

Sirmauri (Girpāri and Bissau).	Baghātī.	English.
Sə sa	Sə šsə	161. They are.
Aw thā	Aū thā	162. I was.
Tū thā	Tū thā	163. Thou wast.
Sə thā	Sə thā	164. He was.
Amə thə	Hamə thə	165. We were.
Tuə thə	Tumə thə	166. You were.
Sə thə	Sə thə	167. They were.
Ō	Ō	168. Be.
Ōpā	Ōpā, ohpā	169. To be.
Ōndā	Ōndā	170. Being.
Ōi, ōiyā	Ōi-rō, oš-rō	171. Having been.
.....	Aū ōū	172. I may be.
Ōulā	Aū ōulā	173. I shall be.
.....	Aū ōndā	174. I should be.
Piṭ	Mār	175. Beat.
Piṭnā	Ṭipnā	176. To beat.
Piṭdā	Ṭipdā	177. Beating.
Piṭi, piṭiyā	Ṭipš-rō	178. Having beaten.
Aw piṭū sū, or sa	Aū ṭipū	179. I beat.
Tū piṭə sa	Tū ṭipō	180. Thou beatest.
Sə piṭ sa, piṭə sa	Sə ṭipō	181. He beats.
Amə piṭū sa, piṭə sa	Hamə ṭipū	182. We beat.
Tuə piṭ sa, piṭə sa	Tumə ṭipō	183. You beat.
Sə piṭ sa, piṭə sa	Sə ṭipō	184. They beat.
Maū (or mā, maī) piṭā	Moš ṭipā (or ṭipyā)	185. I beat (<i>Past Tense</i>).
Tā piṭā	Toš ṭipā (ṭipyā)	186. Thou beatest (<i>Past Tense</i>).
Tənə piṭā	Tənnə ṭipā (ṭipyā)	187. He beat (<i>Past Tense</i>).

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
188. We beat (<i>Past Tense</i>).	Amē mārā . . .	Hāmē ṭipā . . .
189. You beat (<i>Past Tense</i>).	Tūē mārā . . .	Tumē ṭipā . . .
190. They beat (<i>Past Tense</i>).	Tiwē mārā . . .	Tinē ṭipā . . .
191. I am beating . . .	Hāū mārō . . .	Ā ṭipōē-lāg-rōā . . .
192. I was beating . . .	Hāū mārō thā . . .	Ā ṭipōē-lāg-rōā-thā . . .
193. I had beaten . . .	Mē mārā thā . . .	Mē ṭip-diyā-thā . . .
194. I may beat . . .	.....	Ā ṭipā . . .
195. I shall beat . . .	Hāū marmā . . .	Ā ṭipāē . . .
196. Thou wilt beat . . .	Tū mārā . . .	Tū ṭiplā . . .
197. He will beat . . .	Sō mārā . . .	Sē ṭiplā . . .
198. We shall beat . . .	Am marmē . . .	Hām ṭipōgē . . .
199. You will beat . . .	Tum mārē . . .	Tum ṭiplē . . .
200. They will beat . . .	Sōjē mārē . . .	Sē ṭiplē . . .
201. I should beat . . .	.....	Ā ṭipnē . . .
202. I am beaten . . .	Hāū mārā-jāndā . . .	Ā ṭipā . . .
203. I was beaten . . .	Hāū mārā gōā . . .	Ā ṭip-diyā . . .
204. I shall be beaten . . .	Hāū mārā jāndā . . .	Mi ṭipālē . . .
205. I go . . .	Hāū jāū, or nōṭhū . . .	Ā jāū . . .
206. Thou goest . . .	Tū jāē, nōṭhē . . .	Tū jāē . . .
207. He goes . . .	Sō jāō, nōṭhō . . .	Sē jāō . . .
208. We go . . .	Am jāū, nōṭhū . . .	Hām jāū . . .
209. You go . . .	Tum jāō, nōṭhō . . .	Tum jāwō . . .
210. They go . . .	Sōjē jāō, nōṭhō . . .	Sē jāwō . . .
211. I went . . .	Hāū gōā, nōṭhā . . .	Ā gauā, gōā, guwā . . .
212. Thou wentest . . .	Tū gōā, nōṭhā . . .	Tū gauā . . .
213. He went . . .	Sō gōā, nōṭhā . . .	Sē gauā . . .
214. We went . . .	Am gōē, nōṭhē . . .	Hām gauē . . .

Sirmauri (Giripāri and Bīśau).	Baghātī.	English.
Āmē piṭā	Hamē ṭipā (ṭipyā)	188. We beat (<i>Past Tense</i>).
Tuē piṭā	Tumē ṭipā (ṭipyā)	189. You beat (<i>Past Tense</i>).
Tēniē piṭā	Tinnē ṭipā (ṭipyā)	190. They beat (<i>Past Tense</i>).
Āw piṭā lāgē rāā sū	Aū ṭipnē lāgē rāā	191. I am beating.
Āw piṭū thā	Aū ṭipnē lāgē rāā-thā	192. I was beating.
Maū piṭā thā	Moē ṭipā-thā	193. I had beaten.
.....	Aū ṭipā	194. I may beat.
Āw piṭulē	Aū ṭipnē	195. I shall beat.
Tū piṭelē	Tū ṭiplē	196. Thou wilt beat.
Sē piṭlē	Sē ṭiplē	197. He will beat.
Āmē piṭulē	Hamē ṭipūē, ṭipmē	198. We shall beat.
Tuē piṭelē	Tumē ṭiplē	199. You will beat.
Sē piṭlē	Sē ṭiplē	200. They will beat.
.....	Aū ṭipdā	201. I should beat.
Āw piṭā gōā sū	Aū ṭipā jān	202. I am beaten.
Āw piṭā gōā thā	Aū ṭipā gōā	203. I was beaten.
Āw piṭā jāulā	Aū ṭipā jānē	204. I shall be beaten.
Āw dēwū sū	Aū jān	205. I go.
Tū dēwē sa	Tū jāo	206. Thou goest.
Sē dēwē sa	Sē jāo	207. He goes.
Āmē dēwē sa	Hamē jān	208. We go.
Tuē dēwē sa	Tumē jāo	209. You go.
Sē dēwē sa	Sē chāl-rōyē, sē jāo	210. They go.
Āw dēwā	Aū gōā	211. I went.
Tū dēwā	Tū gōā	212. Thou wentest.
Sē dēwā	Sē gōā	213. He went.
Āmē dēwē	Hamē gōē	214. We went.

English.	Jaunsāri.	Sirmauri (Dhārthi).
215. You went . . .	Tum gōē, nōṭhē . . .	Tum gauē . . .
216. They went . . .	Sōjē gōē, nōṭhē . . .	Sē gauē . . .
217. Go . . .	Jā, nōṭh . . .	Jā . . .
218. Going . . .	Jāndō, nōṭhdō . . .	Jādā . . .
219. Gone . . .	Gōā, gwā, nōṭhā . . .	Gauā, gōā . . .
220. What is your name ? .	Tūhārō nāw kā hō ? .	Tērā nāw kā ? .
221. How old is this horse ?	Ēs ghōrē-ki kā umar o ? .	Ēs gauṛē-rī umar kā, (or) ai gauṛā kitnē din-rā ?
222. How far is it from here to Kashmir ?	Kōsmīr ētkī kōchhō dūrē o ?	Kāsmīr āē-di kaitnī dūr ? .
223. How many sons are there in your father's house ?	Tūhārē bābā-kē kōtā bēṭē o ?	Tērē bāw-rē ghōr-dē kaitnē bēṭē ?
224. I have walked a long way to-day.	Hāū ēlā dūrē lāg nōṭhā-thā	Ā āj bahot chālā . .
225. The son of my uncle is married to his sister.	Mērē kākā-kē bēṭē tēs-kē bōhni-kē sāth biā kiya.	Mērē chāchē-rē bēṭē-rā bayāh tēs-rī bobō-sāthē hōē.
226. In the house is the sad- dle of the white horse.	Bhitrāsī śuklē ghōrē-ki jin bhī o.	Sapēd gauṛē-rī jin ghōr- mō sa.
227. Put the saddle upon his back.	Jin pōērāw . . .	Tēs-rī piṭhī-pādī jin pā .
228. I have beaten his son with many stripes.	Mē tēs-kē bēṭē-kh chābukō- lēi piṭā.	Maū tēs-rē chhoṭē-dē bōhtē chhitē lāē.
229. He is grazing cattle on the top of the hill.	Sō āpni gōrū dāḍē-kē mūḍiyārē-chh lē chārō.	Sē ṭibē-pādē dāgar chār .
230. He is sitting on a horse under that tree.	Sō ghōrē-chh rōhā bēṭhi tēthū būṭo tōi.	Sē gauṛē-pādē tēs paṛ- hēṭhē asa.
231. His brother is taller than his sister.	Tēs-kā bhāi āpni bōhni-tē bēḡē lābā o.	Tēs-rā bhāi tēs-rī bobō-dā baṛā asa.
232. The price of that is two rupees and a half.	Tēthū-kē dam dhāi rupaiyē ō.	Tētī-rā mōl dhāi rupayā .
233. My father lives in that small house.	Mērā bābā tēthū nāndrē kūrē pūḍā rōhō.	Mērā bāpū tēs chhautē-sē ghōr-dā raū-sa.
234. Give this rupee to him	Ējā rupaiyā tēsē-kh dē .	Ai rupayā tēs dē . .
235. Take those rupees from him.	Tēs bhērī sōjē rupaiyē sambhāl.	Sē rupayē tēs-dē lā . .
236. Beat him well and bind him with ropes.	Tēsē-kh khūb mār or pāgoiē lēi bād.	Tēs khūb ṭip hōr pāguī-dā bād.
237. Draw water from the well.	Kūḷ-dī pāpi khāēch . .	Bās-dā chis khaich . .
238. Walk before me . . .	Mērē sāmnī ūḍā-pūḍā hāḍ .	Mī-dē āgē chāl . . .
239. Whose boy comes be- hind you ?	Kōs-kā lārkōṭṭā āḍ tāū pāchh ?	Tūi-pāchhē kas-rē chhoṭū īw ?
240. From whom did you buy that ?	Tumē sō kōs-bhērī mōlē gāḍo ?	Sē kas-dā lōā ? . .
241. From a shopkeeper of the village.	Ēko gāwō-kē bāpiyē-bhērī .	Gāw-rē bāpiyē-dō . .

Sirmauri (Giripari and Bissau).	Baghati.	English.
Tuṣ dēwē	Tumṣ gōṣ	215. You went.
Sē dēwē	Sē gōṣ	216. They went.
Dēw	Jā	217. Go.
Dēwdā	Jāndā	218. Going.
Dēwā	Gōā	219. Gone.
Tumrā kā nāw sa ? . .	Tārā kāh nāw ? . .	220. What is your name ?
Ēs ghōrē-rē kā umar sa ? .	Sē gōhrā kai barsā-rā ? .	221. How old is this horse ?
Ētī-dū Kāsmir-kētī dūr sa ?	Kāsmir ai-dē kitnī dūr ṣssō ?	222. How far is it from here to Kashmir ?
Tārē bāwē-rē ghar-dē kētē chhōṭē sa ?	Tārē bāpū-rē garē kitnē baghēr ?	223. How many sons are there in your father's house ?
Maī āj bhari bāt hāḍē .	Aū az bahut-hi haḍā .	224. I have walked a long way to-day.
Mārē kākē-rā chhōṭā tēs-ri bōṇē sāthī gāḍar uō. *	Mārē chāchē-rā baghēr tēs-ri baihpā-sāi byā oā.	225. The son of my uncle is married to his sister.
Chitē ghōrē-rē jīn ghar bhitarē sa.	Dhaulē gōhrē-ri jīn garē ṣssō.	226. In the house is the saddle of the white horse.
Tēs-ri pithē-gāsi jīn pāṇō .	Jīn pithē-pās rākhō . .	227. Put the saddle upon his back.
Maī tēs-rā chhōṭā chhitē pō pītā.	Mōṣ tēs-rē baghērā-khē khūb ṭipā.	228. I have beaten his son with many stripes.
Sē ṭir gāsi bāchē chār sa .	Sē ṭibbē-pādē daṅgrā tsārō .	229. He is grazing cattle on the top of the hill.
Sē tēs bikh niṭhē ghōrē gāsō bōṭhā sa.	Sē tēs dālā hēṭhē gōhrē-pās chārē rōā.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-ri dādī-dū lābā sa.	Tēs-rā bāyyā tēs-ri baihpā-dē lābā-ṣssō.	231. His brother is taller than his sister.
Tēs-rā mōl dāi rūpayā sa	Tēs-rā mōl dāl rūpayē ṣssō .	232. The price of that is two rupees and a half.
Mārā bābā tēs chhōṭē ghara-dā rāā sa.	Mārā bāpū tēs chhōṭi chhānīā-dē rauō.	233. My father lives in that small house.
E rūpayā ṣs-khē dē . . .	Ēh rūpayyā tēs-khē dē . .	234. Give this rupee to him.
Sē rūpayā tēs-dū ṣrū kar .	Sē rūpayyē ṣs-dē lō . .	235. Take those rupees from him.
Tēs āchhā pīt tyā pāgēṭhē bān.	Tēs khūb mār hōr rāṣsi-sāi bān.	236. Beat him well and bind him with ropes.
Kūē-dū chis gārō . . .	Kūē-dē pāṇi āṇ . . .	237. Draw water from the well.
Mū-dā āgū chāl . . .	Man-dē āokā haḍ . . .	238. Walk before me.
Tamū-dē pāchhē kas-rā chhōṭā āj ?	Tārē pachhkā kōs-rā baghēr āo ?	239. Whose boy comes behind you ?
Tuṣ sē kas-dū gīnā ? . .	Sē tumṣ kōs-dē lōā ? . .	240. From whom did you buy that ?
Gawō-rē bāpiyē-dū . . .	Gāw-rē bāniyē-dē . . .	241. From a shopkeeper of the village.

THE KIŪṬHALĪ GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrīnagar thānā of Patiala. Here the language is Kiūṭhalī, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiūṭhalī tract other Western Pahārī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhalī group. On the west, in the State of Nalagarh is Haṇḍūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirājī, Barārī, Kīrnī, and Śōrāchōlī. Finally belonging to the same group is the Kōchī, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barārī and Śōrāchōlī. The number of speakers reported for each of these dialects is as follows:—

Kiūṭhalī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	43,577
Haṇḍūrī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	50,211
Simla Sirājī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	28,833
Barārī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7,894
Śōrāchōlī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,428
Kīrnī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,938
Kōchī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	51,882
Total for Kiūṭhalī Group																.	188,763

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kōṭguru (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmaurī these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiūṭhalī Group in *ō* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

KIŪṬHALĪ.

Kiūṭhalī is properly the language of the State of Keonthal (Kiūṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiūṭhalī is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghāṭī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows :—

Keonthal	21,745
Simla	2,741
Patiala (Śrinagar)	3,000
Bhami	3,924
Bhajji	12,167
TOTAL	43,577

To its east Kiūṭhalī has Sirmaurī, Simla Sirājī, Barārī, Kīrnī, and Śōdhōchī, to its south Baghāṭī, to its west Haṇḍūrī, and to its north Sukētī, all of which are closely allied to Kiūṭhalī.

The most striking peculiarities of Kiūṭhalī are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghāṭī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of Kiūṭhalī is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiūṭhalī poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiūṭhalī ballads (both Text and Translation), entitled, respectively, *Subāī kī Nāṭī, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye ki Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiūṭhalī, there is here given a Kiūṭhalī vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khaśa language once spoken in these hills—

A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainī, innī,</i>	a fight.
<i>akhtī, ākchī,</i>	the eye.
<i>āklēālā,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē duālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.

ālō,
āmā,
aṇḍkū,
āṇṇū,
ānthī,
aśyā,
auhl,
auṇū,

a brass pot, *lōṭā*.
a mother.
on this side.
to bring, to draw (water).
this much.
eighty.
a plough, *auhl bāhṇū*, to plough.
to come.

B

bād,
bādā,
bāḍḍā,
baḍḍāla,
baḍḍārō,
bāḍḍē dēṇū,
bādṇū,
badrā,
bādū,
bāḍḍā, bāṇḍkū,
bagēhr,
bāgur,
bāhrā,
bāi, bāiā,
bāṇḍkū, bāḍḍā,
bāl,
balāṇū,
balnū,
bālṇū,
bālṭō,
bāmṇū,
bāmū,
bānī,
bāṇū,
bāō, bāpū,
bāraktsārī,
baśī,
bastarū,
bāṭṇū,
bauhṇ,
bauhṇū,
bēbī,
bēdṇō,
bēghē, bēgē,
bēhḍ,
bēō, bīō, bōā,

a complaint in a law-court.
all, the whole.
a share.
a shepherd.
brotherhood, caste-fellows.
to divide out into shares.
to obey.
a bag.
the complainant in a law-case.
outside.
son, boy.
wind.
a load.
a brother.
outside.
hair.
to get made.
to become, be made.
to make.
a bracelet.
to put clothes on some one else.
clothes.
clothing, appearance.
to begin.
a father.
a feast.
rain.
a cultivator, a peasant.
to knead.
jungle.
to flow.
a sister.
penetrated.
very, much, very much.
sheep.
poetical for *ōā*, was. Cf. *bhūlā*.

bērā,
bēsudā,
bhājñū,
bhalrā,
bhātalē,
bhātrī,
bhaurī,
bhōlkā,
bhūṭdā,
bhūlā,
bī,
bidnū,
bīghā,
bīō,
biōrā,
biṛ,
bīṛ,
bīṛā,
bīṛnū,
bītrē,
bōā,
bōld or būld,
bōḍṛā,
braiḷī,
būhṇ,

chāmbā,
chānchakh,
charḱū,
chaūd,
chaun,
chaurā (1),
chaurā (2),
chēōrī,
chhāngṭū,
chhāngṭī,
chhāp,
chhāṛnū,
chhēlṭū,
chhījī,
chīja, chīā, or chījrā,
chirwā,
chīs,
chīṭā,
chōhṭā, chōhṭū,

flock of cotton.
 senseless, unconscious.
 to refuse.
 much.
 oxen.
 an arrow.
 much.
 parched, half-cooked.
 down (adv.)
 poetical for *ōā*, was. Cf. *bēō*.
 even, also.
 to call, summon.
 broad.
 see *bēō*.
 a change in music (time or tune)
 a city.
 village lands.
 an exchange.
 to bind.
 within.
 see *bēō*.
 ox,
 great, large.
 pussy-cat.
 sister.

C

copper (*tāmbā*).
 gratuitously, for no reason.
 a bird.
 silver.
 three.
 a verandah-platform.
 a little (*thōṛā*).
 wife.
 a son.
 a daughter (East Kiūṭhalī).
 a ring.
 to put, place, leave.
 a kid.
 fulfilled.
 third (*tīsrā*).
 a baby.
 water.
 a blow, a stripe.
 a son, a boy.

D

dagāsā,

a small knife for cutting grass, on the principle of an axe.

*ḍaggā,*flesh (not eaten, as of a cow, horse). Cf. *ḍalkī*.*ḍāhē,*

two and a half.

dāhrō,

a hill.

daī,

a daughter.

daihrū,

a day.

ḍāl,

a tree.

*dalīchā,*a mat (*galīchā*).*ḍalidrī,*

lazy.

*ḍalkī,*meat (for eating). Cf. *ḍaggā*.*dānd,*

a front-tooth.

ḍāphī,

a room.

dar,

a back-tooth.

daũ,

sunshine.

dēs,

the sun.

*ḍēuñū,*to go ; *ḍēũē-zāñū*, to go away.*dhāchñū,*

to feed.

*dhāī (1),*help ! (*dōhāī*).*dhāī (2), dhāk, dhākī,*

on high.

*dharātī,*at midnight (*ādhīrāt*).*dhīsō, dhīsā,*

visible.

ḍīngā,

a club.

dīngñū,

to take out.

ḍōkhar,

a field.

dōtē,

to-morrow.

dūlkē,

sunrise.

durāgī,

a kind of loud drum.

E

ēbhō,

thus.

ēbī,

now.

*ētē, ēthiā,*here, cf. *ītiā*.*ēthiō,*

from here.

eunī,

here.

G

gā,

a village.

gāḍkā,

before.

gās,

upon.

ghāl-mathōl.

fighting, mutual assault.

ghanā,

a wall.

ghip,

compassion.

ghīṛā,
gīṇḍā,
giṭhī,
gōḍṇū,
gōhr or gauhr,
gōhrchī,
gōhrī-bārī,
gōḷā,
guḍḷā,
gunṭhī,

an earthen pot (*gharā*).
 tom-cat.
 a fire-place (*aṅgiṭhī*).
 to quarrel.
 a house.
 property, substance.
 property.
 the neck.
 sweet.
 a finger.

H

hādī, hāḍṛī,
hālī or ālī,
haṇḍṇū, hāṇḍṇū,
hājō,
hīrnū,
hīṣu, iṣū,

a word, thing (= *bāt*).
 a slave, a servant.
 to go, walk.
 yesterday.
 to look at, stare.
 like this, of this kind.

I

ī, ījī,
innī, ainī,
iṣū, hiṣū,
itīā,

mother.
 a fight.
 like this.
 here, cf. *ēthīā*.

J

jagrō,
jētīā,
jhikhutā,
jhōṇ,
jiṣū,
jōddē,
jōgā,
jubaṛ,
jūhṇ,
jwānas,

the walls of a house.
 where (rel.).
 a garment.
 a person.
 like what (rel.).
 when (rel.).
 a place.
 a plain, a maidan.
 the moon.
 a woman, a wife.

K

kāchh,
kāl,
kanārē,
kaṇchhā,
kāṇḡ,
kārā,
karēgō,

a bank, high ground.
 a famine.
 in (a certain) direction (= *taraf*)
 young, small.
 a row, noise.
 revenue.
 a corpse.

kartā,
kaṭṇū, kaṭēlṇū,
kētīā,
khāṭī,
khētṣ,
khiyānṇū,
kīlō,
kīśū,
kōbbē,

kōddē,
kōē,
kōīlī,
kūkū,
kutṣōzzō,
kyūṭh,

lāt,
launū,
lāunū,
lēkhā-chōkhā,
līdā,
līṛō,
lōā,
lōṭī-pōṭī,

māchh,
māēchō,
majjal,
mānjā,
manrū,
mhāṭhō, mhāṭhrō,
mīṛō,
mīṭṇū,
mōj,
mōl,
mukṇū,
muktī,
mūlē,

nā,
nā,
nabārnū,

great anxiety.
 to beat.
 where ?
 revenue.
 a field.
 to give to eat.
 in the morning.
 like what ?
 ever, sometimes ; *kōbbē-nā*, never ; *kōbbē kōbbē*,
 sometimes.
 when ?
 why ?
 a verandah.
 a cuckoo.
 bad, ugly, ignorant.
 clouds.

L

a foot.
 to take.
 to supply, fix, determine (*lagānā*).
 computation.
 crop-tailed.
 a cry.
 iron.
 goods and chattels.

M

a man.
 parents.
 an army.
 a bed.
 a betrothal.
 small.
 a roof.
 to be got, to be met.
 merriment, rejoicing.
 price.
 to complete.
 much, very much.
 below.

N

no, not.
 a name.
 to pierce.

nadrī,
nahār,
nāṇū,
narēlō, narēlā,
naṭṣōzzō,
nauz, nauzō,
nāvī,
navīrō, nēōrī,
nēṇū,
nēōrī, navīrō,
nēūrē,
nhōṭhṇū,
nīh,
nīkrā,
nōkhī,

ōbā,
ōhṇū,
ōrē,
ōṭṇū,

pachiā, pīchiā,
pagī,
pagrā (1),
pagrā (2),
pāhr,
pajāhr,
pākharō,
pandalē,
pāndē,
paṇḍkū,
panēṇū,
paṇī,
pāṇū,
pānz,
parchī,
pauēnō,
patēr,
pāṭrī,
pēhōṛū-khē,
phābṇū,
pharād,
phāyā,

sight (*naṣrī*).
 gut, leather string.
 to bring.
 a vessel, dish.
 bad, ugly, ignorant.
 bread, food.
 subject, ruled.
 likeness.
 to take.
 likeness.
 near.
 to run.
 no, not.
 small.
 an unfair injury (*anōkhī*).

O

up, above.
 to be.
 causelessly.
 to turn, return.

P

a paternal uncle.
 a vestibule, verandah.
 visible.
 a follower.
 a hill.
 a load of grass or firewood.
 opposition, enemy.
 a verandah.
 upon.
 beyond.
 to clothe.
 a shoe.
 to throw, place.
 five.
 a lance (*barchī*).
 sharp.
 remonstrance, appeasing.
 a field (East Kīṭhālī).
 (adv.) next.
 to meet.
 a complaint in a law-court
 a kiss.

phrēzō,
pichhaũkā,
pichiā, pachīā,
piōnōlī,
pīṛī,
pīṭṇū or ṭipṇū,
pōnā,
pōriā,
pōṛṇū,
pōśūē,
pūjṇū,
purā, purē, purō,
pyūlī, pyūwal,

on the day before yesterday.
 behind.
 a paternal uncle.
 yellow ink.
 a generation (*pīrhī*).
 to beat.
 an ear of corn.
 there.
 to fall ; to be proper.
 on the day after to-morrow.
 to arrive.
 back, beyond.
 a door.

R

rabālī,
rāchṇū,
rāḍ,
raghēs,
rakā, rēkā,
rakh,
rāmbī,
rauhṇū, rauṇū,
raunā,
rēgarū,
rēkā, rakā,
rēkhā,
rīgarī,
rīgarū, rēgarū,
rīṇū,
rōkṇū,
rōśṇū,
rōśśī,
rūbhan,

a caress.
 to lose.
 a harlot.
 meaning, signification.
 another, other.
 alas !
 an instrument for uprooting grass, etc
 to remain.
 a verandah, platform.
 see *rīgarū*.
 other, another.
 a rival (fem.).
 people, population.
 a member of the royal family.
 to fall.
 to stop, prevent.
 to be angry.
 a rope.
 before, in front (*rū-ba-ru*).

S

śād,
śādṇū,
śāh,
śāi,
sairī,
samān,
saṅgī,
sanḍ,
śarī,

a sound.
 to call, summon.
 life, breath.
 made, completed.
 see *sērī*.
 a reward.
 with.
 treatment, conduct.
 opposed (*sarī*).

sardā,
sarlī,
sāthī (1),
sāthī (2),
śaukī,
śēkurā,
śēḷā, śöllā,
sērī, sairī, sētī,
siburē,
śīgā,
śīgī, śīgī,
śījlā,
śikhnū,
śilā,
śilī,
śīraś,
śīw,
sōā,
sōb, sōbbī,
sōēnā,
śōkā,
śöllā, śēḷā,
śud,
śunū,
śūran,
suttū,

tātō,
tāunū,
tētīd,
ṭhēṭ,
ṭhind,
ṭhīgā,
thōkarī,
ṭipnū or pīṭnū,
tiśū,
ṭōl,
tsalū,
tsāpnū,
tsār,
tsār'nū,
tsār'nū,
tsātsā,
tsauthē,

plenty.
 loud.
 a friend, companion.
 with.
 debauchery, lechery.
 a husk.
 cold (East Kiūṭhālī).
 a plain, flat place.
 always.
 swift.
 quickly.
 altogether.
 to learn.
 hemp.
 a jackal.
 mustard.
 a boundary.
 straight in front.
 all.
 gold.
 dry.
 cold.
 memory.
 to hear.
 astonishment.
 to lie down, to sleep.

T

hot.
 to warm up.
 there.
 a thing.
 man.
 a scoundrel, cheat.
 a handcuff.
 to beat.
 like that.
 service (*ṭahal*).
 to go, walk.
 to prepare, arrange.
 four.
 to graze (transitive).
 to cause to rise, to put up (*chaṛhāna*).
 an uncle (*chāchā*).
 on two days after to-morrow, on the fourth day.

tshē,
tšōzzarō,
təugaunū,
təunəgnū,
tuāṣṭh,
tūkṭukā,

six.
 good, beautiful, clean.
 to graze (transitive).
 to graze (intransitive).
 stormy wind.
 bread, food.

U

ūbhā,
uchṭā,
uimmōr,
ūndhā,
urē ōṭṇū,
urē launū,

up ; *ūbhā ōhṇū*, to stand up.
 high.
 age, time of life.
 down (adv.).
 to return, come back.
 to take away.

W

withkū,

inside.

Z

zāgnū,
zāṇnū,
zaṭṇū, zaṭhṇū,
zōgā,
zōpṇū,

to guard, watch, tend (cattle).
 to think, consider, know.
 to speak.
 fit, suitable.
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭū*, *-ṭā*, or *-ṭō* ; fem. *-ṭī*. In the specimens, this termination occurs in the word *chhēlṭū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiūṭhalī Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiūṭhalī words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tiniyē*, *tīniyē*, *tīṇīē*, *tinīē*, and *tinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

Pronunciation.—Kiūṭhalī strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ū*. Both these are prominent features of Kiūṭhalī. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both तब and तोबे, then, will be transliterated as *tōbbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *chōhṭā* and *chōhṭō*, a son ; *bōlā* and *bōlō*, said ; *māhrā* and *māhrō*, our ; *chhēlṭā* and *chēlṭū*, a kid ; *kēā* and *kēū*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindī *ādhīrāt*), midnight ; *gīṭhī* (Hindī *āngīṭhī*), a fireplace ; *nōkhā*, for *anōkhā*, curious.

In Kiūṭhālī we note for the first time a peculiar sound, resembling a much prolonged German *ü*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ū*. Thus, भयण, a sister, transliterated *būhṇ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmīrī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *hōr* or *ōr*, and ; *hālī* or *ālī*, a servant ; and *ṭōl* for *ṭahal*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāi*, for *bhāi*, a brother ; *bītrē*, for *bhītrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both होणू and ओणू, meaning 'to be', the first is pronounced *ōhṇū*, and will be so transliterated. Similarly we shall find words such as घोड़ा, a horse, transliterated *gōhrā* ; बचेर, a boy, transliterated *bagēhr* ; घर, a house, transliterated *gōhr* ; and छोटा, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśāchā peculiarity is the development of a *ts* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *tsōzzarā*, good, often written *chajarā*. In the vernacular character *ts* is indicated by the character for *ch* with a dot under it,—thus च, —and similarly *z* or *dz* by ज. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindī *sunā*) ; *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *ṛ*, *ṇ* and *ḷ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *ṛ*, which is a derivative of *ḍ*, never commences a word. When initial the sound is always a pure *ḍ* ; but in the second specimen, we have a remarkable instance of *ṛ* being used instead of *r* at the commencement of a word, as in the word *ṛōknē* (Hindī *rōknē*). So also in the preceding vocabulary, we have *ṛāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ḍōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three ; *chāmbā*, copper ; *chaurā* (Hindī *thōrā*), a little ; *chijā* (Hindī *tijā*), third ; *pichā* (Hindī *ṛitīyā*), a paternal uncle. The same change occurs in Sirmauri Biśāu. A further change of the *ch* so developed into

ts occurs in *khēts* (Hindī *khēt*), a field. In Kāshmiri the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Pisācha languages, a soft consonant is hardened, as in *parchī* (Hindī *barchī*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchā* (Hindī *gālīcha* غالیچہ), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सबी will be transliterated *sōbbī*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpūē*; *bēṭī*, a daughter, has *bēṭīē*; and *būhn*, a sister, has *bauhnē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Taddhava* nouns which, in Hindī, end in *ā*, also end in *ā* in Kiūṭhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ū*. Thus *gōhrā* or *gōhrō*, a horse; *chhēltā* or *chhēltū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ēā* and the vocative plural, by changing it to *ēō*. Thus *gōhrēā*, O horse; *gōhrēō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiūṭhalī. Baghāṭī has here *ā*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

Feminine nouns in *ī* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭī*, a daughter, or daughters; *bēṭīē*, by or in a daughter or daughters; *bēṭīē*, O daughter! *bēṭīō*, O daughters! obl. sing. and plur. *bēṭī*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Būhn*, a sister, changes the *ū* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhnē*.

It will be observed that except in the nominative and vocative case, all Kiūṭhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *taddhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i> (ō), a horse	<i>gōhrē</i> .	<i>gōhrēā</i> .	<i>gōhrēō</i> .	<i>gōhrē</i> .	<i>gōhrē</i>
<i>gōhr</i> , a house	<i>gōhr</i> .	<i>gōhrā</i> .	<i>gōhrō</i> .	<i>gōhrō</i> .	<i>gōhrē</i>
<i>bāpā</i> , a father	<i>bāpū</i> .	<i>bāpūā</i> .	<i>bāpūō</i> .	<i>bāpā</i> .	<i>bāpūē</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i> .	<i>bēṭīē</i> .	<i>bēṭīō</i> .	<i>bēṭī</i> .	<i>bēṭīē</i>
<i>pharād</i> , a complaint	<i>pharād</i> .	<i>pharādē</i> .	<i>pharādō</i> .	<i>pharādē</i> .	<i>pharādē</i>

The commonest postpositions are :—

Accusative—*khē*, *hāgē*, *gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē*, *hāgē*, *gē*, *rī tēi*, *rī khātar*, to or for.

Ablative—*dā* (*dō*), *hāgō*, *phā*, from ; *sāthī*, with.

Genitive—*rā*.

Locative—*dā* (*dō*), *mājē*, in ; *pāndē*, upon.

Of the above *hāgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpnē āpnē hāgō-khē ḍēūē, they went away, each to his own home.

āpnē hāgē tīū daihrē-tēi bēsudā pōrā rōhā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean ‘during’, equivalent to the Hindī *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrśō mōē tērī ṭōl kī, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural :—*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērē bābē-hāgē kitnē ālī ōssō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindī. Thus :—

kañchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father. Note that *bōlnū* is transitive.

bāpūē āpnē hālī-khē bōlō, the father said to his servants.

bādūē sōbbī-rī galī ditti, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindī dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kañchhē bagēhrē dūr pōrdēsō-khē ḍēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindī, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative:—

sūr zāgnē-rī khātar bhējā, he sent him to guard swine.

sūrō-rē jūthē sēkurē khāē-rō, having eaten the waste husks of the swine.

achhē achhē jhikutē lēō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236):—

mōē tēs-rā chōhtā chātē-sāthī tīpā, I have beaten his son with blows.

rōssī-sāthī bānh, bind with ropes.

Dative—

kañchhē bagēhrē dūr pōrdēsō-khē dēuā, the younger son went away to a far country.

bāpūē āpnē hālī-khē bōlō, the father said to the servants.

kañchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is to me, i.e. whatever I have.

gauhrō-rī tēi rājī khuśī oṭē-rō, having returned happy and well to the house.

bītrē zānē-rī tēi bhājā, he refused for entering (to enter).

mērī pharādē-rē rōknē-rī tēi, for stopping (in order to stop) my complaint.

tinīē sūr zāgnē-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīs ān, fetch water from the well.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

sē tussē kōs-phā lōā-thā ? gā-rā bāniyē-phā, from whom did you buy that ?

From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have:—

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindī, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus:—

jō gōhrchī-rā mērā bāqā āsā, (that) which is my share of the property.

sūrō-rē jūthē sēkurē khāē-rō, having eaten the waste husks of the swine.

mērē kākē-rā chōhtā tēs-rī bauhnē-sāthī biā āsā, the son of my uncle is married to his sister.

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

ēs gōhrē-rī kāh ummōr ōsō, what is the age of this horse ?

āw baḍārō ghaṇē-rī sīw lāundē lōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus :—

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

mērā bāō tēs mhāṭhrē gauhrō-dā rauhā, my father lives in that small house.

jēṭhā bāi khēṭsō-dā thīā, the elder brother was in the field.

āw bī tēi-dō parā-nhōṭhā, thereon, I also ran away.

tēs mulkō-dē ēkī ādmī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpnī lōṭi-pōṭi sāukī-dī khōi, he lost his goods and chattels (fem.) in debauchery.

mā-khē āpnē hāṭi-mājē rākh, keep me amongst thy servants.

sē ṭibbē-pāndē pāsū tsārō, he is grazing cattle upon the hill-top.

hamē sōbbi jhōnē sīwē-pāndē pūjē, we all arrived upon (at) the boundary.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative** :—

hē bāpūā, O father ! (I have sinned).

bagēhrā, O Son ! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus :—

tēs-rā jēṭhā bāi, his elder brother (was in the field).

kaṇchhē bagēhrē bōlō, by the younger son it was said.

sū ō-rē jūṭhē sēkurē, the waste husks of the swine.

āpnī gōhrchī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṇḡāl ōē-gōā, he became poor.

dūr pōrdēsō-khē ḍēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus :—

ēs-dā bēh, better than this.

sōbbi-dā tsōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhnē-dā lābā āsā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in :—

ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī ādmī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

I.		Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tū.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
Obl.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl.	<i>hamō, hāmō.</i>	<i>tussō.</i>
Gen.	<i>māhrā (ō), mārā (ō).</i>	<i>tumāhrā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē*, *tussē*, etc. This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns :—

ā ēti bhūkhā mōrnē lāgē-rōā, I am dying here of hunger.

juniō ā āpnē sāthi-sangī khus kōrdā, with which I might have made merry with my friends.

āw ēthiō bāpū-hāgē dēūā, I will go from here to my father.

mā-pāndē tēs-rī gālī dēnē-rī pharād, a complaint upon me of giving his abuse (of abusing him).

jō mērā bādā āsā, (that) which is my share.

mērē bābē-hāgē kitnē ālī ōssō, how many servants are there in my father's house.

mērī pharādē-rē rōknē-rī tēi, in order to stop my complaint.

ekī ghanē-pāndē hamē gōdē, we quarrelled about a wall.

jōbē hāmē sōbbi jhōnē sīwē-pāndē pūjē, when we all arrived at the boundary.

āw tērā chōhṭā bōlnē zōgā nā rōā, I am not worthy to be called thy son.

mōē pāp kēū, I did sin.

mōē tērī tōl kī, I did thy service.

mōē bādū nī tīpā, I did not beat the complainant.

mā-khē āpnē hālī-mājē rākh, keep me among thy servants.

sē mā-khē dēē-dē, give that to me.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is (belongs) to me.

āj ēh mā-tēi mīṭā, to-day this (brother) was found for (got by) me.

hamō khusī kōrnē pōrō, it is proper for us to be merry.

nā māhrā ghāl-mathōl ōā, we had not a fight.

māhrī tēi gālī ditti, abuse was given to us.

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

tōē mā-khē chhēltū bī nī dittō, thou didst not even give to me a kid.

tōē tēs-khē jūn iānō, thou preparedst a feast for him.

mōē tā-hundē pāp kēū, I, while thou art (*i.e.* in thy presence), did sin.

tērā būi ēthiā āē-rōā, thy brother hath come here.

tērē dēkhde mōē pāp kēū, in thy seeing (*i.e.* in thy presence) I did sin.

mōē tērī tōl kī, tērī agayā nī tōrī, I did thy service, I did not break thy orders.

sē tussē kōs-phā lōā thā, from whom did you buy that?

tussō-phā pichhaū-kā kōs-rā chōhṭā āō, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows :—

	This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	sē	sē	sē
Ag.	inīē	ēssē, issē	inīē	tinīē	tēssē, tiśse	tinīē
Obl.	ēs	ēssau, ēssō	ētthī	tēs	tēssau, tēssō	tētthī
Plur.						
Nom.	ēh	ēh	ēh	sē	sē	sē
Ag.	ihnē, inē	ihnīē, inīē	ihnē, inē	tihnē, tinē	tihnīē, tinīē	tihnē, tinē
Obl.	ihnau, inau ihnō, inō	ihnī, inī	ihnau, inau ihnō, inō	tihnau, tinau tihnō, tinō	tihnī, tinī	tihnau, tinau tihnō, tinō

The neuter forms *ētthī* and *tētthī* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ētthī* and *tētthī*, we may compare the Kāshmirī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following :—

ēh rupōyā tēs-khē dā, give this rupee to him.

jhikhutē lēō ēs-dē panēō, bring garments (plur. masc.), put (them) on (plur. masc.) him.

ētthī-rī tēi, mērī pharādē-rē rōknē-rī tēi, bādūē pharād kī, on account of this, in order to stop my complaint, the complainant has made a complaint.

inē kāh kōrē-rākhō, what are these doing?

sē kangāl ōē-gōā, he became poor.

sē mā-khē dēē-dē, give that to me.

tinīē gōhrchī bāḍē-dittī, he divided out the property.

tinīē sūr zāgnē-rī khātar khētō-dā bhējā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs admīē*.

tēs āchhā ṭip, beat him well.

tēs ghin lāgī, compassion came to him.

tēs-khē bōlūā, I will say to him.

tōē tēs-khē jūn tsānō, thou preparedst a feast for him.

tēs-rā jēthā bāi, his elder brother (was in the field).

tēs-rē gōlē-dā lāgā, he fell on his neck.

tētthī-rī tēi tērē bāpūē bāraktā-rī tsānī, on account of that thy father prepared a feast.

tētthī-rī pharād ēbī kōrñī ō, a complaint of that must now be made.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

tinē khuśī mañāwī, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpnā*, equivalent in meaning and use to the Hindi *apnā*, is of frequent occurrence. Thus :—

sē sūrō-rē jūthē sēkurē khāē-rō āpnū pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

āw bī tēi-dō āpnē dōrē parā-nhōthā, thereupon, I also ran away in my fear.

bāpūē āpnē hālī-khē bōlō, the father said to his servants.

tinīē āpnī gōhrchī bāḍē-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>
Ag.	<i>juniē</i>	<i>jōssē</i>	<i>juniē</i>	<i>junnō</i>	<i>junnī</i>	<i>junnō</i>
Obl.	<i>jōs</i>	<i>jōssau, jōssō</i>	<i>jōtthī</i>	<i>junnē</i>	<i>junnīē</i>	<i>junnē</i>

Examples are :—

jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē dēē-dē, that give to me, which is my share of the property.

tōē mā-khē chhēlṭū bī nī dittō, juniē ā khuś-kōrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōhṭā, juniē āpnī gōrhī-barī rāḍē-dī khiyānī, thy son, who wasted his property on harlots.

mērē bābē-ḥāgē kitnē ālī ōssō, junnō-hāgē muktī rōṭī āsā, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kuṇ</i>	<i>kuṇ</i>	<i>kāh</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kāh</i>
Ag.	<i>kuṇīē</i>	<i>kōssē</i>	<i>kuṇīē</i>	<i>kunnē</i>	<i>kunnī</i>	<i>kunnē</i>
Obl.	<i>kōs</i>	<i>kōssau, kōssō</i>	<i>kōnnī</i>	<i>kunnē</i>	<i>kunnīē</i>	<i>kunnē</i>

Examples are :—

inē kāh kōrē-rākhō, what are these doing ?

tussō-phā pichhaũ-kā kōs-rā chōhṭā āō, whose boy comes behind you ?

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

The **Indefinite Pronouns** are *kōī*, anyone, someone ; and *kīē* or *kuchh*, anything, something. *Kōī* has an agent *kuṇīē*, and an oblique form *kōs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōī* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

tēs kōī khāṇē-khē nā dēō-thā, no one gave him to eat.

jō-kīē mā-gē gōhri-bārī ā, whatever property is mine (is thine).

Verbs. A.—Auxiliary Verbs and Verbs Substantive.—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>ōssū, āsū, or ū.</i>	<i>ōssū, āsū, ū.</i>
2. <i>ōssē, āsē, ai.</i>	<i>ōssō, āsō, ō.</i>
3. <i>ōssā, āssō, āsā, āsō, ā, ō.</i>	<i>ōssā, āssō, āsā, āsō, au.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *ōssō, āsū, ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nīh ānṭhi*, which is the same for all persons of both numbers.

The past is *thiā* or *thā* ; plur., *thiē* or *thē* ; fem. (both numbers) *thī*. Like the Hindi *thā* it does not change for person.

The verb 'to become' is *ōhṇū*, the past participle of which is *ōā*. *Rauhṇū* or *raunā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh nā ōssō, what is thy name ?

ēs gōhrē-rī kāh ummōr ōssō, what is the age of this horse ?

jō gōhrchī-rā mērā bāḍā āsā, (that) which is my share of the property.

junnō-hāgē muktī rōṭi āsā, to whom there is much bread.

jō-kīē mā-gē gōhrī-bārī ā, sē sōbbī tērā ā, whatever property is mine that all is yours.

mērē bābē-hāgē kitnē ālī ōssō, how many servants there are to my father !

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

tēs-rā jēṭhā bāi khētsō-dā thīā, his elder brother was in the field.

sē ēbī dūr thā, he was still distant (when his father saw him).

ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.

nā māhrā ghāl-mathōl ōā, no fight took place between us.

sōbbī jhōṇē sūraṇ ōē, all the people became astonished.

āw tērā chōhṭā bōṭṇē zōgā nā rōā, I am not worthy to be called thy son.

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *ṭipnū* or *ṭipnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṇ*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*) ; thus, *ṭipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāṇṇē-rī khātar, for feeding swine.

muktī rōṭi khāṇṇē-dēṇṇē-khē āsā, there is much bread for eating, and giving away.

bītrē zāṇṇē-rī-tēi bhājā, he refused to go inside.

khuṣī kōrnē pōrō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōṭṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṭīpdā*, striking, masculine oblique *ṭīpdē*, feminine *ṭīpdī*. Examples are :—

mērē kanārē ṭīpdā dauṛā, he ran beating in my direction.

nhōṭhdē nhōṭhdē, while running, i.e. as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sīw lāundē lōē gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

dēuṇū, to go, has *dēundā* ;

rauṇū or *rauhṇū*, to remain, has *raundā* or *rauhndā* ;

zāṇū, to go, has *zāndā* ;

auṇū, to come, has *aundā*.

The verb *ōhṇū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples :—

māhrē nīh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nīh dēundō ānthī, (as for) thy (case), there is no going, *i.e.* thou canst not go.

mērī bauhnē-rē kitāb nīh pōrhdī, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṭipā* (*ṭipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular :—

Past Participle.

ōhnū, to become,

ōā.

zānū, go,

gōā.

launū, to take,

lōā.

raunū or *rauhnū*, to remain,

rōā or *rōhā*.

kōrnū, to do,

kēū or *kīū* (fem. *kī*), or *kittā*.

dēnū, to give,

dittā.

aunū, to come,

āyā.

khānū, to eat,

khāyā.

pīnū, to drink,

pīyā.

dēunū, to go,

dēūā.

A compound past participle, corresponding to *ṭipā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nī*). Thus, *tētthī-rī pharād kōrnī ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples :—

mērē bāi-rē nīh dēnū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chīs pīnī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.v.* The usual conjunctive participle adds *rō* to this, as in *ṭipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *ṭipē-au*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are :—

āpnī göhrchī kaṭṭhī kōrē-rō, having made his property together.

tētī zāē-rō, having gone there (he wasted his substance).

sūrō-rē jūthē sékurē khāē-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus, *ṭipnēwālā*, a striker. As an example, we can quote :—

gā Kōṭī-rā basnēwālā, (I am) an inhabitant of village Kōṭī.

¹ This is probably *ṭipē-rau* (*i.e.* *-rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Piśācha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou ; *ṭipō* (or *ṭipā*), strike ye. Irregular are :—

	Imperative.	
	2nd Sing.	2nd Plur.
<i>aunū</i> , to come,	<i>ā</i> ,	<i>āō</i> or <i>ā</i> .
<i>dēnū</i> , to give,	<i>dē</i> ,	<i>dēō</i> or <i>dō</i> (<i>dā</i>).
<i>launū</i> , to take,	<i>lau</i> or <i>lē</i> ,	<i>lēō</i> or <i>lō</i> .
<i>dēunū</i> , to go,	<i>ḍau</i> or <i>ḍē</i> ,	<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

sē mā-khē dēē-dē, give thou to me.

mā-khē āpnē hālī-mājē rākh, keep me amongst thy servants.

tēs-pāndē zīn tsār, put the saddle upon him.

rōssī sāthī bānh, bind him with ropes.

kuē-dā chīs ān, bring water from the well.

mā-dā gāō-kā dē, walk before me.

2nd Plural.—

āchhē āchhē jhikhutē lēō, ēs-dē panēō. Hāthō-rī gunṭhī-khē chhāp, ōr lātō-khē pānī deō, bring ye very good garments, (and) put ye (them) on him.

Give a ring for the finger of his hand and shoes for his feet.

ēh rupōyā tēs-khē dā, give ye this rupee to him.

sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipū</i> .
2. <i>ṭipē</i> ,	<i>ṭipō, ṭipā</i> .
3. <i>ṭipō, ṭipā</i> ,	<i>ṭipō, ṭipā</i> .

The **Present Subjunctive**, “I may strike”, “(if) I strike”, etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *aunū*, to come, has its 1st person singular *āū*; *dēunū*, to go, has *ḍēū*; and *launū*, to take, *lau*, and so on respectively for the other persons.

Examples of the present Indicative are :—

sē ṭibbē pāndē pāsū tsārō, he is grazing cattle on the hill-top.

mērā bāō tēs mhāṭhṛē gauhrō-dā rauhā, my father dwells in that small house.

tussō-phā pichhaū-kā kōs-rā chōhṭā āō, whose boy comes behind you?

For the Present Subjunctive, we have :—

khāū, pīū, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *raunū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā tīpdā lāgē rōā* or *ā tīpnē lāgē rōā*, I am striking. The only example in the specimens is :—

ā ētī bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (ō), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē tīpē rākhā*, by me, having beaten, he was kept, *i.e.* I am beating him. So in the parable, the elder son asks his servant *inē kāh kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā tīpū thā*, I was beating. Similarly, in the parable we have :—

sē sūrō-rē jūthē śēkurē khāē-rō āpnā pēl bōhrō-thā, he was filling his belly with the waste husks of the swine.

tēs kōi khānē-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender :—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1	<i>tīpūā, tīpūmā</i>	<i>tīpūī, tīpūmī</i>	<i>tīpūmē</i>	<i>tīpūmī</i>
2	<i>tīpōla (-lō)</i>	<i>tīpēli</i>	<i>tīpōlē</i>	<i>tīpōli</i>
3	<i>tīpōli (-lō)</i>	<i>tīpōli</i>	<i>tīpōlē</i>	<i>tīpōli</i>

As examples we have :—

āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindī, by using the present participle without any auxiliary. Thus, *tīpdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have :—

chhēltū, junīē ā āpnē sāthi-sangī khuś kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindī. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindī.

Thus, *mōē tīpū*, he was struck by me; *mōē tīpī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *tīpā* or *tīpō*. The masculine plural ends in *ē*, as in *tīpē*, and the feminine singular and plural in *i* as in *tīpī*.

The following are examples of the past tense of intransitive verbs :—

bēśudā pōṛā rōhā, I remained fallen senseless.

ā āj bahutā haṇḍā, I have walked a long way to-day.

dūr pōrdēsō-khē dēūā, he went to a far country.

tētī bōṛā kāl pōṛā, there a great famine fell (cf. *pōṛō*, below).

sē kaṅgāl ōē-gōā, he became poor.

sē uṭhā, he arose.

jōbē sē gauhrō-rē nēurē āyā, when he came near the house.

hamō khuṣī kōrnē pōṛō, it fell to us to do rejoicing, *i.e.* it is proper for us to do rejoicing.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

jōbē hamē sōbbī jhōṇē sṭwē-pāndē pūje, when we all arrived at the boundary.

āpnē āpnē hāgō-khē dēūē, they went each to his own house.

jōbē tēs śud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōē tēs-rā chōhṭā ṭipā, I have beaten his son.

mōē pāp kēū, I have done sin (cf. *kittā*, below).

tōē mā-khē chhēltū bī nī dittō, thou didst not give me even a kid.

tōē tēs-khē jūn tṣānō, thou preparedst a feast for him.

kaṇchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

tinīē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent him into the fields to feed swine.

bādūē mā-pāndē bād kittā, the complainant made a complaint upon me.

mōē tērī ṭōl kī, tērī agayā nī tōṛī, I did thy service, I did not break thy commands.

tinīē āpnī gohrchī bāḍē-dittī, he divided out his property and gave it.

tinē khuṣī manāwī, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipā ōssō*, I have struck him, or by a circumlocution, as in :—

tērā bāi ēthiā āē-rōā, thy brother having come here remained, *i.e.* thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērā chohṭā mōrē gōā-thā, my son had died, *i.e.* died long ago.

rāchā-thā, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in :—

jōbē sōb khōē-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zānū*, to go, as in *ā ṭipā zāū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṭipaunū* (with the *i* shortened), to cause to strike; *ṭaugaunū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṭipāyā*.

Irregular is *khiyānū*, to cause to eat, Past *khiyānā*, as in *juniē āpnī gōhrī-bārī rāḍē-dī khiyānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have:—

dēē-dēnū, to give away.

bḍḍē dēnū, to share out.

ōē zānū, to take place.

mōrē zānū, to die.

lōē zānū, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīrē kōrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīrdā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

Completives are formed with *muknū*, to complete, with the full conjunctive participle in *-rō*, as in:—

jōbē sōb khōē-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थी । कणछे बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे । तबे तिनीए दूई-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कणछे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजआ होर तेती जाए-रो आपणी लटी-पटी शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काक पड़ा होर से कंगारू ओए गोआ । तबे तेस मुलको-दे एकी आदमी-हागे रोआ । तबे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूर-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-था । रका तेस कोई खाणे-खे ना देखो-था । जबे तेस शुद्ध आई तबे बीलो मेरे बाबे-हागे कितने आकी असो जुनो-हागे मुकती रोट्टी खाणे देणे-खे आसा अर आँ एती भूखा मरने लागे रोआ । आँव एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमेश्वरो-रा बड़ा पाप केज । आँव तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाकी माँजे राख । से उठा अर बापू-हागे डेजआ । से एबी दूर था बापूए देखा । तेस धिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँया दिता । तेस-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आँव तेरा छोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाकी-खे बोलो जे आछे आछे भिखुते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देखो । खाज पीज मोज करू जे मेरा छोटा मोरे गोआ-था जीए गोआ । राचा-था फाबे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाई खेचो-दा थीआ । जबे से घौरो-रे नेजड़े आया तिनीए नाचणे गाणे-रा शाद शुणा । तिनीए तबे आपणा हाकी शादा अर पुछा जे ईने काह करे राखो । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

ਆਏ ਰੋਘਾ । ਘੋਰੋ-ਰੀ ਤੇਰ੍ਹੇ ਰਾਜੀ ਖੁਸ਼ੀ ਆਟੇ-ਰੋ ਆਏ ਰੋਘਾ ਤੇਥੀ-ਰੀ ਤੇਰ੍ਹੇ ਤੇਰੇ
 ਬਾਪੂਏ ਬਾਰਕਚਾਰੀ ਚਾਘੀ । ਸੇ ਤਬੇ ਬਡੇ ਰੋਸੇ ਆਘੋ ਘੀਤਰੇ ਜਾਘੇ-ਰੀ ਤੇਰ੍ਹੇ
 ਭਾਯਾ । ਤੇਸ-ਰਾ ਬਾਪੂ ਤਬੇ ਬਾਏਂਡਾ ਆਯਾ ਆਰ ਤੇਸ ਪਤੇਰੋ-ਖੇ ਲੇਏ-ਗੋਘਾ । ਤਬੇ
 ਤਿਨੀਏ ਆਪਘੇ ਬਾਪੂ-ਝਾਗੇ ਬੋਲੀ ਜੇ ਝੁਤਨੇ ਬਰਸੀ ਮੀਏਂ ਤੇਰੀ ਟਕ ਕੀ ਤੇਰੀ ਆਗਯਾ
 ਨੀ ਤੋਡੀ ਆਰ ਤੀਏਂ ਆਜੀ ਤੇਰ੍ਹੇ ਮਾਂ-ਖੇ ਛਿਲਟੂ ਬੀ ਨੀ ਦਿੱਤੀ ਜੁਨੀਏ ਆਂ ਆਪਘੇ
 ਸਾਥੀ ਸੰਗੀ ਖੁਸ਼ ਕਰਦਾ । ਜਬੇ ਤੇਰਾ ਛੋਟਾ ਆਯਾ ਜੁਨੀਏ ਆਪਘੀ ਘਰੀ-ਬਾਰੀ
 ਰਾਂਡੇ-ਦੀ ਖਿਯਾਨੀ ਤੀਏਂ ਤੇਸ-ਖੇ ਜੂਨ ਚਾਘੀ । ਤਿਨੀਏ ਤੇਸ-ਖੇ ਬੋਲੀ ਜੇ ਬਧੇਰਾ
 ਨੂ ਦੇਝਡੇ-ਰਾ ਮਾਂ-ਸਾਥੀ ਰੋਘਾ । ਜੀ-ਕੀਏਂ ਮਾਂ-ਗੇ ਘਰੀ-ਬਾਰੀ ਆ ਸੇ ਸਬੀ ਤੇਰੀ ਆ ।
 ਆਯਾ ਏਝ ਮਾਂ-ਤੇਰ੍ਹੇ ਮੀਟਾ ਝਾਮੀਂ ਖੁਸ਼ੀ ਕਰਨੇ ਪਡੀ । ਕੀਏਂ ਜੇ ਤੇਰਾ ਬਾਝ ਮਰੇ
 ਗੋਘਾ-ਥਾ ਏਥੀ ਜੀਏ ਗੋਘਾ । ਰਾਘੇ ਗੋਘਾ-ਥਾ ਏਥੀ ਮੀਟੇ ਗੋਘਾ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkī-ādmī-rē dō bagēhr thē. Kaṇchhē-bagēhrē āpnē-bāō-hāgē
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bōlā jē, 'jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 dēē-dē.' Tōbē tinīē dūi-khē āpnī gōhrchī bāḍē-dittī.
give-away.' Then by-him the-two-to his-own property was-divided-out.
 Thōrē-jaē daihrē-dā phirē kaṇchhē-bagēhrē āpnī gōhrchī kaṭṭhī
A-few-indeed days-from after by-the-younger-son his-own property together
 kōrē-rō dūr-pōrdēsō-khē dēūā, hōr tētī zāē-rō āpnī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭī-pōṭī śaukī-dī khōī. Jōbē sōb khōē-rō mukā,
goods-chattels debauchery-in was-lost. When all been-lost-having was-finished,
 tōbē tētī bōrā kāḷ pōrā, hōr sē kaṅgāl ōē-gōā. Tōbē
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ēkī-ādmī-hāgē rōā. Tōbē tinīē sūr
that-country-in a-certain-man-to he-remained. Then by-him swine
 zāgnō-rī khātar khētsō-dā bhējā. Hōr sē sūrō-rō
watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of
 jūthē śēkurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōī khānē-khē nā dēō-thā. Jōbē tēs śud. āī, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bōlō, 'mērē-bābē-hāgē kitnē āḷī ōssō, junnō-hāgē mukṭī
it-was-said, 'my-father-to how-many servants are, whom-to much
 rōṭī khānē-dēnē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.
 Āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mōē tã-hundē Pōrmēśwarō-rā bōṛā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōhtā bōlnē zōgā nā rōā. Mā-khē āpnē-hāli-mājē
son to-say fit not remained. Me (acc.) thine-own-servants-among
 rākh." " Sē uṭhā, ṛ or bāpū-hāgē dēūā. Sē ōbi dūr
keep." " He arose, and the-father-to went. He still distant
 thā, bāpūē dēkhā. Tēs ghin lāgi, ṛ or daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tēs-rē gōlē-dā lāgā, ṛ or phāyā dittā. Tēs-rē chōhtō
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jē, 'hē bāpūā, tērē-dēkhē Pōrmēśwarō-rā mōē pāp
it-was-said that, 'O father, in-thy-seeing God-of by-me sin
 kēū, ṛ or āw tērā chōhtā bōlnē zōgā nā rōā.'
was-done, and I thy son to-say worthy not I-remained.'
 Tōbē bāpūē āpnē-hāli-khē bōlō jē, 'āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, 'good good
 jhikhutē lēō, ēs-dē panēō. Hāthō-rī guṇṭhī-khē chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
 ṛ or lātō-khē pāṇī dēō. Khāū, piū, mōj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
 kōrū, jē mērā chōhtā mōrē-gōā-thā, jīē-gōā;
let-us-make, that my son having-died-gone-was, having-lived-went;
 rāchā-thā, phābē-gōā.' Tōbē tinē khuṣī
lost-was, having-been-found-went.' Then by-them rejoicing
 maṇāwī.
was-celebrated.

Tōbē tēs-rā jēthā bāi khētsō-dā thiā. Jōbē sē gauhrō-rē
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēūrē āyā, tinīē nāchnē-gānē-rā śād śunā. Tinīē tōbē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hāli śādā, ṛ or puchhā jē, 'inē kāh
his-own servant was-called, and it-was-asked that, 'by-these what
 kōrē-rākhō? ' Tinīē tēs-khō bōlō jē, 'tērā bāi ēthiā
is-being-done? ' By-him him-to it-was-said that, 'thy brother here
 āē-rōā. Gauhrō-rī-tēi rāji khuṣī ṛ tē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tētthī-rī-tēi tērē-bāpūē bārakṭsārī tsāṇī.' Sē
he-come-has, that-of-for by-thy-father feasting was-prepared.' He
 tōbē bōṛē rōśē-āō, bītrē zānē-rī-tēi bhājā. Tēs-rā
then much angered, within going-of-for it-was-refused. Him-of

bāpū tōbē bāṣḍā āyā, ōr tēs patērō-khē lōḥ-gōā.
the-father then outside came, and him appeasing-for took-away.
 Tōbē tinīē āpnē-bāpū-hāgē bōlō jē, 'itnē-bōrsō mōē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 tēri tōl ki, tēri agayā nī tōri, ōr tōē
thy service was-done, thy command not was-broken, and by-thee
 ājō-tēi mā-khē chhēltū bī nī dittō, junīē ā
today-up-to me-to a-kid even not was-given, by-which I
 āpnē-sāthī saṅgi khuś kōrdā. Jōbē tērā chōhtā
my-own-companions with rejoicing might-have-made. When thy son
 āyā, junīē āpnī gōrhī-bārī rāḍē-dī khiyānī, tōē
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee
 tēs-khē jūn tsānō.' Tinīē tēs-khē bōlō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihrē-rā mā-sāthī rōā. Jō-kīē mā-gō gōhri-bārī
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbbī tēri ā. Āj ēh mā-tēi mīṭā hāmō
is, that all thine is. Today this-one me-to was-got for-us
 khuśī kōrnē pōrō; kōē jē tērā bāi mōrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,
 ēbī jīē-gōā; rāchē-gōā-thā, ēbī mīṭē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (KIŪTHALĪ).****STANDARD SUB-DIALECT.****STATE KEONTHAL.****SPECIMEN II.**

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कोटी-रा
बसणेवाळा ॥

बादूए माँ-पांदे चानचख भूठिए बाद कित्ता । मोएँ बादू नी टीपा ।
ना न्हारा घाल-मथोल ओआ । एकी घणे पांदे हमें गडे । तेतीए आँव
बडारो घणे-री सीँव लाडंदे लोए गोआ था । जबे हमें सबी भणे सीँवे-पांदे
पूजे तबे बादूए सबी-री गाली दिन्ती । जबे मेरे कनारे टीपदा दौड़ा सबी
भणे शूरण ओए । आपणे आपणे हागो-खे डेऊए । आँव बी तेई-दो आपणे
डरे परा-न्होठा । न्होठदे न्होठदे मेरा लात फोड़ूआ । आपणे हागे तीजँ
दैहड़े-तेई बेशुदा पड़ा रोहा । बादूए जाणो जे माँ-पांदे तेस-री गाली देणे-री
फराद करनी ओ । एथी-री तेई मेरी फरादे-रे डोकणे-री तेई बादूए ओड़े
फराद की । जो न्हारी तेई गाली दिन्ती तेथी-री फराद एबी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā̃	Mādhō.	Mērē-bāpū-rā	nā̃	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanait.</i>
Gā̃	Kōṭī-rā	basṇēwālā.					
<i>Village</i>	<i>Kōṭī-of</i>	<i>inhabitant.</i>					
Bādūē	mā̃-pāndē	chānchakh	jhūṭhiē	bād	kittā.		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Mōē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēki-ghanē-pāndē	hamē	gōḍē.	Tētiē	āw	baḍārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōṇē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjē,	ṭōbē	bādūē	sōbbī-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given.</i>	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbī	jhōṇē	śūraṇ	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-ran,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-hāgō-khō		dēūē.	Āw	bī	tēi-dō	āpnē-dōrē	
<i>Their-own-their-own-houses-to</i>	<i>they-went.</i>		<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>	
parā-nhōṭhā.	Nhōṭhdē-nhōṭhdē	mērā	lāt	phōrūā.	Āpnē-hāgō		
<i>away-ran.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
tīū-daihrē-tēi	bēsudā	pōṛā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
jē,	'mā̃-pāndē	tēs-rī	gālī	dēṇē-rī	pharād	kōrnī	ō.'
<i>that,</i>	<i>'me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.'</i>
tēi	mērī-pharādē-rē	rōknē-rī	tēi	bādūē	ōṛē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>causelessly</i>	<i>complaint</i>	
kī.	Jō	māhri-tēi	gālī	dittī,	tētthī-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō.						
<i>to-be-made</i>	<i>is.</i>						

PATIALA KIŨṬHALĪ.

As explained on p. 550 *ante*, Kiŭṭhalī is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiŭṭhalī, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiŭṭhalī of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand ; *khētgo-dē*, (the elder son was) in the field ; *luṇḍī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *haṅgē* instead of *hāgē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kūh*, what? is dropped, and the word for anything is *kōṭ*, not *kīṭ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ūṭhō-rō*, having arisen.

In *bōlumā*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khāṭ*, let us eat, *hōṭ*, let us become.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚRĪNAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھ تہنوں مانجے دے چھوڑے نے باپو
 ھاگے بولا ھین باپوآ جو مالو را بانڈا ماہے پہانبا تھا ماہے دے تہے
 تنئے تینوں ھے سے مال بانڈے دتا ار تھوڑے دنو پاچے چھوڑے
 بگہیرے سبے ٹھیوں کٹھا کرے رو ایکے دورو رے ملکہو ھے ڈیوا ارتیتی
 آپنا سب ٹھیوں کیوتی مانجے کھوآ ارجے سبہ ٹھیوں کھوئے پایا ار
 تس ملکہو دا بڑا کال بڑا تہی سے کنگال اوھنے لاگا تہے سے تیس ملکہو
 رے ایکے رانے ھاگے ڈیوا تنئے سے آپے کھیچو دے سور جاگنے بھجا ار تنئے
 سونچا کہ جے شیوکر سور کھاؤ سے تینو بے کھاؤ کہ کوئی تیس ھے کوئیں
 نہ دیو تھا تہے تنئے ھوشی دے او رو بولا میرے باؤرے کما ھیرنےوالے
 ھے لیکہاجی روٹی کھاو اوسو ار اھون بھوکھا مرو میرے اوٹھو رو آپے
 باو ھاگے ھے ڈیونا ار تیس ھے ہولماں باپوآ اھون گین را و تیرا گنائی
 اوسو ایبے اھون تیتھی جوگا نے جو لوگ ماہے تیرا بیٹا بولو ایبے ماں
 نو آپنا ھالی جانیرو راکھہ تہے. اوٹھیرو آپے باوا ھاگے چالا ار سے ایبو دور تھا
 تیس دیکھے رو نیسرے باؤ ھے ترش آیا ار دوڑے رو اونگئی دتی ار
 بہت پھائیاں لوآ ھیے تیس ھے بولا باپوآ موھین تیرا ار گین را ہرا کیا

ار ایہے ایتہی جوگا نے جو لوگ ماہے نیرا بیٹا بولو باپوے آپے
 نوکرو کہ بولا چنگی دے چنگی جیوکھتے لیو ار تیس دے بہماؤ اور
 تیسرے ہاتھو دے چھاپ ار لاتو دے باہنی دیو ار ہم کھائیں ار
 کھش ہوئیں موئیں جانا تھا جے میرا بیٹا مرے گوا پر ایہے جیو
 گوا راجے گوا تھا پر ایہے میٹہہ گوا تے سے کھش ہونے لائے *

ار تیسرا بڑا بیٹا کھیچو دے تھا جب گھرو رے نیوڑے آیا گانے ار
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا اسو تنئے
 تیس کہ بولا تیرا بھائی آیا ار تیرے باوے بڑی دھام دتئی تھے ری
 تئیں کی کہ راجی باجی آیا تنئے روشے ہویرو نہ سونچا کہ بھیترا جاو
 تے تیسرے باوے باہر آوے رو تنئے منیوا تنئے باؤ کہ جواب دتا
 دیکھہ آؤں ایتنے برشون دے تیری ٹھول کردو ار کبھے تیرے بولے باہر
 نہ ڈیوا پر توئیں کبھے بکری را جھیلٹو ماہے نہ دتا جو آؤں آپے ساتھ
 آئے ساتھ کھش ہو او ار جے تیرا اے بیٹا آیا جنئے تیرا لٹا پٹا
 لٹئی دے کھوا توئیں تیسری کھانر بڑی دھام کیں تنئے تیس کہ
 بولا اے پوتا تو سدا ماہنگے روھے جو کئیں ماہنگے اسو سب تیرا اسو
 کھش ہونا ار کھشی منانا پڑو تھا کوئے کہ تیرا بھائی موا تھا ایہے
 جیو گوا ار راجے گوا تھا سے ایہے میٹہہ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thē. Tihnaũ-māñjē-dē chhōṭrē-nē bāpū-hāgē bōlā, 'haĩ bāpūā, jō mālō-rā bāḍā mā-khē phābā-thā, mā-khē dē.' Tōbē tiniē tinaũ-khē sē māl bāḍē-dittā. Ōr thwārē-dinō-pāchhē chhōṭrē bagēhrō sōbbi-ṭhiyũ katṭhā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tētī āpnā sōb-ṭhiyũ kapūti-māñjē khōā. Ōr jōbē sōbh-ṭhiyũ khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kaṅgāl ōhnē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rānē-hāgē dēūā. Tiniē sē āpnē-khētsō-dē sūr zāgnē bhējā, ōr tiniē sōchā ki jē śyōkur sūr khāō, sē tinau bī khāō, ki kōi tēs-khē kōĩ na dēō-thā. Tōbē tiniē hōsī-dē āō-(for āē-)rō bōlā, 'mērē bāō-rē kāmā hīrnēwālē-khē lēkhāji rōṭī khāō-ōssō, ōr ahũ bhūkhā mōrū. Mērē-ūṭhō (for ūṭhē)-rō āpnē-bāō-hāgē-khē dēūā, ōr tēs-khē bōlumā, "bāpūā, ahũ Gĩ-rā wa tērā gunāi ōssū; ēbī ahũ tēṭṭhī zōgā nī, jō lōg mā-khē tērā bēṭā bōlō. Ēbī mā tū āpnā hāli zānē-rō rākh.'" Tōbē ūṭhē-rō āpnē-bāwā-hāgē tsālā. Ōr sē ēbū dūr thā, tēs dēkhē-rō, tēs-rē bāō-khē tarś āyā, ōr daurē-rō ūgai ditti, ōr buhat phāiyā lōā. Bēṭē tēs-khē bōlā, 'bāpūā, mōhē tērā ōr Gĩ-rā burā kiā, ōr ēbī ēṭṭhī zōgā nī jō lōg mā-khē tērā bēṭā bōlō.' Bāpūē āpnē-naukrō-khē bōlā, 'tsāngī-dē tsāngī jīukhatē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-dī bāhni dēō; ōr ham khāē ōr khuś hōē; mōē zānā-thā jē mērā bēṭā mōrē-gōā, par ēbī jīō gōā; rāchē-gōā-thā, par ēbī mīṭhē-gōā.' Tōbē sē khuś ōhnē lāgē.

Ōr tēs-rā bōrā bēṭā khētsō-dē thā. Jōb ghōrō-rē nēūrē āyā, gānē ōr nāchnē-rā sād hōā. Tōbē ēk naukōr sādē-rō pūchhā ki, 'ē kā ōssō?' Tiniē tēs-khē bōlā, 'tērā bhāi āyā, ōr tērē bāwē bōrī dhām ditti, tēṭṭhī-rī-tēĩ ki ki rāji-bāji āyā.' Tiniē rōsē hōē-rō na sōchā ki 'bihtarā jāū.' Tōbē tēs-rē bāwē bāhar āwē-rō tiniē maṇēwā. Tiniē bāō-khē jawāb dittā, 'dēkh, āw itnē-bōrsō-dē tērī ṭāṭhōl kōrdō, ōr kōbbhī tērī bōli bāhar na dēūā, pōr tōē kōbbhī bakrī-rā chhēlṭū mā-khē na dittā, jō āw āpnē-sāth-āē sāthī khuś hō-āū. Ōr jōbē tērā ē bēṭā āyā, juniē tērā lōṭā-pōṭā luṇḍī-dē khōā, tōē tēs-rī khātir bōrī dhām kī.' Tiniē tēs-khē bōlā, 'ē pōṭā, tū sōdā mā-hāngē rō-hai; jō-kiē mā-hāngē ōssō, sōb tērā ōssō. Khuś ōhnā ōr khuśī manāpā pōrō-thā, kōē-ki tērā bhāi mōā-thā, ēbī jīō-gōā; ōr rāchē-gōā-thā, sē ēbī mīṭhē hai.'

HAṆḌŪRĪ.

The word 'Haṇḍūrī' means literally, the language of the State of Hindur (properly Haṇḍūr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhi Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Haṇḍūrī, spoken by an estimated number of 17,862 people. Haṇḍūrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kuthar where Baghāṭī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Haṇḍūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Haṇḍūrī merging into the Kahlūrī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Haṇḍūrī at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Haṇḍūrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Haṇḍūrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Haṇḍūrī in the following statement:—

Haṇḍūrī—									
East Nalagarh	.	.	.	.	.	.	.	.	17,862
Mailog	.	.	.	.	.	.	.	.	6,117
									<hr/> 23,979
Bāghalī—									
Baghal	.	.	.	.	.	.	.	.	24,384
Kunhiar	.	.	.	.	.	.	.	.	1,848
									<hr/> 26,232
Total Haṇḍūrī of both kinds									<hr/> <hr/> 50,211

Haṇḍūrī itself is a transitional form of speech. It is a mixture of Kiūṭhālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūṭhālī and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiūṭhālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hārīyā-ā-khē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūṭhali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūṭhali *ē*, or may be formed as in Pañjābī. Thus, we have *ḍōrūyē*, (the elder son was) in the field, and *ḍōruā-bichē*, (sent him) into the fields (to feed swine), in which *bichē* represents the Pañjābī *vichch*.

The postposition of the Dative-Accusative is the Kiūṭhali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūṭhali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rē* is *rī* with *rīyā* for its oblique form. Thus, *ghōrē-rī jīn*, the saddle of the horse; *tēs-rīyā baihaṇ-sāthī*, with his sister; *tēs-rīyā kyārī-tē*, on his neck.

The First two personal **Pronouns** are *hāũ*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*: plural nom. and ag. *āsē*; obl. *āsā*; gen. *asādā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*: plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusādā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have:—

ē, this; ag. *inī* or *inīyē*; obl. *ēs*, *ētē*, or *ē*: plur. *ē*; ag. *inē*; obl. *inā*.

sē or *ō*, that; ag. *tīnī* or *tīnīyē*; obl. *tēs*, *tētē* or *tē*: plur. *sē*; ag. *tīnē*; obl. *tīnā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

Kiō, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Nihū* is 'I am not.'

The principal parts of the verb *mārnā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*laggnā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārū*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahū-hā*, thou remainest (always) with me; *bharū-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārūgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

dītā, given.

kītā, done.

lēyā, taken.

payā, fallen.

gēyā (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HANDŪRĪ DIALECT.

NALAGARH STATE.

एकी-माणूआँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेबे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुखो-खे चाली गया । तेती रई-की आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेबे से सब लटा-फटा खोई चुक्या तो तेते मुखो भारी काड़ पया । से बड़ा कांगड़ हुई गया । तेबे से तेते मुखो-रे एकी माणू साथे रहने लागेया । जे-सगे से रहा तीनी आपनि डोरुआँ बीचे सूर चारणे भेज-दीता । से सूरु-रे बचूरे-सलेवकाड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-थे । तेबे तीनीयें सूँच्या की मेरे-बाबे-गे इतने हाड़ी है । तीना-गे इतना रीजक है खाणे होर बाँडणे-खे बतेरा है । हाँजँ भूखा मरूँ हा । हाँजँ जठी-की आपणे-बाओ-गे जाजँगा होर तस-खे बोलूँगा है बाओ में पणमसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता । हाँजँ तेरा पुत बोलणे जोगा नौहूँ । जेड़े तेरे होर हाड़ी है मूँ-जो बी राखी ले । होर जठी-की आपणे-बाओ-गे आया । से अजा दूर-ही था तेस-रे बाबे तेबे से देखेआ । तेबे ते-जो तरस आई-गा । होर दोड़ी-की तेस-रीया कयाड़ी-ते जाफी दीती होर तेस-रे मूँहाँ-ते पूका लिया । पुत बोलणे लागेया है बाओ में पणमसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता होर हाँजँ एबे तेरा पुत बोलणे जोगा नी रेहा । फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हाथो-थे मूँदी होर पाओँ-ते जूती पन्हाओ । आसा-खे खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था एबे जीजँदा हुई-गा । हाची गा-था एबे मीटी-गा । तेबे सेओ राजी होणे लागे ॥

तेस-रा बड़ा पुत डोरुये था । तेबे से घरा-रे नेड़े पूछा तीनी गीत नाचणा सुणेया । तेबे एक हाड़ी बलवार-के पुछेया की एती क्या हाई राहा ।

तीनी तेस-खे बोल्या जे तेरा भार्हे आया हे । तेरे-बाबो-ने तेस-रे-राजी-बाजी
 आवणे-रा जग कीता । तेबे से जड़ी गा होर भीतरो जाबे-खे मूकरी-गा ।
 तेबे तेस-रा बाबो बार आया । तेस-खे पत्याणे लागा । पुते-ने बोल्या भर्हे
 इतनी बर्सा मने तुसा-री टेक कीती । कदी तुसारा बोल नी मोड़ा ।
 होर तें मा-खे बाकरीया-रा खेलू बी नी दीता । तेते-साथे जे हाँजें आपणे-
 मित्रा-जो खवार्हे-के राजी हुंदा । तेते बखतो जो ए तेरा पुत्र आया
 जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर
 कीती । तेस-रे बाबो-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा ।
 जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राजी होणा चाँइंदा था । तेबे-जे
 तेरा भार्हे मरी गा-था तेबे से फेर जीवी गा रुची गा-था मीटी गा ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HANḌURĪ DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Eki-maṇṇā-rē dō put thē. Chhōṭē-putē-nē bōlyā, 'jō
 One-man-of two sons were. The-younger-son-by it-was-said, 'what
 mērā bāḍā hai, sē mā-jō dēi-dē.' Tinīyē āpnē-gharō-rā laṭā-phaṭā
 my share is, that me-to give.' By-him his-house-of property
 dū-jō bāḍi dītā. Chhōṭē-putē-nē jēbē āpnā bāḍā
 both-to having-divided was-given. The-younger-son-by when his-own share
 lēi-lōyā barī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti rāi-kē
 was-taken a-very-far-of country-to it-was-gone. There having-remained
 āpnā laṭā-phaṭā sārā ūtō-pātō-bīchē khōi-dītā. Tēbē sē sab
 his-own property whole debauchery-in was-lost. When he whole
 laṭā-phaṭā khōi-chukyā, tō tētē-mulkhō bhāri kār payā.
 property wasted-completely, then that-country(-in) a-great famine fell.
 Sō barā kaṅgār hui-gēyā. Tēbē sē tētē-mulkhō-rē ēki māṇṇī-sāthē
 He very poor became. Then he that-country-of one man-with
 rēhnē-lāgēyā; jē-sagē sē rahā, tinī āpnē dōruā-bīchē sūr
 to-dwell-began; whom-with he dwelt, by-him his-own field-in swine
 chārṇē bhēj-dītā. Sō sūrō-rē bachūrē-salēōkrā-tē āpnā pēṭ
 to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
 bharū-thā; tēs-khē hōr māṇṇī kichh nā dēō-thē. Tēbē tinīyē
 filling-was; him-to other men anything not giving-were. Then by-him
 sūchyā kē, 'mērē-bābē-gē itnē hāri hē, tinā-gē itnā
 it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rījk hē khāṇē, hōr bāḍṇē-khē batērā hē; 'hāñ bhūkhā marū-hā.
 food is to-eat, and distributing-for sufficient is; I hungry dying-am.
 Hāñ ūṭhī-kē āpnē-bāō-gē jāṭgā, hōr tēs-khē bōḷṭgā, "hē
 I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Paṇmēsro-khē nī jāṇī-kē tā hundiye pāp kitā;
 father, by-me God-to not known-having thee in-being sin was-done;
 hāñ tērā put bōḷṇē jōgā nīhū; jērē tērē hōr hāri hē,
 I thy son to-be-called worthy am-not; such-as thy other servants are,

mū-jō bi rākhi-lē." ' Hōr ūthi-kē āpnē-bāō-gē āyā. Sē
me-to even keep." ' *And arisen-having his-own-father-to he-came. He*
 ajā dūr-hi thā, tēs-rē-bābē tēbē sē dēkhē. Tēbē tē-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
 āi-gā, hōr dōri-kē tēs-riyā kyārī-tē jāphī diti, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkā lēyā. Put bōlnē lāgēyā, 'hē bāō, mē
mouth-of kiss was-taken. The-son to-say began, 'O father, by-me
 Pānmēsro-khē nī jāni-kē tã hundiye pāp kitā, hōr hāñ
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōlnē jōgā nī rēhā.' Phērī tēs-rē-bāō-nē
now thy son to-be-called worthy not remained.' Again his-father-by
 hāriyā-khē bōlēyā, 'sōbtē sōbtē tālē lyāō, hōr tēs-khē panhāō;
the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thē mūdi hōr pāō-tē jūti panhāō; āsā-khē khānē piñē
his hand-on ring and feet-on shoe put-on; us-to eat (and)drink
 dēō, hōr rāji hōnē dēō; mērā put marī-gā-thā, ēbē jūidā
allow, and glad to-be allow; my son having-died-gone-had, now living
 hui-gā; hrāchi-gā-thā, ēbē miñi-gā.' Tēbē sēō rāji hōnē
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
 lāgē.
began.

Tēs-rā barā put dōruiyē thā. Tēbē sē gharā-rē nēre pūjyā,
His elder son field-in was. When he the-house-of near arrived,
 tinī git nāchnā supēyā. Tēbē ēk hāri balwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, 'ēti kyā hāi-rāhā?' Tīnī tēs-khē bōlyā
it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said
 jē, 'tērā bhāi āyā-hē; tērē-bāō-nē tēs-rē rāji-bāji āwnē-rā
that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēbē sē jāri-gā, hōr bhitrō jānē-khē mūkri-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyānē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, 'bhaī, itnī barsā manē tusārī tēl kiti, kadī
it-was-said, 'lo, so-many years by-me thy service was-done, ever
 tusārā bōl nī mōrā, hōr tē mā-khē bākriyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
 bī nī ditā, tētē-sāthē jē hāñ āpnē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētē-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jīnlyē jē tērā ghar-bār rāḍā-jū kharwāyā, tē
 son came, by-whom that thy property harlots-to was-given-to-eat, thou
 tēs-rē āwṇē-rī khātar kitl.' Tēs-rē bāō-nē bōlyā jē, 'hē
 his coming-of feast was-made.' His father-by it-was-said that, 'O
 put, tū sadā mērē-sāthē rahfī-hā; jē-kichh mērē-gē hē, sē tērā
 son, thou always me-with dwelling-art; whatever me-with is, that thine
 hī hē; āsā rāji hōṇā chāindā-thā; tēbē-jē tērā bhāi
 alone is; to-us happy to-be proper-was; then-that thy brother
 marī-gā-thā, tēbē sē phēr jīwi-gā; hrāchī-gā-thā,
 having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
 miṭi-gā.'
 was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Śiva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhālī and Kōṭkhālī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhālī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur :—

Kconthal	.	.	.	.	.	.	.	.	.	.	.	.	9,110
Kumharsain	.	.	.	.	.	.	.	.	.	.	.	.	4,275
Darkoti	.	.	.	.	.	.	.	.	.	.	.	.	595
Balsan	.	.	.	.	.	.	.	.	.	.	.	.	5,457
Bashahr	.	.	.	.	.	.	.	.	.	.	.	.	2,514
Kotkhai	.	.	.	.	.	.	.	.	.	.	.	.	6,882
TOTAL													28,833

Simla Sirājī closely resembles Standard Kiūṭhālī. Immediately to its south lies the Biśsau dialect of Sirmaurī spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhālī.

As in Sirmaurī, a final *ī* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindī *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The **Declension** of nouns is nearly the same as in Kiūṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēs*, a country, is either *dēsō* or *dēsō*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āgō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *tēs-rē sūchwō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	<i>ā</i>	<i>tū</i>
Agent	<i>mō, mōē</i>	<i>tō, tōē</i>
Obl.	<i>mū, mā</i>	<i>tū, tā</i>
Plur.		
Nom.	<i>ē, aimū, ēū</i>	<i>tūē</i>
Agent	<i>ē</i>	<i>tūē</i>
Obl.	<i>āō</i>	<i>tūō</i>

The genitives are as in Kiūṭhali, except that according to Mr. Bailey the genitive plural 'your' is *tuaurō* or *tūaurō*.

The **Demonstrative Pronouns** are thus declined :—

This, he				That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom. . . .	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>ēnē, ēnnē</i>	<i>issē</i>	<i>ēnē, ēnnē</i>	<i>tēnē, tēnnē</i>	<i>tissē</i>	<i>tēnē, tēnnē</i>
Obl.	<i>ēs</i>	<i>tssau</i>	<i>ētthī</i>	<i>tēs</i>	<i>tissau</i>	<i>tētthī</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>inē</i>	<i>inīē</i>	<i>inē</i>	<i>tīnē</i>	<i>tīnīē</i>	<i>tīnē</i>
Obl.	<i>inō, inau</i>	<i>inī</i>	<i>inō, inau</i>	<i>tīnō, tīnau</i>	<i>tīnī</i>	<i>tīnō, tīnau</i>

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	<i>ū</i>	<i>ū</i>
2.	<i>ai</i>	<i>ō</i>
3.	<i>au, ō, ō</i>	<i>au, ō, o</i>

or *sō, ōsō* or *ōsō* may be used for any person of any number as in the Biśsau dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ī*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhājī-gōā*, he refused, and *rūsē-gōā*, he became angry. More commonly, however, *yō* is used instead of *ī*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Giripārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is :—

‘ I beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭū</i>	<i>pīṭū</i>
2.	<i>pīṭā</i>	<i>pīṭō</i>
3.	<i>pīṭō</i>	<i>pīṭō</i>

Similarly, the **Future** masculine is :—

‘ I shall beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭūlā</i>	<i>pīṭūmē, pīṭmē</i>
2.	<i>pīṭēlā</i>	<i>pīṭōlē, pīṭlē</i>
3.	<i>pīṭēlā, pīṭlā</i>	<i>pīṭōlē, pīṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā pīṭū tā*, I was striking. Or a periphrasis is used, as in *ā pīṭē rōhā tā*.

The only other point to notice is the use of the verb *ājnū*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकी माछरे दो छोटू थे । छोटड़े छोटूए आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडरे आजो से मूँके दे । तेने सब खेचे दोने छोटूक बाँडी । छोटे छोटूए आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा । तेथे रहय आपणे खेचे जाँदपणे-दे खोए । जबे सब खेचे खरचय मूका तबे तेश देशदा भारी काळ पड़ा । तबे से कांगाळ हुआ । तबे तेस देशरे एकी बसन्तू आगे रहंदा लागा । तेने बसन्तूए से सँगर चारदा खेचदा छाड़ा । तबे से सँगररे बचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माछ किछ ना देखो था । तबे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असौं जीनरे रोटोरा चोटा नईँ आँ भूखा मोईँ रचा । आँ जठय आपणे बाबे आगे डेज तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एबे आँ तेरा छोटा बोलने जोगा नईँ रचा । जेरे तेरे रीगड़ असौं एरा मूँके बी रख । तबे से जठय आपणे बाबे आगे आज्ञा । जबे से दूर आज्ञा तो तेसरे बाबे देखा । घीण करय तेसरे गळदे हूँड़ी देय घवाळ दी मूँहदे खोबे दिती । छोटूए बोलो जे बाबा मों भगवानोरा पाप ताँ सामने कीया । एबे आँ तेरा छोटा बोलने जोगा नईँ रचा । बाबे आपणे रीगड़ोके बोलो जे एसके सभीदो आछे भूड़के बमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आँके खाणे पीणेरे बधाए होणे देखो । कौँईरी तैँईँ जे मेरा छोटा मरय जीवा । खोआ था एबे मिली गोआ । तबे बधार्ई करदे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जबे से घरो नेड़ा पूजा तबे तेने नाचणो गाणो श्रुणो । एकी रीगड़ बोदय पूछो जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भारई आज्ञा अ । तेरे बाबे तेसरी राजी खुशीरे बधावीरे पावणचारे की अ । तबे से रूशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आज्ञा । तेस पतेजँदा लागा । छोटूए बोलो जे मों तो तेरी

चाकरी एतनी बरशो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एका
 छेलटू बी ना दित्तो जो चाँ आपणे मित्रो संगे मिलय खूशी करदा । जबे ए
 तेरा छोटा आजा जेने बादे घरचे छेवड़ीदो खेवे तूएँ एसके एतणे पावणचारे
 दी अ । बाबे उत्तर दित्ता जे छोटया तू तो धेड़ी मूँ साथे रहि । जो
 काह मूँ आगे असो से सबे तेरा असो । आभों खूशी होणा पड़ो था ।
 कौँ जे तेरा भार्ग मूँय जीवा खोए गोआ था एबे मिले गोआ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SIMLA SIRĀJĪ DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtū thē. Chhōṭrē-chōhtūē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bādē-rē ājō, sē mū-kē dē.' Tēnē sab khēchē dōnē-chōhtū-kō bādī. Chhōṭē-chōhtūē āpnā bādā lēyō ēk-dūrō-dēsō-rē hāṭō-kō dēwā. Tēthē rōhyō āpnē khēchē jāḍpanē-dē khōē. Jōbē sōb khēchē khōrchyō-mūkā, tōbē tēs-dēsō-dā bhārī kāl pōrā. Tōbē sē kaṅgāl huā. Tōbē tēs-dēsō-rē ēki-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnūē sē sūgōr chārdā khēchō-dā chhārā. Tōbē sē sūgōr-rē hōchē-dō śōlēkhṛē-sōṅgē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (*other*) māchh kichh nā dēō-thā. Tōbē tēs-rē sūchwō jē, 'mērē-bābē-āgē ērē rīgōr ōsō, jīnō-rē rōṭī-rā chōṭā (*scarcity*) naī; ā bhūkhā mōi-rōā. Ā ūṭhyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiya. Ebē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mū-kē bī rōkh." Tōbē sē ūṭhyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghīn kōryō, tēs-rē gōḷō-dē hūṛī-dēyō (*having run*) gōhwāl dī (*embraced*) mūh-dē khōbē dittī. Chōhtūē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnē kiya. Ebē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōrō. kē bōlō jē, 'ēs-kē sabhī-dō āchhē jhūrkē bōmāō. Hāthō-dē kāṅṇī, lātō-dē pāṇī lāō. Āṭ-kē khāṇē piṇē-rē badhāē hōṇē dēō. Kēṛī-rī-tēṛī jō mērā chōhtā mōryō, jīwā; khōā-thā, ēbē mili-gōā.' Tōbē badhāi kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nātsnō gāṇō ṣuṇō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāi ājā-ō. Tērē-bābē tēs-rī rāji khūśī-rē badhāvī-rē pāwaṇchārē ki-ō.' Tōbē sē rūśē-gōā, bhitrē dēwdā bhāji-gōā. Tēs-rā bābā bāhōr ājā. Tēs patēṭṭā lāgā. Chōhtūē bōlō jē, 'mō tō tērī chākri ētnī-bōrsō kōrē, nā kōbhi tērō-hukōm tsōrō. Tūē mū-kē ēk chēhlṭū bī nā dittō jō ā āpnē-mitrō sōṅgē milyō khūśī kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (*all*) ghōrchē chhēṛī-dō khēwē, tūē ēs-kē ētnē pāwaṇchārē dī-ō.' Bābē .uttōr dittā jē, 'chōhtyā, tū tō dhērī mū sāthē rōhē. Jō-kāh mū-āgē ōsō, sē sōbē tērā ōsō. Āṭ khūśī hōṇā pōrō-thā, kēṛī jē tērā bhāi mūiyō jīwā; khōē gōā-thā ēbē milē-gōā.'

BARĀRĪ.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows :—

Jubbal (Barār)	.	.	.	.	.	.	.	.	.	.	.	.	3,898
Keonthal (Punur)	.	.	.	.	.	.	.	.	.	.	.	.	434
Bashahr	.	.	.	.	.	.	.	.	.	.	.	.	2,624
Kotkhai	.	.	.	.	.	.	.	.	.	.	.	.	938
Total number of speakers of Barārī												.	<u>7,894</u>

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirājī, somewhat mixed with the Biśsau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōaṭā* as in Biśsau. This is evidently an attempt to represent the sound of *chōhṭā*, the true pronunciation of the word spelt *chhōṭā* in the vernacular character. We may also note the word *tēchhē*, there, for *tētthē*, another instance of the common change of *t* to *ch*.

The interchange of *ī* and *ē*, and the oblique form in *ō* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āḍ* instead of *ā*, I; *mōḍ* instead of *mōḍ*, by me; and *tāḍ* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tēō*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthuē* instead of *tētthī*. Here again, compare the Kāshmīrī *tih*, that (neut.), dative *tath*.

Another word for 'that' is *sējē* as in Girīpārī. In the neighbouring Jaunsārī *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kiōhhī*.

In Sirmaurī the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

BARĀRĪ DIALECT.

STATE JUBBAL.

एकी माणछ रे दुई छोपटे थे । काणछे आपणे बाबे खे लिखो जे ऐ बाबू जू घरचे मेरे बाँडे दी आप तेअ मूँ ओरू दे । तेणे आपणे घरची बरोबर दुई छोपटे खे बाँडी । काणछे छोपटे ज बादो लये हेड़ो तबे एकी दूर देश दा डेवा । तेछे रई जू आपणे घरचे थे बादे खार्ई खंगाले । ज किछी ने रओ सेजे देश दा काळ पड़ा । से हुआ दाळजी । तबे रआ तेयुए देश रे बसण साथी । तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर चारद । जू सुंगरे खाये हंदे शेकले बच तेअ खार्ई आपणे पेट भरा । रेका ने देश किछी ने कीइए । तेणे सूँचो जे मेरे बाबे काए जेती रीगड़ स तेस खे आपू खे ओ बाँडणे खे मुक्ती रोट्टी स । आँचँ मरि लागा भूखा । आँचँ आपणे बाबे काए डेजला ओ बोलूला जे मँएँ पणसर री खुशी खू बार ताँचँ आगू पाप किया स । ऐबे तेरा छोअटा बोलणे योगा ने रआ । मूँ आपणे चाकर न्होरा जाण ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Ēkī-māṇchha-rē duī chhōaṭē thē. Kāṇchhē āṇṇē-bābē-khē
One-man-of two sons were. By-the-younger his-own-father-to
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-dī ā-ō, tēō
it-was-written that, 'O Father, what property my-share-in comes, that
 mū ōrū dē.' Tēṇē āṇṇē ghōrchī bōrōbōr duī-chhōaṭē-khē
to-me here give.' By-him his-own property equally two-sons-to
 bāḍī. Kāṇchhē-chhōaṭē jō bādō layē-hērō, tōbō ēkī-dūr-dēsō-dā
was-divided. By-the-younger-son when all was-taken, then a-far-country-in
 dēwā. Tēchhē rōī, jū āṇṇē ghōrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely
 khāī khōṅgālē. Jō kichhī nē rōō, sējē-dēsō-dā
having-eaten it-was-wasted. When anything not remained, that-country-in
 kāl pōrā. Sē huā dālji. Tōbē rōā tēthuē-dēsō-rē
a-famine fell. He became poor. Then he-remained that-country-of
 bōsōṇ sāthī. Tēṇē-bōsṇē chhārā āṇṇē-dōkhrē-dā suṅgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.
 Jū suṅgrē khāyē-handē sēklē bōchō, tēō khāī
What by-the-swine being-eaten husks remained-over, those having-eaten
 āṇṇē pēt bhōrā. Rēkā nē dēō kichhī nē kōic.
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēṇē sūchō jē, 'mērē-bābē-kāē jēti rīgōṛ sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bāḍṇē-khē muktī rōṭī sō. Āō mōri-lāgā bhūkhā.
themselves-for and distributing-for much bread is. I dying-am hungry.
 Āō āṇṇē-bābē-kāē dēulā, ō bōlulā jē, "mōē Pōṇēsōrō-rī
I my-own-father-near will-go, and I-will-say" that, "by-me God-of
 khushī-khū bār tāō āgū pāp kiyā-sō. Aibē tērā chhōaṭā bōlṇē
desire-to outside thee before sin done-is. Now thy son for-calling
 yōgā nē rōā. Mū bhi āṇṇē-chākōr nhōrā jāṇ."'
fit not I-remained. Me also thine-own-servants like consider."

ŚORĀCHŌLI.

Śorāchōli is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barār Pargana of Jubbal. The number of speakers is estimated to be 2,428.

Śorāchōli is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiūṭhali. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words :—

- āhth*, a hand.
- āṇnū*, to bring.
- āśnū*, to come.
- bādā*, all, the whole.
- bāmṇū*, to put clothes on a person.
- chhāḡtū*, a son.
- chhāḡlī*, a daughter.
- chhēkṇū*, in *khāyō chhēkṇū*, to eat completely, to finish eating.
- dālji*, poor, poverty-stricken.
- dōkhōrā*, a field.
- gauhr* or *gōhr*, a house.
- jhurkā*, a garment.
- kāḡnī*, a ring.
- khāb*, the mouth.
- khaṅgālṇū*, to waste.
- khōbā*, a kiss.
- māṭī*, a girl, a daughter.
- māyṭī*, a boy, a son.
- ōr-dēṇū*, to give away.
- paṇchārī*, a feast.
- rēkā*, other, another.
- śād*, a sound.
- śēkhḷā*, a husk.
- ṭāḍō*, property, goods and chattels.
- ṭīkā*, angry.
- ujūṇū*, to rise, to arise.
- uṭī*, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *paṇchārē dīṇē*, a feast was given, where we should expect *paṇchārī dīṇī*, etc. ; for 'by him' we have *tīnī*, *tēṇē*, and *tīṇē*. On the other hand in *bhūkhāī*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are : *āmārā*, *āmārō*, *āmōrā*, *āmōrō*, *āmṛā* or *āmṛō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṇū* (or *ōṇō*, or *ōṇā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahārī change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūṭhalī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śōrāchōlī. Thus, in the first few lines of the parable, we have *māṇchhō-rē*, *bāyō-kē*, and *dēsō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirājī *kē*. For *hāgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōštē kōrī bānh*, bind (him) with ropes; *sēkhlē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the **Locative** there is the usual *dā* (*dō*). 'On' is *gās* or *gāsī* (*gāsē*).

For the **Personal Pronouns** there are several forms. We may note :—

		I.	Thou.
Sing.—			
Nom.	<i>ā</i> , <i>āū</i>		<i>tū</i>
Agent	<i>mūī</i>		<i>tūī</i> , <i>tāī</i>
Obl.	<i>mū</i>		<i>tā</i>
Gen.	<i>mērā</i> (<i>ō</i>)		<i>tērā</i> (<i>ō</i>)
Plur.—			
Nom.	<i>hāmē</i> , <i>āmē</i>		<i>tumē</i>
Agent	<i>hāmē</i> , <i>āmē</i>		<i>tumē</i>
Obl.	<i>āmū</i>		<i>tumū</i>
Gen.	<i>āmārā</i> (<i>ō</i>), <i>āmōrā</i> (<i>ō</i>), <i>āmra</i> (<i>ō</i>)		<i>tumārā</i> (<i>ō</i>), <i>tuārā</i> (<i>ō</i>), <i>tuōrā</i> (<i>ō</i>)

The **Demonstratives** are :—

		This.	That.
Sing.—			
Nom.	<i>ē</i>		<i>sē</i> , <i>sēō</i>
Agent	<i>īnī</i> , <i>ēṇe</i> , <i>īṇē</i> , neut. <i>ēthūē</i>		<i>tīnī</i> , <i>tēṇē</i> , <i>tīṇē</i> , neut. <i>tēthūē</i>
Obl.	<i>ēs</i> , neut. <i>ēthū</i>		<i>tēs</i> , neut. <i>tēthū</i>
Plur.—			
Nom.	<i>ē</i>		<i>sē</i> , <i>sēō</i>
Agent	<i>īnē</i>		<i>tīnē</i>
Obl.	<i>īū</i>		<i>tīū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīnī*. *Jun-jō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *ōsū, āsū, sū.*
2. } *ōsō, sō, ōsō, sō, āsā (ō), sā, ō, ō.*
3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīnā(ō)*, given ; *gōā* or *gō*, gone ; *rōā(ō)*, remained ; and *uā(ō)*, become.

The conjunctive participle ends in *ī (ē)* as in *phēṭī*, having run ; *āśē*, having come ; but the Sirājī form in *yō* is more common, as in *ōiyō*, having become ; *pīṭiyō*, having struck ; *lōyō*, having taken ; *rōyō*, having remained ; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.	Plur.
1. <i>pīṭū.</i>	<i>pīṭū, pīṭē.</i>
2. <i>pīṭō.</i>	<i>pīṭō, pīṭē.</i>
3. <i>pīṭō, pīṭō, pīṭā.</i>	<i>pīṭō, pīṭē.</i>

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

‘ I shall strike,’ etc.

Sing.	Plur.
1. <i>pīṭulō</i>	<i>pīṭulē.</i>
2. <i>pīṭlō</i>	<i>pīṭlē.</i>
3. <i>pīṭlō</i>	<i>pīṭlē.</i>

The Past is quite regular, and need not detain us.

So is the Perfect. Thus : *āsō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *aṭāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō* ; *ōē* (for *hōi*) *gō*.

A completive is *tīṇē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khāṇē pīṇē dēō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚRĀCHŌLĪ DIALECT.

एकी माणछरे दुई छाँगटू थे । आपणे बायकी तेणे काणछे छाँगटूए बोलो मेरे ओ बाया जूणजो टाँडो मेरे बाँडेदो आश तेथू मूँ बी ओर-दे । तीणी आपणो टाँडो दुई बिल बाँडो । जवे काणछे छाँगटूए बादो लय एड़ो तेबा सेओ छाँगटू दूर देशखे डेवो तेछे तेणे रय आपणो टाँडो खाओ खंगालो । जवे तीणे बादो खाय छेको तेबा तेस देशदो बड़ो काळ पड़ो । तेबा सेओ दाळजी उओ । तेबा सेओ तेस देशदो एकी माणछ माँजी रंदो लागो । तेबा तीणी माणछे सेओ डोखरेदो सूँगर चारदो छाड़ो । सेओ सूँगरारे खाए हुंदे शेखके करे आपणो पेट भर थो । औरी माणछे तेस किछौ ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे बाय काए असो तीजँ रीगड़ आगे खाणे बाँडनेखी मुकती असो आँ मूँआ भूखाई । आँ उजूइय आपणे बाय बिल डेज ज मूँई तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । आजँ तेरो छाँगटू बोलणे जोगो ना रआ । मूँ बी रीगड़ भाशे चाण । उजूइय आपणे बाय काछो आशो । एबी सेओ दूर आशे लागो थो तीणी बाये आशदो बेर देखो घीण कीये फेटो आशिय गळा उटे दीणे तेसरी खाबदे खोबे दीणे । तेसरे छाँगटूए तेसखे बोलो ए बाया मूँई तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । एबा आजँ तेरो छाँग टू बोलणे जोगो ना रआ । बाबे आपणे रीगड़खे बोलो बादेखू आछड़े भुड़के आणो तेसखे बामो । तेसरे हाथदे रेके काँगणे लाओ नई पाणी लाओ । मूँ खाणे पीणे देखो आछे रोणे देखो । मूँई जाणो ज मेरो छाँगटू मरे गो थो तबे जीउंदी ओए गो । सेओ खुशी उंदे लागे ॥

एबै तेसरो बड़ो छाँगटू डोखरेदो थो । तेबा सेओ घौर नेड़ा पूजा तबे नाचणे गाणेरा शद शुणा । तीणी एकी रीगड़टू बोदिय शदो की तेसरो का मतलब अस । तेणे तेसखे बोलो ज तेरो भाई आशो अ । तेरे बाये

ਪੈਯਾਚਾਰੇ ਦੀਯੋ ਸੇਘੋ ਜੀਓਂਦੋ ਮਿਲੋ । ਸੇ ਟੀਂਕਾ ਭਘਾ ਭੀਤਰੇ ਭੇਓਂਦੋ ਭਾਯੋ ।
 ਤੇਥੂਥੂ ਤੇਸਰੋ ਭਾਯ ਭਾਰੇ ਆਯੋ । ਤੇਭਾ ਤੇਸ ਸਮਭਾਓਂਦੋ ਲਾਗੋ । ਸੇਘੋ ਭਾਯੋ
 ਭ ਏਟੀ ਭਰਥ ਤੇਰੋ ਕਾਯਕਾਮ ਕੀਯੋ ਕੈਥੀ ਤੇਰੋ ਬੋਲਯੋ ਨ ਆਟਾਯੋ ਥਿਯੋ ।
 ਮੂੰਕੀ ਥੀ ਤਾਥੂੰ ਲੋਕਭੋ ਚੇਠਟੂ ਨਾ ਦੀਯੋ ਜੇਥੇ ਆਯੋ ਆਪਯੋ ਭਲਮਾਯਥੇਦਾ ਆਥੋ
 ਰੰਦੋ ਥਿਯੋ । ਭਥੇ ਤੇਰੋ ਸੇ ਛਾਂਗਟੂ ਆਯੋ ਜੀਯੀ ਭਾਦੇ ਚਰਥੇ ਥੇਭਡੀਟੂ ਥੇਥੇ ਤੂਥੂੰ
 ਤੇਸਥੀ ਪੈਯਾਚਾਰੇ ਦੀਯੋ । ਤੀਯੀ ਨਾਏਂ ਕੀਯੇ ਤੂ ਦੁਸਕਰੀ ਮੂੰ ਫਾਰੇ ਰਥਾ । ਭੂ
 ਮੂੰ ਆਗੂ ਆਸੋ ਭਾਦੋ ਤੇਰੋ । ਆਮੂੰ ਖੁਸ਼ੀ ਆਯਾ ਥਿਯੋ ਭ ਤੇਰੋ ਭਾਥੂੰ ਮਰੇ ਗੋ
 ਥਿਯੋ ਏਥੇ ਤਥੂੰ ਜੀਓਂਦਾ ਆਏ ਗੋਥਾ । ਥੋਏ ਗੋ ਥੋ ਏਥੇ ਮਿਲੇ ਗੋ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORACHOLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēki-māṇchhō-rē	dui	chhāṅgtū	thē.	Āpnē-bāyō-kē
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>
tēṇē-kāṇchhē-chhāṅgtūē	bōlō,	‘mērē-ō-bāyā,	jūṇ-jō	ṭāḍō
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>‘my-O-father,</i>	<i>whatever</i>	<i>property</i>
mērē-bāḍē-dō āsō,	tēthū mū bī	ōr-dē.’	Tiṇī āpnō	ṭāḍō
<i>my-share-in comes,</i>	<i>that to-me also</i>	<i>give-away.’</i>	<i>By-him his-own</i>	<i>property</i>
dui-bil bāḍō.	Jōbē kāṇchhē-chhāṅgtūē	bādō	lōyō-ērō,	tēbā sēō
<i>two-near was-divided.</i>	<i>When by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up,</i>	<i>then that</i>
chhāṅgtū dūr-dēsō-khē	dēwō.	Tēchhē tēṇē	rōyō	āpnō
<i>son a-far-country-to</i>	<i>went.</i>	<i>There by-him</i>	<i>having-remained</i>	<i>his-own</i>
ṭāḍō khāō	khaṅgālō.	Jōbē tiṇō	bādō	khāyō-chhēkō,
<i>property was-eaten</i>	<i>was-wasted.</i>	<i>When by-him</i>	<i>all</i>	<i>was-eaten-completely,</i>
tēbā tēs-dēsō-dō	bōrō kāl	pōrō.	Tēbā sēō dālji	uō.
<i>then that-country-in</i>	<i>a-great famine</i>	<i>fell.</i>	<i>Then he poor</i>	<i>became.</i>
Tēbā	sēō	dālji	uō.	Tēbā
<i>he that-country-in</i>	<i>a-man-among</i>	<i>remaining</i>	<i>began.</i>	<i>Then by-that-man</i>
sēō tēs-dēsō-dō	ēki-māṇchhō-māji	rōndō	lāgō.	Tēbā tiṇī-māṇchhē
<i>he that-country-in</i>	<i>a-man-among</i>	<i>remaining</i>	<i>began.</i>	<i>Then by-that-man</i>
sēō dōkhōrē-dō	sūgōr	chārdō	chhārō.	Sēō sūgōrā-rē
<i>he the-field-in</i>	<i>swine</i>	<i>feeding</i>	<i>was-deputed.</i>	<i>He the-swine-of</i>
khāō-hundē-śēkhlē-kōrē	āpnō pēt	bhōrō-thō.	Aurī-māṇchhē	tēs
<i>aten-being-husks-with</i>	<i>his-own belly</i>	<i>filling-was.</i>	<i>By-another-man</i>	<i>to-him</i>
kichhī nē	dīṇō.	Tēs-rē	sūchōyō	jē,
<i>anything not</i>	<i>was-given.</i>	<i>Him-of</i>	<i>it-was-thought</i>	<i>that,</i>
‘as-many-servants	mērē-bāyō-kāē	ōsō,	tiṇī-rigōrō-āgē	khāṇē
<i>my-father-to</i>	<i>are,</i>	<i>those-servants-to</i>	<i>eating</i>	<i>dividing-for</i>
much	is,	I	die	bhūkhāi.
<i>by-hunger.</i>	<i>I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will-)go</i>
that,	“mūṭ	tērē-mūḍō-āgū	Pōṇēsōr-dō	bōdkō
<i>thy-face-before</i>	<i>God-in</i>	<i>sin</i>	<i>formerly</i>	<i>done-is.</i>
I	thy	son	bōlpē	jōgō
<i>to-be-called</i>	<i>worthy</i>	<i>not</i>	<i>remained.</i>	<i>Me</i>
<i>also</i>	<i>a-servant</i>	<i>like</i>	<i>consider.”</i>	Ujūiyō
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he</i>
<i>distant</i>	<i>having-come</i>	Ēbī	sēō	dūr
				āsē

lāgō-thō, tīnī-bāyē āsō-dī bēr dēkhō ghīn
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion
 kiyē, phēṭī āsiyō gōlā uṭē dīnē, tēs-rī-khābō-dē
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on
 khōbē dīnē. Tēs-rē chhāḡṭūē tēs-khē bōlō, 'ē bāyā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,
 mūṭ tērē-mūō-āgū Pōpēsōr-dō bōdkō āglō kōrū-ō. Ēbā āññ tērō
by-me thy-face-before God-in sin formerly done-is. Now I thy
 chhāḡṭū bōlṇē jōgō nā rōā.' Bābē āpṇē-
son to-be-called worthy not I-remained.' By-the-father his-own-
 rīgōrō-khē bōlō, 'bādē-khū āchhrē jhurḡē āṇō, tēs-khē bāmō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.
 Tēs-rē āhthō-dē rēkē kāḡṇē lāō, nāī pāṇī lāō. Mññ khāṇē pīṇē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink
 dēō, āchhē rōṇē dēō. Mūṭ jāṇō jō mērō chhāḡṭū
allow, well to-remain allow. By-me it-is-thought that my son
 mōrē-gō-thō, tōbē jīundō ōē-gō.' Sēō khuṣī undē lāgē.
died-gone-was, then living he-became.' They rejoicing being began.

Ēbai tēs-rō bōrō chhāḡṭū dōkhōrē-dō thō. Tēbā sēō gauhrō-nērā
Now him-of the-elder son the-field-in was. Then he the-house-near
 pūjā, tōbē nāchṇē-gāṇē-rā śād śuṇā. Tīnī ēkī-rīgōr-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on
 bōdiyō śādō kī, 'tēs-rō kā mōtlōb ōsō?' Tēṇē
having-called it-was-asked that, 'that-of what meaning is?' By-him
 tēs-khē bōlō jō 'tērō bhāī āsō-ō. Tērē-bāyē paṇchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast
 dīnē, sēō jīundō milō.' Sē ṭīkā uā, bhītōrē dēundō bhājō.
was-given, he living was-got.' He angry became, within going refused.
 Tēthū-khū tēs-rō bāy bārē āsō. Tēbā tēs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining
 lāgō. Sēō bhājō jō, 'ēṭī bōrōs tērō kāj-kām kiyō;
he-began. He refused that, 'so-many years thy business was-done ;
 kaibī tērō bōlṇō na aṭāō-thiyō. Mññ-kē bī tāṭ lōkrō chēṭṭā
ever thy saying not put-aside-was. Me-to also by-thee a-small goat
 nā dīṇō, jēthē āññ āpṇē-bhōl-māṇchhē-dā āchhō rōṇḍō-thiyō.
not was-given, by-which I my-own-friends-among well might-have-remained.
 Jōbē tērō sē chhāḡṭū āsō, jīṇī bādē ghōrchī chhēwṛī-dā
When thy that son came, by-whom the-whole possession harlots-on
 khēwē, tūṭ tēs-khī paṇchārē dīṇē.' Tīnī nāññ
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyē, 'tū - dus-kūrī mñ hārē rōā. Jū
was-done, 'thou days-a-score (i.e. always) me with remainedst. What
 mñ-āgū ōsō, bādō tērō. Āmñ khuśī ōṇā thiyō, jō tērō bhāi
me-to is, all thine. For-us rejoicing to-be was, as thy brother
 mōrē-gō-thiyō, ēbē taī jīundā ōē-gōā; khōē-gō-thō, ēbē milē-gō'.
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barār Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biśsau dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kirn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhalī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhalī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *kī* corresponding to the Simla Sirāji *kē*; and *kichhē*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhalī rule.

The first person singular of the Future occurs in *naśūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhalī. The Jaunsārī forms would be *naśmā* and *bōlmā*. In the Conjunctive Participle *kharī-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *rō* added, as in Rājasthānī, to the Past Participle, as in *māḡiē-rō* and *bēchiē-rō*. The word *āsī* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āsī* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bāṭō*, the share of my being, *i.e.*, my share. Here we see the commencement of the use of *hōndā* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hondā* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwarī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ.)

(KĪRNĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकी आदमी के दो बेटा हुए थे । कानछे बेटे आपणे बापो कीं बोलो जो मेरे हीन्दे को बाँटो ओरो दे । तेने घरेजँची दोनो कीं बाँटे दिगौ । जब तिने आपणो बाँटो ओरो माँगोएड़ो तबे सेओ दूरी देसो नशो । तेथो तिने बादो खाओ बेचो । जब तिने आपणो बाँटो खाई बेचोएड़ो तब पड़ो तेस देसो काळ । तब तेस खरी बेरू आशी । तब तेस-की जिज दी एसी आशी हाँ केसिके धाँन साँडो । तेने से आपणे खेचो दा सुँक्रो चारदी छाड़ा । तेस सुँगे कीं जो तूस जवराओ थो से खायो आफु ओर तिस कोई किछि न देथे । तब तिने आपणे जीओ दो सुँच्यो मेरे बापू की ठाँई तो नोक्रो चाक्रो को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ एईकी मरू भोकी । हाँ आपणे बा कीं न नशूलो तेस कीं बोलूलो बा मूँ भगवानो की कचली की ताजँ आगे हाँ न तेरो बेटो भटैजँदो । उसने तेरे नोकर एथो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KIRNĪ DIALECT.

(STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bēṭē āpnē-bāpō-kī
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō jō, 'mērē-hōndē-kō bāṭō, ōrō-dē.' Tēnē gharēñchī dōnō-kō
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 bāṭē-dinī. Jab tinē āpnō bāṭō ōrō-māgiērō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
 dūri-dēsō naśō. Tēthō tinē bādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
 tinē āpnō bāṭō khāi-bēchīērō, tab paṛō tēs-dēsō kāl.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
 Tab tēs khari-bērū āsī. Tab tēs-kē jiū-dī' ēsī āsī, 'hā
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēsi-kē dhān sāḍō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chhārā. Tēs-sūgrō-kī jō tūs. ūbrāō thō, sē khāyō
was-sent. That-pig-for what husks remained-over were, that was-eaten
 āphu, ōr tis kōi kichhē na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpnē-jiō-dō sūchyō, 'mērē-bāpū-kē thāñ tō nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghāṭō nī, jiū-khē khānē-kē bāṭnē-kē bāwalē chāprē, hā ēikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlulō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "bā, mū Bhagawānō-kī kachli kī tāñ āgē. Hā na tērō
"father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhaṭēñdō. Jasnē tērē-nōkar-ēsō mū bhi jān."'
son to-be-called. As thy-servant-like me also consider."'

KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barāṇ tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw'rī or Kanaurī and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiũṭhalī, closely allied to Simla Sirājī and Śōrāchōlī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiũṭhalī.¹

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *ṭha* and *ḍha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *ḍha*, *dha*, and *bha*) :—

¹ There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahame Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ī* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

Kōchi Alphabet.

a	ア	da	ダ
ā	ア, ア, ア:	dha	ハ
i, i	イ	na	ナ
u, u	ウ	pa	パ
e	エ	pha	ハ
ai	エ	ba	バ
ō	オ, オ	bha	バ
au	ウ	ma	マ
ka	カ	mha	マ
kha	カ, カ	ya	ヤ
ga	ガ	ra	ラ
gha	ガ	la	ラ
oha	オ	va	バ, ヲ
chha	カ	śa, sha, sa	サ
ja	カ	ha	ハ
jha	カ	kā	カ, カ:
ṭa	カ	ki, ki	キ
ṭha	カ	ku, kū	ク
ḍa	カ, カ	kē	ケ, ケ
ḍha	カ	kai	ケ
ṣa	サ, マ	kō	コ
ṭa	サ	kau	コ
ṭha	サ		

The Kōchī alphabet is as careless as the Ṭākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpnē* is written अपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथीवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाघाटे for *lwātē* and गाघाणो for *gāṇō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सए ; or even सघ (for सघे) for *sē* ; and तेणये for *tēṇē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसघो for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकडेवो for *pākōriyō*, and similarly *ō* is used instead of *u*, as in हावो for *hāū*.

The letters *ē* and *ai* are continually confused, as in तेवे for *tēbē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Ṭākri) merely an indication of length.

As regards consonants, it may be noted that *ṇ* is always written with *anunāsika* (or, rather, *anusvāra* instead of *anunāsikā*) over the preceding vowel. Thus, *tēṇē* is written तेणे .

As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ē* and *ī*, as in *ghōrchī* or *ghōrchē*, property ; *dīṇī* or *dēṇē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *īthā* and once *ichhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūṭhalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchī spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (छोहटु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirājī change of *ō* to *ō̃*, as in *mānsō-rē*, of a man, but *sūgōrō-rē*, for *sūgōrō-rē̃*, of the swine. In other respects the oblique form is made as in Kiūṭhalī.

In addition to the usual Kiūṭhalī postpositions, we may note *lē* (borrowed from Kulu Sirājī), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *mājī*, with, together with; and *kōrē* (or *kōrī*), with, by means of. The Kiūṭhalī *hāgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhalī. Thus we have *hāū* or *hā̃*, I; agent *mōē* or *mō̃*; obl. *mū*; *hāō*, us; *mhārā*, our. *tū*, thou; agent *tāē* or *tēi*; obl. *tāō*.

ē or *yah*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēṇē* (*tīṇi*), and its oblique *tēs*, *tē*, or *tēh*. The relative pronoun *jē* has its agent *jēiē*, referring to a goat, and *jēṇē* (*jīṇi*), referring to a human being. *Kā* is what? *Kōē* (*kōi*), anyone; *kichh*, anything; *jē-kīē*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsō̃*, and a conjunctive participle *āsīyō*, with which forms we may compare the Kāshmirī *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhalī. The present participle of *hōṇū* (*hōṇā* or *hōṇō*), to be, is *hōndā*, not *hundā*.

The past participle of *dēṇū* (-ā, -ō), to give, is *dīṇā* (*dēṇō*, etc.) or *dittā* (*dittō*). In the phrase *dēuā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē*) or *iyō*, as in Simla Sirājī. The *ī* (*ē*) forms are principally used in compound verbs, as in *phēṭi dēwiyō*, having run, in which *phēṭi dēuṇū* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhārō*, appointed him to feed (swine).

Inceptive compounds are formed with *laggṇū* (past part. *lāgā*) and the present participle, as in *manāōndā patēōndā lāgā*, he began to reconcile and coax.

Completive compounds are formed with *mukṇū* and the conjunctive participle, as in *ghōrchē khā(i)yō bēchiyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted:—

<i>ād</i> ,	memory.
<i>ājṇū</i> ,	to come.
<i>bōdṇā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē</i> (<i>dhērī</i>),	always, continually.
<i>dus</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.

<i>kēr,</i>	the neck.
<i>khōbū,</i>	a kiss.
<i>laukhṛō,</i>	small, younger.
<i>mukṇū,</i>	to complete.
<i>nāsṇū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phēṭṇū,</i>	to run.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE DASHAHR.

IN KŌCHĪ CHARACTERS.

- ਏਹੀ ਮਨਿਸੈ ਫੁਲ: ਕੰਝ ਬੇ ਲੇਖਿਓ ਕੰਝ ਫੀ ਖੇ ਵੀਓ ਏ ਵੀ
 ਨੇ ਤੇ ਆਰਥੇ ਤੇ ਤੁਛ: ਕੰਝ ਮੁਛੇ ਫੁਲ: ਤੇ ਤੇ ਤੁਛੇ ਫੁਲੇ
 ਆਰਥੀ ਫੁਲ: ਵੀਓ ਵੀਓ ਫੀਓ ! ਤੇ ਤੇ ਫੁਲੇ ਫੁਲੇ ਫੀਓ
 ਫੁਲੇ ਵੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਤੇ ਤੇ ਤੇ ਫੁਲੇ ਫੀਓ
 5. ਆਰਥੀ ਫੁਲੇ ਫੀਓ ! ਤੇ ਤੇ ਤੇ ਫੁਲੇ ਫੀਓ ਆਰਥੀ ਫੀਓ ਫੀਓ
 ਤੇ ਤੇ ਤੇ ਤੇ ਮੁਛੇ ਫੀਓ ਫੀਓ ਤੇ ਤੇ ਫੀਓ ਫੀਓ ਫੁਲ: !
 ਤੇ ਤੇ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਤੇ ਤੇ ਫੀਓ ਫੀਓ
 ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ! ਤੇ ਤੇ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ
 ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ! ਤੇ ਤੇ ਫੀਓ ਫੀਓ
 10. ਫੀਓ ਫੀਓ ਤੇ ਤੇ ਤੇ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ
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 ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ਫੀਓ ! ਤੇ ਤੇ ਫੀਓ ਫੀਓ ਫੀਓ
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[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

- एकी मानसो रे दुइः छोइटु थे । लोखड़े छोइटुए बाबे खे बोलो ए बाबा
 जो तेरे घरचे हौ तेइः रा बांडा मु ले ओरु दे । तेबै तेंगे अपंगे
 घरची दुइः वीले बांडीयो दींगे । तेबे हकड़े दुसो पाछे काणकः छोइटु
 अपंग्गा बांडा पाकड़ेवो परदेसवो लेः नासो । तेबे तेंगये अपंगे सारे
8. घरची देआळे दे खोए । जैबे तेहरे सए अपंगे सारे घरचे खावो बेचवो
 मुके तेबै तेस मुलका दो काळ पड़ो । तेबे सए दाळजे हुअः ।
 तेबे सए एकी जीमीदारो मांजी रंहदा लागा । तेंगे से अपंगे
 डोखरे दे सुंगरा चारदः छाड़वोः । तेबै से सुंगर रे बचे हींदे सके-
 कड़े करे अपंगवोः पेछड़ा भरना चावो था । होर ना दैवो थे
10. कोए कीछ तेस ले । तैबै तेस रे अपंगे बाप रे रीगड़ धग्गड़
 रे आद आजे जे तीन रे आपु खाइयो रीटी पोळी बचदी थी
 हाँवो इःछा भूखा मरु । तेंगे अपंगे जीवो दाव सुँचो हाँवो
 इःथा अपंगे बाप वीले डेउ हाँवो तेस खे बोलु जे मोयें पंग-
 सर ना देखीयो ताँवो आसदे पाप कीय । एबै हाँवो तेरो छोइटु
15. फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहोरे अपु आगे

- କିନ୍ତୁ । ତବେ ମହେ ତେବିନି ଓ ପାଲେ ଦିଏ ବୀଳା ମିଳି କୁଣି ମହେ କୁଣି 6
 ବ ଓମେ ବାପେ ତମ ନେମିନି ଧୀରାଣି ତାଲେକେନି କେବେ ତମ
 କେତେନି କେବେ ନେ ଧୀରା ନେମିନି ମୁଁ ନେ ବାପେ ନେ । ତମେ କେତେ
 ବୀଳାଲ: ମେ ବାପେ ପାଲେ ନେ ନେମିନି ତିନି କେବେ ନେ ପାଲେ ନେମିନି
 5. ତବେ ତା କେତେ ନେମିନି ନେମିନି ନେମିନି 7 କି ନେମିନି 8 ଶିଳାକେବେ
 ବୀଳାଲ: ନେ ତମେ ନେମିନି ନେମିନି ତିନି କେବେ ନେମିନି ବୀଳାଲ:
 ତିନି କେବେ ନେମିନି ନେମିନି ନେମିନି । ନେମିନି ନେମିନି
 ମୁଁ ତିନି ନେମିନି ନେମିନି ତବେ ମହେ କୁଣି ନେମିନି ପାଲେ ।
 ତବେ ବାପେ କେତେ ନେମିନି ନେମିନି ନେମିନି ନେମିନି ନେମିନି
 10. ପୁରୀ ଶିଳାକେବେ ନେମିନି ନେମିନି ନେମିନି ତବେ ତାଲେ କେବେ ନେମିନି
 ବୀଳାଲ: ପୁରୀ ନେମିନି ନେମିନି ନେମିନି ନେମିନି ତବେ ତାଲେ କେବେ ନେମିନି
 ନେମିନି ନେମିନି ତବେ ନେମିନି ତବେ ନେମିନି ତବେ ନେମିନି
 ବୀ ତବେ ନେମିନି ନେମିନି ନେମିନି ନେମିନି ନେମିନି
 ତବେ ନେମିନି । ତବେ ବାପେ କେତେ ନେମିନି ତବେ ନେମିନି ନେମିନି
 15. କେତେ ବୀଳାଲ: ନେମିନି ତବେ ନେମିନି ନେମିନି ନେମିନି ତବେ
 ବୀଳାଲ: ନେମିନି ତବେ ନେମିନି ନେମିନି ନେମିନି ନେମିନି
 ନେମିନି ନେମିନି ନେମିନି ନେମିନି ନେମିନି
 ତବେ ନେମିନି ନେମିନି ନେମିନି ନେମିନି ନେମିନି
 ବୀଳାଲ: ନେମିନି ନେମିନି ନେମିନି ନେମିନି ନେମିନି
 ବୀଳାଲ: ନେମିନି ନେମିନି ନେମିନି ନେମିନି ନେମିନି

छाड़ । तेबे सए तेयीबो अपणो बाप बीलो चाला । अःजी सए दुःखः
था तेस रे बापे तेस देखीबो घीण की । तेंगे फेटी डेवेयो तेस
छोहटु री कीरबो दे घ्याळ देइःयो मुंह दे खोबु देंगे । तेस रे छोहटुए
बोलभाः मों बाबा पणसर ना देखीयो तांबो आसदे पाप कीयो

8. एबै तेरो छोहटु फीरने जोगः ना रहः । तीणयें अपणो रीगड़वोः खे
बोलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की बमांबो ।
हाथ दे कांगणो लातबो दे खाआटे लावो । जे आज ये मेरा छोहटा
मुआ होंदा जीवा खोआ होंदा मीला । तेबे सए दुःखः सुखा दे पड़े ॥

तेहरा बडड़ा छोहटा डोखरे दे डेउआ दो थाः । जेबे सभ घरवः नेड़े

10. पुजा तीणयें नाचणो गाआणो सुणवो । तेबै तेंगे एक रीगड़
बोदीयो पुछो जे न्हारे काये यः काः होए रवोः । तेंगे तेस खी बोलो
जे तेरा दाद आए रओ सवोः । तेरे बाबे तेए खी भले चांगे आणे
री तेंडः खाणोकारी की सवोः । एंडः सुँणेयो रुसे गोआ । भीतरे डेवोंदा
भाजे गोआ । तेह रा बाब बाहारे आसेयो तेस खे मनावोंदा पतेवोंदा लागाः ।
15. छोहटे बोलो जे मीये तेरे टहल टकुरी कःये बरसो की । तेरो
बोलो नेडः टाला । तेंडः मुंखे एक छेळटु बी ना दीतो जेंडःये हां अपणो
साउ संगे खुसी करदा । जेबै ए तेरा एजा छोहटा आजा जेंणयें
तेरे सारी घरचे केवोड़ीयो दे खेवे तेस खे तयें खणोकारी देंगे ।
बाबे तेस ख जवाब दीणा जे तु तो मुं संगे धेड़ी रये सः जे

ਦੀਥੇ ਮੁੰ ਚੰਗੇ ਫੁਲੇ ਸੇ ਸਭ ਤਰੇ ਮਨੁ ਤਿਨੇ ਭੁਸੀ ਤਿਨੇ ਖੜੁ ਬੰ
 ਹੋਏ ਹੈ ਤਰੇ ਮਨੁ ਮਰੇ ਗੋਠੇ ਬੰ। ਏਥੇ ਸੀਓਨੁ ਤੁਧੁ ਸਨੁ:
 ਗੜੁ ਤੇ ਗੋਠੇ ਬੰ ਮੀਨੇ ਗੋਠੇ

कौयें मुं आगे अःसो से सब तेरो सब । हांवे खुसी होवा पड़व था
 कीवोदः जै तेरा दाद मरे गोआ था । एवे जीउंदा हुआ सबः
 गड़ावे गोआ था मीले गोआ ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Ēki-mānsō-rē	duī	chōhtū	thē.	Laukhrē-chōhtūē	bābē-khē			
One-man-of	two	sons	were.	By-the-younger-son	the-father-to			
bōlō,	‘ē	bābā,	jō	tērē	ghōrchē	hau,	tēī-rā	bāḍā
it-was-said,	‘O	father,	what	thy	property	may-be,	that-of	share
mūlē	ōrū-dē.’	Tēbē	tēṇē	āpnē	ghōrchī	duī-wilē		
me-to	give-away.’	Then	by-him	his-own	property	the-two-near		
bāḍiyō	diṇē.	Tēbē	hōkrē-dusō-pāchhē	kāṇchhā	chōhtū			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	bāḍā	pākōriyō	pōrdēsō-lē	nāsō.	Tēbē	tēṇē	āpnē	
his-own	share	having-taken	a-far-country-to	went.	There	by-him	his-own	
sārē	ghōrchī	dēālē-dē	khōē.	Jēbē	tēh-rē	sē	āpnē	sārē
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrchē	khāyō	bēchiyō	mukē,	tēbē	tēs-mulkā-dō			
property	having-eaten	having-sold	was-finished,	then	that-country-in			
kāl	pōrō.	Tēbē	sē	dālījē	huā.	Tēbē	sē	ēki-jimidārō-māji
a-famine	fell.	Then	he	poor	became.	Then	he	a-farmer-with
rahndā	lāgā.	Tēṇē	sē	āpnē-dōkhrē-dē	sūgrā	chārdā		
remaining	began.	By-him	he	his-own-fields-in	swine	feeding		
chhārō.	Tēbē	sē	sūgōrō-rē	bōchē-hōndē-sōlēkrē-kōrē	āpnō			
was-appointed.	Then	he	the-swine-of	remained-becoming-husks-with	his-own			
pēchhrā	bhōrnā	chāō-thā,	hōr	nā	dēō-thē	kōē	kichh	
belly	to-f	ill	wishing-was,	and	not	giving-was	anyone	anything
tēs-lē.	Tēbē	tēs-rē	āpnē-bāpō-rē	rīgōr-dhōggōrō-rē	ād	ājē		
him-to.	Then	him-of	his-own-father-of	servants-menials-of	memory	came		
jē,	‘tīn-rē	āpū	khāiyō	rōṭi-pōlī	bōchdī-thī,			
that,	‘them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
hāñ	ichhā	bhūkhā	mōrū.’	Tēṇē	āpnē-jīwō-dō	sūchō,		
I	here	hungry	die.’	By-him	his-own-soul-in	it-was-thought,		
‘hāñ	ithā (for ichhā)	āpnē	bāpō-wilē	dēū.	Hāñ	tēs-khē	bōlū	
‘I	here	my-own	father-near	may-go.	I	him-to	may-say	

jē, "mōē Pōṇsōr nā dēkhiyō tāō āsdē pāp kiy(ō).
that, "by-me God not having-seen thee in-being sin was-done,
 Ēbē hāū tērō chōhtū phirnē jōgā nā rōhā. Tū mū
Now I thy son to-be-called worthy not remained. Thou me
 āpnē-rigōrō-nōhōrē āpū-āgē chhār." ' Tēbē sē tēthiyō
thine-own-servants-like thyself-before keep." ' Then he from-there
 āpnē-bāpō-wilō chālā. Ājī sē dūr-i thā, tēs-rē bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father
 tēs dēkhiyō ghīṇ kī. Tēṇē phēṭi dēwiyō
him having-seen compassion was-made. By-him having-run having-gone
 tēs-chōhtū-rī kērō-dē ghyāl dēiyō mūhō-dē khōbū dīnē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
 Tēs-rē chōhtūē bōlā, 'mō, bāhā, Pāṇsōr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen
 tāō āsdē pāp kiyō. Ēbē tērō chōhtū phirnē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
 rōhā.' Tēṇē āpnē-rigōrō-khē bōlō jē, 'ēs-khī
I-remained.' By-him his-own-servants-to it-was-said that, 'this-one-to
 bhitrā gāriyō achhē achhē jhurkē bōmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
 kāgnē, lātō-dē lwātē lāō. Jē āj yē mērā chōhtā muā
a-ring, feet-on shoes put. That to-day this my son dead
 hōndā, jiwā; khōā hōndā, milā.' Tēbē sē dui sukhā-dē
being, lived; lost being, was-got.' Then they two happiness-in
 pōrē.
fell.

Tēh-rā bōdrā chōhtā dōkhrē-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he
 ghōrō-nērē pūjā, tēṇē nāchnō gāṇō suṇō. Tēbē tēṇē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
 ēk rigōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what
 hōi rōō? ' Tēṇē tēs-khī bōlō jē, 'tērā
having-become remained? ' By-him him-to it-was-said that, 'thy
 dād āē rōō-sō. Tērē-bābē tē-khī bhōlē
younger-brother having-come remained-is. By-thy-father him-for well
 chōngē āṇē-rī tēi khāṇō-kārī kī-sō.' Ēi suṇiyō
healthy coming-of for a-feast made-is.' This having-heard
 rusē-gōā. Bhitrē dēōndā bhājē-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē	āsiyō	tēs-khē	manāōndā	patēōndā	lāgā.	Chōhtē		
<i>outside</i>	<i>having-become</i>	<i>him-to</i>	<i>reconciling</i>	<i>coaxing</i>	<i>began.</i>	<i>By-the-son</i>		
bōlō	jē,	‘mōē	tērē	ṭōhōl	tōkuri	kāē-bōrsō	kī,	
<i>it-was-said</i>	<i>that,</i>	<i>‘by-me</i>	<i>thy</i>	<i>service</i>	<i>attendance</i>	<i>for-several-years</i>	<i>was-done,</i>	
tērō	bōlō	nēi	ṭālā.	Tēi	mū-khē	ēk	chhēṭū	
<i>thy</i>	<i>said-thing</i>	<i>not-even</i>	<i>was-disobeyed.</i>	<i>By-thee</i>	<i>me-to</i>	<i>a</i>	<i>kid</i>	
bī	nā	dittō,	jēiē	hā	āpē-sāu-sōngē		khusī	
<i>even</i>	<i>not</i>	<i>was-given,</i>	<i>by-which</i>	<i>I</i>	<i>my-own-friends-with</i>		<i>rejoicing</i>	
kōrdā.		Jēbē	ē	tērā	ējā	chōhtā	ājā,	jēnē
<i>might-have-made.</i>		<i>When</i>	<i>this</i>	<i>thy</i>	<i>such</i>	<i>son</i>	<i>came,</i>	<i>by-whom</i>
tērē	sārī	ghōrchī	chhēwīō-dē		khēwē,	tēs-khē	tāē	
<i>thy</i>	<i>all</i>	<i>property</i>	<i>harlots-on</i>		<i>was-caused-to-be-eaten,</i>	<i>him-for</i>	<i>by-thee</i>	
khāpō-kārī	dēpē.’	Bābē	tēs-khē	jawāb	dīnā	jē,		
<i>a-feast</i>	<i>was-given.’</i>	<i>By-the-father</i>	<i>him-to</i>	<i>answer</i>	<i>was-given</i>	<i>that,</i>		
‘tū	tō	mū-sōngē	dhērī		rōē-sō.	jē-kīē		
<i>‘thou</i>	<i>indeed</i>	<i>me-with</i>	<i>for-days (i.e. always)</i>	<i>remained-art.</i>		<i>Whatever</i>		
mū-āgē	āsō,	sē	sōb	tērō	sō.	Hāō	khusī	hōnā
<i>me-to</i>	<i>is,</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>is.</i>	<i>For-us</i>	<i>rejoiced</i>	<i>to-become</i>
pōrō-thā,	kēāi	jē	tērō	dād		mōrē-gōā-thā,	ēbē	
<i>proper-was,</i>	<i>because</i>	<i>that</i>	<i>thy</i>	<i>younger-brother</i>		<i>died-gone-was,</i>	<i>now</i>	
jīundā	huā-sō ;	gōrāē-gōā-thā,	milē-gōā.’					
<i>living</i>	<i>become-is ;</i>	<i>lost-gone-was,</i>	<i>got-went.’</i>					

**STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIŪTHALĪ GROUP.**

STANDARD LIST OF WORDS AND

English.	Kiūṭhali.	Haṇḍūrī.
1. One . . .	Ek . . .	Ek . . .
2. Two . . .	Dō . . .	Dō . . .
3. Three . . .	Chaun . . .	Tin . . .
4. Four . . .	Tsār . . .	Chār . . .
5. Five . . .	Pānz, pāñjh . . .	Pāch . . .
6. Six . . .	Tshō . . .	Chhō . . .
7. Seven . . .	Sāt . . .	Sat . . .
8. Eight . . .	Aṭṭh . . .	Aṭh . . .
9. Nine . . .	Nau . . .	Nō . . .
10. Ten . . .	Daś . . .	Das . . .
11. Twenty . . .	Biś . . .	Bi . . .
12. Fifty . . .	Pajāh . . .	Pañjāh . . .
13. Hundred . . .	Śau . . .	Sō . . .
14. I . . .	Ā . . .	Hāñ . . .
15. Of me . . .	Mērā, mērō . . .	Mērā . . .
16. Mine . . .	Mērā, mērō . . .	Mērā . . .
17. We . . .	Hamē . . .	Āsē . . .
18. Of us . . .	Māhrā (or -ō), mārā (or -ō)	Asāḍā . . .
19. Our . . .	Māhrā (or -ō), mārā (or -ō)	Asāḍā . . .
20. Thou . . .	Tū . . .	Tū . . .
21. Of thee . . .	Tērā, tērō . . .	Tērā . . .
22. Thine . . .	Tērā, tērō . . .	Tērā . . .
23. You . . .	Tumē, tussē . . .	Tusē . . .
24. Of you . . .	Tumāhrā (or -ō) . . .	Tusāḍā . . .
25. Your . . .	Tumāhrā (or -rō) . . .	Tusāḍā . . .

PHRASES FOR THE KIŪTHALĪ GROUP.

Simla Sirāji.	Śrāchēli.	English.
Ek	Ēk	1. One.
Do	Dui	2. Two.
Chaun	Chin	3. Three.
Chār	Chār	4. Four.
Pāñj	Pāñj	5. Five.
Chho	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Daś	Danś	10. Ten.
Biś	Biś	11. Twenty.
Pajā	Ādo śau	12. Fifty.
Śau	Śau	13. Hundred.
Ā	Āñ	14. I.
Mērā	Mērā, mērō	15. Of me.
Mērā	Mērā, mērō	16. Mine.
Āī, ē, aimñ, ōñ	Hāmē, āmē	17. We.
Māhrā	Āmōrā, āmōrō, amārā, āmārō, āmrā, āmrō.	18. Of us.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	19. Our.
Tā	Tā	20. Thou.
Tērā	Tērā, tērō	21. Of thee
Tērā . . . .	.....	22. Thine.
Tūāñ, tūē	Tumē	23. You.
Tuaur	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tuaurō	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kiñṭhali.	Haṇṭūl.
26. He . . .	Sē . . .	Sē . . .
27. Of him . . .	Tēs-rā . . .	Tēs-dā . . .
28. His . . .	Tēs-rā . . .	Tēs-dā . . .
29. They . . .	Sē . . .	Sē . . .
30. Of them . . .	Tin-rā, tihnau-rā . . .	Tinā-rā . . .
31. Their . . .	Tin-rā, tihnau-rā . . .	Tinā-rā . . .
32. Hand . . .	Hāth . . .	Hāth . . .
33. Foot . . .	Lāt . . .	Pair . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākkhē . . .	Hākh . . .
36. Mouth . . .	Mūh . . .	Mūh . . .
37. Tooth . . .	Dānd . . .	Dānd . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāl . . .	Kēs . . .
40. Head . . .	Mūṇḍ . . .	Sir . . .
41. Tongue . . .	Jīb . . .	Jīb . . .
42. Belly . . .	Pēt . . .	Pēt . . .
43. Back . . .	Pīth . . .	Pīth, piṭhī . . .
44. Iron . . .	Loā . . .	Lohā . . .
45. Gold . . .	Soēnā . . .	Soinā . . .
46. Silver . . .	Chāṭḍ . . .	Chāḍī . . .
47. Father . . .	Bāpū, bāo . . .	Bābā . . .
48. Mother . . .	Āmā, ījī . . .	Ammā . . .
49. Brother . . .	Bāiā, bās . . .	Dādā . . .
50. Sister . . .	Bebī, bāhṇ . . .	Bōbō . . .
51. Man . . .	Māchh, ṭhiṇḍ . . .	Māpū . . .
52. Woman . . .	Jwānas, chhōwṇī . . .	Jawānas . . .

Simla Sirāji.	Sōrāchōli.	English.
Sē	Sēō, sē	26. He.
Tēs-rā	Tēs-rō	27. Of him.
Tēs-rā	Tēs-rō	28. His.
Sē	Sēō, sē	29. They.
Tinau-rā	Tiū-rō	30. Of them.
Tinau-rā	Tiū-rō	31. Their.
Hāth	Āhth	32. Hand.
Lāt	Bāgṇē	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākh	35. Eye.
Mū	Khāb	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kōnthū	38. Ear.
Bāl	Māḍal	39. Hair.
Mūḍ	Mūḍ	40. Head.
Jīb	Jīb	41. Tongue.
Pēt	Pēt	42. Belly.
Pīthi	Pīth	43. Back.
Lōhō	Lōh	44. Iron.
Sūno	Sunō	45. Gold.
Rūpō	Rūpō	46. Silver.
Bābā	Bābū, bāy	47. Father.
ī	ījō, āy	48. Mother.
Dādā, bhāl	Bhāl, bhāyā	49. Brother.
Dāō	Dādō, bōṇē	50. Sister.
Māchh	Māpichh, māpohh	51. Man.
Astrō	Chhēwṛī	52. Woman.

English.	Kiūṭhali.	Haṇḍārī.
53. Wife . . .	Chhēwṛī . . .	Bahn . . .
54. Child . . .	Bagēhr . . .	Bhān . . .
55. Son . . .	Bēṭā, bagēhr . . .	Barā bhān . . .
56. Daughter . . .	Bēṭī . . .	Chhoṭī . . .
57. Slave . . .	Ālī . . .	Kāmā . . .
58. Cultivator . . .	Bastarū . . .	Pāū . . .
59. Shepherd . . .	Baḍālā . . .	Gawāl . . .
60. God . . .	Thāukur . . .	Paṛmēśwar . . .
61. Devil . . .	Bhūṭ . . .	Lūḍ . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .
63. Moon . . .	Jāhṇ . . .	Chand . . .
64. Star . . .	Tārā . . .	Tārō . . .
65. Fire . . .	Āg . . .	Āg . . .
66. Water . . .	Chīś . . .	Pānī . . .
67. House . . .	Gauhr . . .	Ghar . . .
68. Horse . . .	Gohṛā . . .	Ghōṛā, kōṛā . . .
69. Cow . . .	Gāul . . .	Gāyē . . .
70. Dog . . .	Sakāri, kukkar . . .	Kūtā . . .
71. Cat . . .	Gipḍā (m.), braiḷī (f.) . . .	Bill . . .
72. Cock . . .	Kukkrā . . .	Kukhrā . . .
73. Duck . . .	.....	Bātakh . . .
74. Ass . . .	Gādhā . . .	Gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Charkū, pañohhi . . .	Pañohhi . . .
77. Go . . .	Ḍē . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Bēṭh . . .	Baiṭh . . .

Simla Sirāji.	Sōrāchōli.	English.
Chhēōṛi	Boṭi	53. Wife.
Chohtā, chohtā	Lobrā	54. Child.
Chhāngtū	Chhāṅgtū, māyū	55. Son.
Chhāngtī	Chhāṅgtī, māī	56. Daughter.
Kāmōṇ	Kāmiṇ	57. Slave.
Bōṣū	Bōsiṇ	58. Cultivator.
Bōṛhālā	Bēḍhālā	59. Shepherd.
Ṭhākūr	Pōṇēsōr	60. God.
Rīḍ	Satān	61. Devil.
Dēs	Śunuj	62. Sun.
Jūṇ	Jūhau	63. Moon.
Tārā	Tārō	64. Star.
Āg	Āg	65. Fire.
Pāṇī	Pāṇi	66. Water.
Gauhr, gōhr	Ghaur, gauhr	67. House.
Gōhrā	Ghōrō, gōhrō	68. Horse.
Gāo	Gāo	69. Cow.
Kūkar	Kukur	70. Dog.
ḍhōḍā	Birālī	71. Cat.
Kākhrā	Kukhrō	72. Cock.
Bōtōkh	Bōtōk	73. Duck.
Gādā	Gādō	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pōkhrā	Chōṛkā	76. Bird.
Ḍe	Ḍe	77. Go.
Khā	Khā	78. Rat.
Boṭh	Bes	79. Sit.

English.	Kiñṣhalī.	Hapṣūrī.
80. Come . . .	Ā . . .	Ā . . .
81. Beat . . .	Ṭip . . .	Mār . . .
82. Stand . . .	Ūbhā o . . .	Ubē-hō . . .
83. Die . . .	Mōr . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Daup . . .	Daup . . .
86. Up . . .	Ūbhā . . .	Ubē . . .
87. Near . . .	Nēūrē . . .	Nērē . . .
88. Down . . .	Bhūḍā, āndhā . . .	Udē . . .
89. Far . . .	Dār . . .	Dār . . .
90. Before . . .	Gāḥkā . . .	Āgē . . .
91. Behind . . .	Pāchhukā, -pichhaṭkā . . .	Pichhā . . .
92. Who . . .	Kup . . .	Kiḥ . . .
93. What . . .	Kāh . . .	Kyā . . .
94. Why . . .	Kōnnī-khē, kōē . . .	Kaṭ . . .
95. And . . .	Hōr . . .	Phēr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jai . . .	Jē . . .
98. Yes . . .	Āh . . .	Hā . . .
99. No . . .	Nīh, na . . .	Nā . . .
100. Alas . . .	Rakh . . .	Dukh . . .
101. A father . . .	Bāpū . . .	Bāo . . .
102. Of a father . . .	Bāpū-rā . . .	Bāo-rā . . .
103. To a father . . .	Bāpū-khē, -hāgo . . .	Bāo-khē . . .
104. From a father . . .	Bāpū-dā, -hāgo . . .	Bāo-tē . . .
105. Two fathers . . .	Dō bāpū . . .	Dō bāē . . .
106. Fathers . . .	Bāpū . . .	Bāo . . .

Simla Sirāji.	Śrāśobhī.	English.
Āj	Āś	80. Come.
Piṭ	Piṭ	81. Beat.
Ubā o	Ubs-ho	82. Stand.
Mōr	Mū	83. Die.
Dē	Dē	84. Give.
Phēṭ	Śig	85. Run.
Gāsh	Gāś	86. Up.
Nērā	Nēpi	87. Near.
Niṭho	Niūdo	88. Down.
Dār	Dār	89. Far.
Āgē	Āgū	90. Before.
Pāchhē	Pichhū	91. Behind.
Kūn-jā	Kuṇṣ	92. Who.
Kā	Kā	93. What.
Kaīi	Kēukhi	94. Why.
Tai	Tai, tē	95. And.
Sidho	Par	96. But.
Jai	Jē	97. If.
Ō	Hābā	98. Yes.
Nā	Nā	99. No.
Jhauri	Erā	100. Alas.
Bābā	Babū	101. A father.
Bābē-rā	Babū-rā	102. Of a father.
Bābē-ka	Babū-khē	103. To a father.
Bābē-dō	Babū-dē	104. From a father.
Dō bābē	Dui babū	105. Two fathers.
Bābē	Babū	106. Fathers.

English.	Kiñṭhali.	Haṇḍūrī.
107. Of fathers . . .	Bāpū-rā . . .	Bāo-rā . . .
108. To fathers . . .	Bāpū-khē, -hāgē . . .	Bāo-khē . . .
109. From fathers . . .	Bāpū-dā, -hāgō . . .	Bāo-tē . . .
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .
112. To a daughter . . .	Bēṭi-khē, -hāgē . . .	Bēṭi-khē . . .
113. From a daughter . . .	Bēṭi-dā, -hāgō . . .	Bēṭi-tē . . .
114. Two daughters . . .	Dō bēṭi . . .	Dō bēṭiyā . . .
115. Daughters . . .	Bēṭi . . .	Bēṭiyā . . .
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭiyā-rā . . .
117. To daughters . . .	Bēṭi-khē, -hāgē . . .	Bēṭiyā-khē . . .
118. From daughters . . .	Bēṭi-dā, -hāgō . . .	Bēṭiyā-tē . . .
119. A good man . . .	Ek bhalā māchh . . .	Khārā ādmī . . .
120. Of a good man . . .	Ēki bhalē māchhō-rā . . .	Kharē ādmī-rā . . .
121. To a good man . . .	Ēki bhalē māchhō-khē, -hāgē . . .	Kharē ādmī-khē . . .
122. From a good man . . .	Ēki bhalē māchhō-dā, -hāgō . . .	Kharē ādmī-tē . . .
123. Two good men . . .	Dō bhalē māchh . . .	Dō kharē ādmī . . .
124. Good men . . .	Bhalē māchh . . .	Kharē ādmī . . .
125. Of good men . . .	Bhalē māchhō-rā . . .	Kharē ādmīyā-rā . . .
126. To good men . . .	Bhalē māchhō-khē, -hāgē . . .	Kharē ādmīyā-jō . . .
127. From good men . . .	Bhalē māchhō-dā, -hāgō . . .	Kharē ādmīyā-tē . . .
128. A good woman . . .	Ek taḍzzarī jwānas . . .	Ek kharī jawāpas . . .
129. A bad boy . . .	Ek natsōzzā (or natsōzzarō) bagēhr . . .	Ek burā chhōṭī . . .
130. Good women . . .	Taḍzzarī chhōwṛī . . .	Khariyā jawāpas . . .
131. A bad girl . . .	Ek natsōzzī chhōṭī . . .	Ek burī chhōkrī . . .
132. Good . . .	Taḍzzarā (or -rō) . . .	Kharā . . .
133. Better . . .	(Ēs-dā) bēh (better than this) . . .	(Tēs-tē) kharā . . .

Simla Sirāji.	Sōrāchōli.	English.
Bābē-rā	Bābū-rā	107. Of fathers.
Bābē-kā	Bābē-khē	108. To fathers.
Bābā-dō	Bābē-dō	109. From fathers.
Chōhṭi	Chhāḡṭi	110. A daughter.
Chōhṭi-rā	Chhāḡṭi-rā	111. Of a daughter.
Chōhṭi-ka	Chhāḡṭi-khē	112. To a daughter.
Chōhṭi-dō	Chhāḡṭi-dō	113. From a daughter.
Dō chōhṭiyā	Dūi chhāḡṭi	114. Two daughters.
Chōhṭi	Chhāḡṭi	115. Daughters.
Chōhṭi-rā	Chhāḡṭi-rā	116. Of daughters.
Chōhṭi-ka	Chhāḡṭi-khē	117. Two daughters.
Chōhṭi-dō	Chhāḡṭi-dō	118. From daughters.
Bhōlā māchh	Bhōlē māchh	119. A good man.
Bhōlē māchh-rā	Bhōlē māchhō-rā	120. Of a good man.
Bhōlē māchh-ka	Bhōlē māchhō-khē	121. To a good man.
Bhōlē māchh-dō	Bhōlē māchhō-dō	122. From a good man.
Dō bhōlē māchh	Dūi bhōlē māchh	123. Two good men.
Bhōlē māchh	Bhōlē māchh	124. Good men.
Bhōlē māchh-rā	Bhōlē māchhō-rā	125. Of good men.
Bhōlē māchh-ka	Bhōlē māchhō-khē	126. To good men.
Bhōlē māchh-dō	Bhōlē māchhō-dō	127. From good men.
Bhōli chhēṭi	Bhōlē chhēṭi	128. A good woman.
Burō chōhṭā	Ek nikāmō chhāḡṭā	129. A bad boy.
Bhōli chhēṭi	Bāṭhāi chhēṭi	130. Good women.
Rihī chōhṭi	Ek nikāmi māī	131. A bad girl.
Āchhō, bhōlē	Āchhō	132. Good.
Āchhō, bhōlē	(Tēs-kiñ) āchhō	133. Better.

English.	Kiūṭhali.	Haṇḍūri.
134. Best . . .	Sōbbi-dā ṭōzzarā (-rō)	(Sab-tē) kharā . . .
135. High . . .	Uchā (or -tō) . . .	Ūchā . . .
136. Higher . . .	(Ēs-dā) uchā (-tō) . . .	(Tēs-tē) ūchā . . .
137. Highest . . .	Sōbbi-dā uchā ^a tā (-tō)	(Sab-tē) ūchā . . .
138. A horse . . .	Gohrā . . .	Korā . . .
139. A mare . . .	Gohri . . .	Kōri . . .
140. Horses . . .	Gohrē . . .	Korē . . .
141. Mares . . .	Gohri . . .	Kōriyā . . .
142. A bull . . .	Sān . . .	Bald . . .
143. A cow . . .	Gāui . . .	Gāyē . . .
144. Bulls . . .	Sān . . .	Bald . . .
145. Cows . . .	Gāui . . .	Gayē . . .
146. A dog . . .	Sakāri . . .	Kūtā . . .
147. A bitch . . .	Sakāran . . .	Kūti . . .
148. Dogs . . .	Sakār . . .	Kūtē . . .
149. Bitches . . .	Sakāri . . .	Kūtiyā . . .
150. A he goat . . .	Bākrā . . .	Bakrā . . .
151. A female goat . . .	Bākri . . .	Bakri . . .
152. Goats . . .	Bākrē . . .	Bakrē . . .
153. A male deer . . .	Aran . . .	Hiran . . .
154. A female deer . . .	Arni . . .	Hirni . . .
155. Deer . . .	Aran . . .	Hiran . . .
156. I am . . .	Ā ṣasī, āsī . . .	Hāū hē . . .
157. Thou art . . .	Tū ṣasē, āsē . . .	Tū hē . . .
158. He is . . .	Sē ṣasā, ṣasō, āsā, āsō	Sē hē . . .
159. We are . . .	Hamē ṣasī, āsī . . .	Āsē hē . . .
160. You are . . .	Tumē ṣasō, āsō . . .	Tusē hē . . .

Simla Sirāji.	Śōrāchōli.	English.
Sabhi-dō ōchho . . .	Bādē-khū ōchho . . .	134. Best.
Uohhō	Gā	135. High.
Uchhō	(Tēs-khū) gā . . .	136. Higher.
Sabhi dō uchhō . . .	Bādē-khū gā . . .	137. Highest.
Gōhrā	Gōhrō	138. A horse.
Gōhrī	Gōhrī	139. A mare.
Gōhrē	Gōhrē	140. Horses.
Gōhrī	Gōhrī	141. Mares.
Bōlōd	Bōlōd	142. A bull.
Gāo	Gāo	143. A cow.
Bōlōd	Bōlōd	144. Bulls.
Gāo	Gāwi	145. Cows.
Kukōr	Kukur	146. A dog.
Kukri	Kukrē	147. A bitch.
Kūkar	Kukōr	148. Dogs.
Kukri	Kukri	149. Bitches.
Bākrā	Bākrō	150. A he goat.
Bākri	Bākrē	151. A female goat.
Bākrē	Bākrē	152. Goats.
Hōrin	Ōrin	153. A male deer.
Hōrni	Ōrin	154. A female deer.
Hōrni	Ōrin	155. Deer.
Ā ō, ōsō, ōsō . . .	Ā ōsō, ōsō sū . . .	156. I am.
Tū ai, ō, ōsō, ōsō . .	Tū ōsō, ō, āsā, sā . .	157. Thou art.
Sē au, ō, ō, ō, ōsō, ōsō	Sē, ōsō, ō, āsā, sā . .	158. He is.
Ā ō, ō, ōsō, ōsō . . .	Āsō, ōsō, āsō, sū . . .	159. We are.
Tū ō, ō, ōsō, ōsō . . .	Tū ōsō, ō, āsā, sā . .	160. You are.

English.	Kiñṭhalli.	Haṇḍūri.
161. They are . . .	Sə ōssā, ōssō, āsā, āsō . . .	Sə hə
162. I was	Ā thā, thiyā	Hāñ thā
163. Thou wast . . .	Tā thā, thiyā	Tū thā
164. He was	Sə thā, thiyā	Sə thā
165. We were	Hamē thē, thiyē	Āsē thē
166. You were	Tumē thē, thiyē	Tusē thē
167. They were . . .	Sē thē, thiyē	Sē thē
168. Be	Ō	Hō
169. To be	Ōṇ, ohṇ	Hōṇ
170. Being	Hundā	Hundā
171. Having been . . .	Ōḥ-rā (or -rō)	Hōi-kē
172. I may be	A ōñ, ohū	Hāñ hoñ
173. I shall be . . .	Ā ohñmā	Hāñ hūgā ūgā . . .
174. I should be . . .	Ā ōñ, ohñ . . . .	.....
175. Beat	Ṭip	Mār
176. To beat	Ṭipṇ	Mārñ
177. Beating	Ṭip-dā	Mārḥ
178. Having beaten . .	Ṭipḥ-rā (or -rō) . . .	Mārī-kē
179. I beat	Ā ṭipā	Hāñ mārñ
180. Thou beatest . .	Tā ṭipē	Tū mārē
181. He beats	Sə ṭipā, ṭipō	Sə mārē
182. We beat	Hamē ṭipā	Āsē mārē
183. You beat	Tumē ṭipā, ṭipō	Tusē mārē
184. They beat	Sē ṭipā, ṭipō	Sē mārē
185. I beat (<i>Past Tense</i>) .	Moḥ ṭipā	Mē mārēyā
186. Thou beatest (<i>Past Tense</i>).	Toḥ ṭipā	Tē mārēyā
187. He beat (<i>Past Tense</i>)	Tiniḥ ṭipā	Tiniyē mārēyā . . .

Simla Sirāji.	S̄rāschōli.	English.
Sē au, o, ō, sō, ōsō, ōsō	Sē ōsō, sō, āsā, sā	161. They are.
Ā tā, thā	Āū thō	162. I was.
Tā tā, thā	Tū thō	163. Thou wast.
Sē tā, thā	Sē thō	164. He was.
Ē tō, thō	Āmō thīs	165. We were.
Tāñ tō, thō	Tumē thē	166. You were.
Sō tō, thō	Sē thē	167. They were.
Hō	Ō	168. Be.
Ōhñā	Ōpā	169. To be.
Hundā	Ōndā	170. Being.
Hōō-rō	Ōiyō	171. Having been.
Hōū	Āū ōū	172. I may be.
Ā hālā	Āū ōūlō	173. I shall be.
.....	.....	174. I should be.
Piṭ	Piṭ	175. Beat.
Piṭñā	Piṭpā	176. To beat.
Piṭdā	Piṭdā	177. Beating.
Piṭō-rō	Piṭiyō	178. Having beaten.
Ā piṭā	Āū piṭā	179. I beat.
Tā piṭē, piṭā	Tā piṭō	180. Thou beatest.
Sē piṭō	Sē piṭō	181. He beats.
Ē piṭā	Āmō piṭō	182. We beat.
Tāñ piṭō	Tumē piṭō	183. You beat.
Sē piṭō	Sē piṭō	184. They beat.
Moō piṭā	Mañ piṭō	185. I beat (<i>Past Tense</i>).
Toō piṭā	Tañ piṭō	186. Thou beatest (<i>Past Tense</i>).
Tōnnō piṭō	Tiñ piṭō	187. He beat (<i>Past Tense</i>).

English.	Kiūṭhali.	Haṇḍūri.
188. We beat (<i>Past Tense</i>)	Hamē ṭipā . . .	Āsē mārēyā . . .
189. You beat (<i>Past Tense</i>)	Tumē ṭipā . . .	Tusē mārēyā . . .
190. They beat (<i>Past Tense</i>).	Tihnē ṭipā . . .	Tinē mārēyā . . .
191. I am beating . . .	Ā ṭipdā lāgē-roā . . .	Hāū mārēyā lagi-rayā . . .
192. I was beating . . .	Ā ṭipā-thā . . .	Hāū marī rayā-thā . . .
193. I had beaten . . .	Moē ṭipā-thā . . .	Mē mārēyā-thā . . .
194. I may beat . . .	Ā ṭipā . . .	Hāū mārū . . .
195. I shall beat . . .	Ā ṭipmā, ṭipūā . . .	Hāū mārūgā . . .
196. Thou wilt beat . . .	Tū ṭipēlā . . .	Tū mārēyā . . .
197. He will beat . . .	Sē ṭipolā . . .	Sē mārēyā . . .
198. We shall beat . . .	Hamē ṭipmē . . .	Āsē mārēyā . . .
199. You will beat . . .	Tumē ṭipolē . . .	Tusē mārēyā . . .
200. They will beat . . .	Sē ṭipolē . . .	Sē mārēyā . . .
201. I should beat . . .	Ā ṭipā . . .	.....
202. I am beaten . . .	Ā ṭipā jāū . . .	Hāū mārēyā-gēyā . . .
203. I was beaten . . .	Ā ṭipā gōā . . .	Hāū mārēyā gēyā-thā . . .
204. I shall be beaten . . .	Ā ṭipā jāūmā . . .	Hāū mārēyā gayā-hūgā . . .
205. I go . . .	Ā dēū . . .	Hāū jāū . . .
206. Thou goest . . .	Tū dēwē . . .	Tū jāū . . .
207. He goes . . .	Sē dēwā, dēwō . . .	Sē jāū . . .
208. We go . . .	Hamē dēū . . .	Āsē jāū . . .
209. You go . . .	Tumē dēwā, dēwō . . .	Tusē jāū . . .
210. They go . . .	Sē dēwā, dēwō . . .	Sē jāū . . .
211. I went . . .	Ā dēwā . . .	Hāū gēyā . . .
212. Thou wentest . . .	Tū dēwā . . .	Tū gēyā . . .
213. He went . . .	Sē dēwā . . .	Sē gēyā . . .
214. We went . . .	Hamē dēwō . . .	Āsē gayē . . .

Simla Sirāji.	Sōrāchōli.	English.
Ē piṭā	Āmē piṭo	188. We beat (<i>Past Tense</i>).
Tāṣ piṭā	Tumē piṭo	189. You beat (<i>Past Tense</i>).
Tinē piṭā	Tinē piṭo	190. They beat (<i>Past Tense</i>).
Ā piṭe rōhā ũ	Ā ũ piṭū-lāgē-rōā-sū, ā ũ piṭū-sū.	191. I am beating.
Ā piṭe rōhā tā	Ā ũ piṭū-thā	192. I was beating.
Moṣ piṭā tā	Māṭ piṭo-tho	193. I had beaten.
Ā piṭū	Ā ũ piṭū	194. I may beat.
Ā piṭulā	Ā ũ piṭulā	195. I shall beat.
Tā piṭelā	Tā piṭlo	196. Thou wilt beat.
Sē piṭelā, piṭlā	Sē piṭlo	197. He will beat.
Ē piṭumē, piṭmē	Āmē piṭulē	198. We shall beat.
Tāṣ piṭolē, piṭlē	Tumē piṭelē	199. You will beat.
Sē piṭolē, piṭlē	Sē piṭlē	200. They will beat.
.....	.....	201. I should beat.
Ā piṭā goā	Ā ũ piṭo-jāu-sū	202. I am beaten.
Ā piṭā goā tā	Ā ũ piṭo-goā	203. I was beaten.
Ā piṭā jāulā	Ā ũ piṭo-jāulā	204. I shall be beaten.
Ā qea	Ā ũ qeū	205. I go.
Tū qea	Tā qewō	206. Thou goest.
Sē qeo	Sēo qewa	207. He goes.
Ē qea	Āmē qeū	208. We go.
Tāṣ qeo	Tumē dēwē, dēo	209. You go.
Sē qeo	Sē qewē, qeo	210. They go.
Ā qewa	Ā ũ qewō	211. I went.
Tā qewa	Tū qewō	212. Thou wentest.
Sē qewō	Sē qewō	213. He went.
Ē qewō	Āmē qewō	214. We went.

English.	Kiūṭhali.	Haṇḍūrī.
215. You went . . .	Tumē dōwē . . .	Tusē gayē . . .
216. They went . . .	Sē dōwē . . .	Sē gayē . . .
217. Go . . .	Ḍē . . .	Jā . . .
218. Going . . .	Ḍeundā . . .	Jāndā . . .
219. Gone . . .	Goā . . .	Gayā . . .
220. What is your name ?	Tērā kāh nā ḍso ? . .	Tērā kyā nāw ? . .
221. How old is this horse ?	Es gohrē-ri kāh ummōr ḍso ?	Is ghōrē-ri kyā umar hē ? .
222. How far is it from here to Kashmir ?	Ēthā-dā Kāsmīr kitnā dūr āsā ?	Kāsmīr ēthā-tē kitni dūr hē ?
223. How many sons are there in your father's house ?	Tērē bāo-jē gauhrē kitnē bagōhr āsā ?	Tērē bāwā-rē ghar kitnē mathē hai ?
224. I have walked a long way to-day.	Ā āj bahutā haṇḍā . .	Hāṭī āj barīyē dūrnā-tē āyā
225. The son of my uncle is married to his sister.	Mērē kākā-rā chōṭṭā tēs-ri bauhṇē-sāthī biā āsā.	Mērē chāchū-rā put tēs-riyā baihaṇ-sāthī byā hē.
226. In the house is the saddle of the white horse.	Chittē gohrē-ri zīn tēs gauhrē āsā.	Bagē ghōrē-ri jīn ghar-hī rakhī-ri.
227. Put the saddle upon his back.	Tēs pāndē zīn tsār . .	Jīn piṭhī-parō rākhi-dō .
228. I have beaten his son with many stripes.	Moḍ tēs-rā chōṭṭā chittē-sāthī ṭipā.	Mai tēs-rē puto-jō bahut kuṭyā.
229. He is grazing cattle on the top of the hill.	Sē ṭibbē-pāndē pāsū tsārō .	Ō uthrī dhārā par paṣuā chārāyā karō-ā.
230. He is sitting on a horse under that tree.	Sē tēs dālō nhōṭē gōbrē-pāndē bēṭhā āsā.	Ō dālō-hōṭh ghōrē-parō chaṭū-rā.
231. His brother is taller than his sister.	Tēs-rā bhāīā tēs-ri bauhṇē-dā lābā āsā.	Tēs-rā bhāī tēs-tō (than him) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl dāhē rupōyā āsā.	Tētē-dā mōl dhāī rupaiyē ā.
233. My father lives in that small house.	Mērā bāo tēs mhāṭhrē gauhrō-dā rauhā.	Mērā bāo tēs chhōṭiyā jhuṅgiyā raā.
234. Give this rupee to him	Ēh rupōyā tēs-khē dā .	Ē rupaiyā ē-jō dō . .
235. Take those rupees from him.	Sē rupōyō tēs-hāgo urē lō .	Ē rupaiyē tēs-tē lēi-lō .
236. Beat him well and bind him with ropes.	Tēs achhā ṭip ōr rōṣī-sāthī bānh.	Es-jō ain kuṭī-kē rasē-kanē bādhō.
237. Draw water from the well.	Kūē-dā chīs āp . .	Kūē-tē pāṇī chakī-lē . .
238. Walk before me .	Mē dā gāḍ-kā dē . .	Mē-tē āgē chal . .
239. Whose boy comes behind you ?	Tussō-phā picchhā-kā kōs-rā chōṭṭā āo ?	Tē-tē picchhē kēs-rā bhāṭī hai ?
240. From whom did you buy that ?	Sē tussē kōs-phā lōā-thā ? .	Ē tē kēs-tē lōyā-hai ? .
241. From a shopkeeper of the village.	Gāw-rē bāṇiyē-phā . .	Gāw-rē haṭāniyē-tē .

Simla Sirājl.	Sōrāchōll.	English.
Tuṣṣ dēwē	Tūmē dēwē	215. You went.
Sē dēwē	Sē dēwē	216. They went.
Dē	Dē	217. Go.
Dēundā	Dēundā	218. Going.
Dēwā	Dēwā	219. Gone.
Tērō nāwō kā ō ? . .	Tērō kā nāō rē ? . .	220. What is your name ?
Ē ghōrā keti umari-rā ? .	Ēs ghōrē-rē kā umōr āsā ?	221. How old is this horse ?
Ith-dā Kashmir kitnō dūr sō ?	Ichhē-kiñ Kōsmir kēṭl dūr āsā ?	222. How far is it from here to Kashmir ?
Tērē bāp-rē keti chohṭē ō ?	Tērē bābū-rē kēṭṭē chhaṅg-tū āsā ?	223. How many sons are there in your father's house ?
Āj ā dūr tēṭ hāṇḍā . .	Āñ aj bhōutō hāṇḍō . .	224. I have walked a long way to-day.
Mērē kākē-rē chohṭē ēs-ri būhñ āṇi sō.	Mērē kākē-rē chhāḡtū tēs-ri dādī-rē jāṇrō huō.	225. The son of my uncle is married to his sister.
Śuklē ghōrē-ri jīn gauhrē ō.	Śuklē ghōrē-rē kāṭhē ghōrō bihrē āsā.	226. In the house is the saddle of the white horse.
Jīn ēs-ri pīṭhī-gās ohhār .	Tēs-ri pīṭhē gāsī kāṭhē pāṇrō.	227. Put the saddle upon his back.
Mō ēs-rō chohṭē chihṭē pītā.	Mūñ tēs-rō chhāḡtū ohhīṭē-kōrē pītō-sō.	228. I have beaten his son with many stripes.
Sē tēs dāhrō gōrū dēwāndā.	Sēō ṭīr gāsī bōhchē chāro āsā.	229. He is grazing cattle on the top of the hill.
Sē tēs-rukḥ-nīṭhē ghōrē gās ō.	Sēō tēs bikh-tholi ghōrē-gāsē bōṭhā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāi tēs-ri bauhnē-dā lāmbā ō.	Tēs-rā bhāyā tēs-ri bōṇē-kiñ lābā āsā.	231. His brother is taller than his sister.
Tēs-rō mol ḡhāi rupē . .	Tēthā-rō mol ḡhāi rupayā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēs nāḍē gauhrō-dā rō-ō.	Mērō bābū chhōṭē ghōrō-dō rōā-sā.	233. My father lives in that small house.
Ē rupē tēs dē	Ēs rupayē ēs dēō	234. Give this rupee to him.
Tēs-dā sējā rupeā āṇ . .	Tiyō rupayē tēs-kiñ ōr kōr.	235. Take those rupees from him.
Tēs āchhē pītē bī ōr rāsiyē bī bānē.	Tēs āchhē pīt tēō rōṣṭē kōrī bānb.	236. Beat him well and bind him with ropes.
Bāo-dō pāñ khīch	Kñē-kiñ pāñi gār	237. Draw water from the well.
Mū-dō gāō-kā chāl	Mūñ āḡñ chāl	238. Walk before me.
Tā pāchhē kōs-rā chohṭā ājō ?	Tumui pōchhi kās-rā māyñ āsā ?	239. Whose boy comes behind you ?
Tuñ kōs-dā ginā ?	Tumē sēō kās-dō ginō-thō ?	240. From whom did you buy that ?
Gāō-rē ōki bōniyē-dā . .	Gōrō-rē bāñiyē-kiñ	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukētī, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys, —one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Biās, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtḡurū (Kotgarh) '*alāqa* of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiūṭhali. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtḡurū '*alāqa*. This tract is locally known as Sadōch or Šōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Biās side of the watershed, is different, and is allied to Kulūi.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Śōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Śōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirāji is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

[illegible]

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.' :—

āgdē, before.

ākkh, the eye.

āl, a weaving machine (O. S.).

ārṇau, to be defeated.

ārśā, on this side.

ātshau, see *hātshau*.

auhṇau, or *aunau*, to be, to become.

aul, a plough.

bāb, a father.

bāgṇau, to run.

bāgur, wind, air.

bāhrṭau, a load.

bāi, *bāē*, *bhāi*, a brother.

baiḥṇ, see *būḥṇ*.

bailī, the evening meal (O. S.).

barērā, a brother (O. S.).

bauhrī, much.

baun, a forest, jungle.

bāwtā, one of the slanting roofs of a house (O. S.).

bēdṇau, or *bōdṇau*, to call, summon.

bēdḡau, seed.

bēhr, a sheep.

bēsṇau, to sit.

bēṭhū, a low-caste servant, a slave.

bhōrī, great, excessive.

bijā, drought (O. S.).

bīlau, good, beautiful.

bōḍḍau, great, large.

bōḍkau, great, excessive.

- bōdṇau*, see *bēdṇau*.
bōḷd, an ox.
brailau, fem. *brailī*, a cat.
bū, a grandfather (O. S.).
būhṇ, *baiṇṇ*, a younger sister.
būt, a tree.
chāṇ, ready.
chanṇau, to make.
chaun, three.
chēi, a younger sister.
chhēōṛi, see *tshēōṛi*.
chhōtū, see *tshōtū*.
chīr, a plot of cultivated land (O. S.).
chiūkhū, fem. *chiūkhī*, a small bird.
dāhr, a hill.
dāi, an elder sister.
daihrau, a day, the sun.
daihrē, daily, continually, always.
dālji, poor, indigent.
dāṇau, to place.
dānd, a tooth.
dau, sunshine.
dēuṇau, to go.
ḍhaṇ, the belly (O. S.).
dhōlī jāṇau, to tumble down (O. S.).
dhōṇi, the master of a *bēthū* (O. S.).
dōl, a plain (O. S.).
ḍḍāḍau, cold.
ḍzai, if, that.
ḍzibh, the tongue.
ḍzōṇau, a man, a person.
ḍzōṛkī, a fish (O. S.).
ḍzōt, a hill-top, pass (O. S.).
ḍzōth, *ḍzōth*, the moon.
gāē, upon.
gās, up.
gauhr, a house.
gēō, ghī.
ghīṇ, compassion.
ghōrchī, property, possessions.
gōṛāṇau, to be lost.
gōhrau, a horse.
grāsnī, a household god (O. S.).
graū, a village.
guḷūau, sweet.

hāṇḍṇau, to walk.

hātth, a hand.

hātṣhau, *hātṣau*, *ātṣhau*, good.

hīdzē, yesterday. In (O. S.) *hīj*.

hōknau, little, small.

hōrth, a wife (O. S.).

hōṭṣau, little, small (O. S.).

hūbhī, up.

hūndī, down.

ī, *īj*, a mother.

ichhṇau, to come (O. S.).

jāt, the mouth.

jhēṭṇau, to fight.

jhīrnau, to draw (water).

jhūṭṇau, to drink (O. S.).

jōchṇau, to yoke, *aul jōchṇau*, to plough.

jōlkā, clothes (O. S.).

kāē, near.

kāṅṇī, a ring.

kāllē, to-morrow.

kēṅkī, alone, separate (O. S.).

khākkh, the corner of the mouth (O. S.).

khāssau, much (O. S.).

khēch, *khēts*, a field.

khēuṇau, to give to eat.

khōrānt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).

khōṛau, upright, standing.

khōṭṇau, to serve, to do service.

kōṇak, wheat (O. S.).

kōṇōrā, a winnowing tub (O. S.).

lāḡṭī, a field.

lainau, to take.

lāṇau, to apply, appoint (*lagānā*).

lāt, a foot.

lōlōṭā, a haystack (O. S.).

lōṭṇau, to fall.

māhṭrau, i.q. *mhāṭrau*.

māṇḍṣau, a bed (O. S.).

māṇḍzhā, in, within, from in.

māṇōchh, *māṇś*, a man.

māss, meat.

mātrī, a mortgage (O. S.).

mērā, kindness (O. S.).

mhāṭrau, little, small.

- möndör*, a roof (O. S.).
mũh, the face.
naitau, hot.
nãñi, a wife.
naũ, a name.
nēdḡhī, *nērī*, near.
nēwöl, low-lying land (O. S.).
nikkau, bad (O. S.).
nĩṇau, to take away (O. S.).
ōr, other, another ; and.
ōrtā *pōrtā*, hither and thither (O. S.).
ōrū lainau, to take away.
ōṭāṇau, to put to one side.
ōṭṇau, to go to one side, to turn.
painau, sharp.
pāṇḡ, the top story of a house (O. S.).
paṇēuṇau, to give to drink.
pārśā, beyond.
pātshā, behind.
phābṇau, to meet.
phuāl, a shepherd.
phörōz, the day before yesterday (O. S.).
piṇḡi, a house (O. S.).
pinnī, an egg.
piṭṇau, to beat.
pitshū, behind (O. S.).
piṭṭh, the back.
pōhlū, *pōnōhöl*, hay (O. S.).
pōlṇau, a shoe.
pör, but.
pōt, *pēt*, the belly.
pōtsēlī, a blanket (O. S.).
rāch, *rāchī*, night.
rāmlau, clean (O. S.).
rāṇḡū, a husband.
rauḡṇau, *rauṇau*, *rōṇau*, to remain.
rīau, bad, ugly.
rīgōṛ, a servant.
saigōrnau, to make (O. S.).
saiḡṭau, a fox.
sāũ, a friend, companion.
śēlau, cold.
sithē, with, together with ; with, by means of.
śittau, white (O. S.).
śōbhḡlau, good, beautiful, well (O. S.).
sōhrāj, highland (=Sirāj) (O. S.).
śōlōkhṇau, chaff, husk.

sorlau, a plain (O. S.).

śōrū, a boy, a son (O. S.).

śrāl, hair.

suhōn, wild hay-grass (O. S.) ; a large roof-beam (O. S.).

sulai, lazy (O. S.).

sūnau, gold.

suttṇau, to lie down, to sleep.

ṭhurnau, to run.

tichchhau, sharp (O. S.).

tōl, *tōl*, down, below.

tsāgau, well, healthy (*chaṅgā*).

tshāh, buttermilk.

tshēkau, swift (O. S.).

tshēōrī, *chhēōrī*, a woman, a wife.

tṣikṇau, to beat (O. S.).

tshōṭū, *chhōṭū*, a boy, a son.

tsōrnau, to graze, eat grass.

ulī, a cave (O. S.).

utshṭrau, *utshṭau*, *utṣṭrau*, high, lofty.

uzṇau, *uzunau*, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tshōṭā*, but much more often *tshōṭū*, a son.* Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindī *hōnā*, to become, is represented in Śōdōchī by *auṇau* or *auhṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindī *rāhnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindī *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōṭū* or *tshōṭū*, a son, and similarly *j* becomes *z*, as in *uzunau*, for *ujunau*, to arise, or *dz*, as in *dzibh*, for *jibh*, the tongue.

The letter *h* is often dropped, as in *ōṭṇau*, to go to one side, Hindī *haṭnā* ; *śēlau*, equivalent to the Kāshmīrī *śēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *auṇau* or *auhṇau*, the Hindī *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmīrī *gēv*), clarified butter (*ghi*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house ; in *gōhrā*, a horse ; and in *daihrāu*, usually written *dhairāu*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindī *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthiō* for *hāthi-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three ; *jēchṇau*, Hindī *jōtnā*, to yoke ; and *rāch*, Hindī *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *ṭau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrṭau*, a load, Hindī *bhār* ; and *utṣṭau* or *utṣṭrau*, high, Hindī *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōfī*, a girl, *tshōfīau*. It may be noted that in Sainjī, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōfīai* (-*ē*), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhrau*, a horse, the genitive (singular or plural) *gōhrēau* (*gōhrēō*), and the agent (singular or plural) *gōhrēyai* (-*ēyē*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhrau*, a horse, oblique singular or plural, *gōhrai* or *gōhrē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ī*. Thus, *būhṇ* or *baiṇṇ*, a sister; oblique form, singular or plural, *baiṇī*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhrau*, a horse; *gōhrai* or *gōhrē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *ī*. Thus, *baiṇṇ*, a sister; *baiṇṇī*, sisters. Outer Sirājī, however, has no nasalization (*baiṇṇī*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form :—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhrau</i> (<i>ā</i> , <i>ō</i>), a horse	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēau</i> (<i>ō</i>)	<i>gōhrēyai</i> (<i>ē</i>)	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēā</i>	<i>gōhrēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhram</i> (<i>ō</i>)	<i>gauhrai</i> (<i>ē</i>)	<i>gauhrā</i>	<i>gauhrā</i>	<i>gauhrō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthīau</i> (<i>ō</i>)	<i>hāthīai</i> (<i>ē</i>)	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīyō</i>
<i>tshōfī</i> , a girl	<i>tshōfī</i>	<i>tshōfīau</i> (<i>ō</i>)	<i>tshōfīai</i> (<i>ē</i>)	<i>tshōfī</i>	<i>tshōfīyē</i>	<i>tshōfīyō</i>
<i>būhṇ</i> or <i>baiṇṇ</i> , a sister	<i>baiṇṇī</i> (O. S. <i>baiṇṇī</i>)	<i>baiṇṇau</i> (<i>ō</i>)	<i>baiṇṇai</i> (<i>ē</i>)	<i>baiṇṇī</i>	<i>baiṇṇē</i>	<i>baiṇṇō</i>

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (*-ē*) or *gōhrāi* (*-ē*).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular ; oblique and plural *rai* (*rē*) ; fem. *rī*. This is evidently borrowed from Kiūṭhalī.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhalī adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two personal pronouns are declined as follows :—

Sing.	I.		Thou.
	Nom.	<i>mū</i> (O. S. <i>hū</i>)	<i>tū</i> .
	Agent	<i>maĩ</i>	<i>taĩ</i> .
	Obl.	<i>mū</i> , <i>mū</i>	<i>tā</i> , <i>tā</i> .
	Gen.	<i>mērau</i> (<i>-ō</i>)	<i>tērau</i> (<i>-ō</i>).
Plur.	Nom.	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
	Agent }		
	Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i> .
	Gen.	<i>māhrau</i> (<i>-ō</i>)	<i>thārau</i> (<i>-ō</i>).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tētth*) *mulkhā-rē ēkī māṇsā sōṅgē*, with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i> (O. S. also <i>ē</i>)	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i>	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i>	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. also <i>ōh</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. <i>ōh</i>)
Agent	<i>ēūai</i> (<i>-ē</i>)	<i>ai</i> (<i>ē</i>)	<i>ēūai</i> (<i>-ē</i>)	<i>tīnī</i> (O. S. <i>tēi</i>)	<i>tai</i> (<i>tē</i>) (O. S. <i>tai</i>)	<i>tīnī</i> (O. S. <i>tēi</i>)
Obl.	<i>ēū</i> , <i>ēs</i>	<i>aiā</i> (<i>ēā</i>)	<i>ētth</i>	<i>tēū</i> , <i>tēs</i> , <i>tēh</i>	<i>taiā</i> , <i>tēā</i>	<i>tētth</i>
Gen.	<i>ēh-rau</i> (<i>-rō</i>)	<i>aiāu</i> (<i>-ō</i>) (O. S. <i>ēsō</i>)	<i>ētthau</i> (<i>-ō</i>)	<i>tēūau</i> (<i>-ō</i>), <i>tēh-rau</i> (<i>-rō</i>), <i>tēs-rau</i> (<i>-rō</i>)	<i>taiāu</i> (<i>-ō</i>) (O. S. <i>tēsō</i>)	<i>tētthau</i> (<i>-ō</i>)
Plur.—						
Nom.		<i>jai</i> (<i>jē</i>), <i>ēū</i>			<i>sai</i> (<i>sē</i>)	
Agent		<i>īnai</i> (<i>īnē</i>)			<i>tīnē</i>	
Obl.		<i>īnā</i>			<i>tīnā</i>	
Gen.		<i>īnau</i> (<i>īnō</i>), <i>īnāu</i> (<i>-ō</i>)			<i>tīnau</i> (<i>tīnō</i>), <i>tīnāu</i> (<i>-ō</i>)	

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthānī.

The **Relative Pronoun** *d̥zau* or *d̥zun*, who, which, is declined as follows. Sing. ag. *d̥zunī* or *d̥zīnī*, obl. *d̥zauā*, gen. *d̥zau-rō*. The plural is the same as the singular, except that the ag. is *d̥zunīyai* or *d̥zīnīyai*.

The **Interrogative Pronoun** *kuṇ*, who, is declined exactly like *d̥zun*. Its neuter is *kai* (*kē*), gen. *kiūwō*.

Indefinite Pronouns are: *kōi*, anyone, someone (ag. *kuṇī*, gen. *kōsūi*), and *kichh*, anything, something. *D̥zau kuṇī* or *d̥zun kuṇī* is 'whoever,' and *d̥zau kichh* or *d̥zun kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā̃*. O. S. has also *ā̃* in the first person singular.

The past tense is *tau* (*tō*), pl. *tai* (*tē*); fem. sing. and plur. *tī*. We occasionally come across the Kiūṭhālī forms *thau* (*thō*), *thai* (*thē*), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhī ainhī*, I am not. It does not change for number or person. Outer Sirājī has *āthī* instead of *ainhī*.

B. Active Verb.—Infinitive *piṭṇau* (-ṇā, -ṇō), to strike. After *r* we have *nau* instead of *ṇau* as in *ṭṣōrnau*, to graze. Outer Sirājī has optionally -*ṇū* instead of -*ṇō*.

Present Participle *piṭḍau* (-dā, -dō), striking. After a vowel the termination is *ndau*, as in *jāndau*, going. So *rauhndau*, *raundau*, or *rōndau*, remaining, from *rauhṇau*, *rauṇau* or *rōṇau*, to remain.

Past Participle, *piṭau* (-ā, -ō), struck.

Irregular are :—

auhṇau or *aunau*, to be, to become,

past part. *ūhau*, *ūau*

dēuṇau, to go,

dēūau

laggṇau, to be joined,

lāgau

jāṇau, to go,

gōau or *gau*, plur. *gēai*, *gai* ; fem. *gēi*

kōrnau, to do,

kīau

dēṇau, to give,

dīnau (O. S. *dēnnau*)

laiṇau, to take, is regular.

The Outer Sirājī *ichhṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭēō*, having struck (in compounds, *piṭi*). Outer Sirājī, *piṭē-kōrē*.

Adverbial Pres. Part., *piṭdā*, while striking.

Noun of Agency, *piṭṇēālā*.

Imperat., 2 sing. *piṭ*, strike thou.

2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭ*, *piṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirājī as a Future ; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭi</i> , <i>piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āṇau, to come, has :—

	Sing.	Plur.
1.	<i>āū</i>	<i>āi</i> , <i>ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>

ḍēuṇau, to go, has :—

	Sing.	Plur.
1.	<i>ḍēū</i>	<i>ḍēwī, ḍēwā</i>
2 & 3.	<i>ḍēwā</i>	<i>ḍēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mũ piṭḍau lāgau aundau*, I am beating, equivalent to the Hindī *maĩ mārtā lagā hōtā (hũ)*.

The Imperfect is formed from the present by adding *tau (tō)* (plur. *tai (tē)* ; fem. *tī*) to the present. Thus *mũ piṭū tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mũ piṭḍau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mũ piṭḍau*, (if) I had struck.

The Future is thus conjugated :—

	Sing.	Plur.
1.	<i>piṭmũ, piṭū</i>	<i>piṭmẽ, piṭī, piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *ḍēuṇau*, to go, makes *ḍēmũ, ḍēmẽ*. Outer Sirājī has no forms in *mũ* or *mẽ*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus :—

mũ ḍēūau, I went.
maĩ piṭau, I struck him.
mũ ḍēūau tau, I had gone.
maĩ piṭau tau, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mũ piṭḍau rauhū*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tēardau lāau*, he appointed him to feed swine.

The conjunctive participle in *ī* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēūē nēhĩ pōṛhdī*, as for his (part), this book is not being read, i.e., he cannot read this book; *mōrē nēhĩ ḍēundau*, as for my (part), there is not going, i.e., I cannot go.

The usual verb for 'to go' is *ḍēuṇau*. *Jāṇau* is mainly employed in composition.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚÖDŌCHI).

एकी बाबे दोई छोटू ते । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जौ मेरौ बाँडौ पड़ा तेज मूलहै दे । तेबी तीनी तीना ले आपणी घरची बाँडी । थोड़े धैड़े जए ते तीनी छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली के डेजचौ । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बड़ौ काळ पड़ौ । तेबी सौ बड़ौ दाळजी जचौ । तेबी सौ तेज मुलखा रे एकी माण्शा संगे रौंदौ लागौ । तीनी सौ आपणी लाँगटी दो सुंगरे चारदौ लाचौ । तेबी सौ सुंगरे रे बचे औंदे शलोकड़े सिधे आपणौ पोठ भरा तौ । तेज लै ओर कोई किछ ना देचा तौ । तेबी तेज लै सोच आई । आपणे जी दे सूँचौ जै मेरे बाबा काए जेतरे रीगड़ बेठू आसा तीना काए खाणे बाँडणे लै रोटी मुक्ती ओचा । मूँ लागौ औंदो भूखौ मरदौ । मूँ एबी उजुयो आपणे बाबा काए लै डेज । तेज के बोलू जै बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी जचौ । मूँ एबी तेरौ छोटूबोलणे जोगौ ना रौहौ । मू लै एकी रीगड़ा बराबरी रख । तेबी सौ खड़ौ उजुचौ । आपणे बाबा काले आचौ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरौ । देखी घीण की । ठूरयो तेजए मूँहा दी पोप्पी दीनी । तेजए छोटूए तेज लै बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी जचौ । मूँ एबी तेरौ छोटू बोलणे जोगौ ना रौचौ । तेजए बाबे आपणे रीगड़ा लै बोलौ जै सभी का बीते जुड़के आणौ एज लै बटेचौ । एजए हाथा दे काँगणी लाचौ लाता दे पोखड़े लाचौ । हामाँ लै खाणौ पीणौ खुशी औणे देचौ । की लै जै मेरौ जौ छोटू मुचौ तौ फिरे जीउंदौ जचौ गड़ाचौ तौ एबी मिली गोचौ । सै खुशी औंदी लागी ॥

तेजचौ बड़ौ छोटू खेचा दो तौ । जेबी सौ घौरा सेठे पूजौ तीनी नाचणौ गाणौ शुणौ । तो एकी रीगड़ा लै बोदिय पूछौ जै कै जौ लागे औंदे करदे । तीनी बोलौ तेज लै तेरौ भाज आचौ तेरे बाबे खानाकारी की की लै जै तेज लै सौ भकौ चाँगौ जीउंदौ मिलौ । तेथी गाए सौ नराज

ज़ाँ । भौचे डेउंदौ भाजौ । तेथी गाए तेजझौ बाब बारे चाँझौ । तेज
 लै पतेउंदौ लागौ । तीनी बोलौ जै एँची बरश ताँ सिथे रौहंदे खटदे
 जई । कीबीए तेरी बोल ना अटाँझौ । तैं मेरी तार्ई कीबी एक छेळू बी
 ना दीनौ जेत्य का मूँ बी साज संगे खुशी रचंदौ । जेबी तेरी छोटू चाँझौ
 जीनी तेरी सारी घरची छेवड़ी के मराई तैं एह री तार्ई खानाकारी की ।
 बाबे तेज लै बोलौ ए छोटू तू तो मूँ संगे धैड़ी रौहा । जौ मूँ काए चा, सौ
 सब तेरी चा । हमाँ लै खुशी मनाउणी चेइजे । की लै जै तेरी भाई मोरी
 गोँझौ तौ तेबी जीउंदौ फिरौ गड़ाई गोँझौ तौ एबी मिली गोँझौ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Eki-bābē dōi tshōtū tai. Tinā-mā hōknē-tshōtūē
Of-one-father two sons were. Them-from-among by-the-younger-son
 bōlau, 'hē bābā, āpnī-ghōrchī-māndzhā dzau mērau bāḍau pōrā,
it-was-said, 'O father, thine-own-property-from-in what my share falls,
 tēu mū-lhai dē.' Tēbī tinī tinā-lai āpnī ghōrchī bāḍi.
that me-to give.' Then by-him them-to his-own property was-divided.
 Thōrai daihrai ūai-tai, tinī-tshōtūē āpnē-bāḍēi ghōrchī kōtṭhī
A-few days become-were, by-that-son of-his-own-share the-property togethe,
 kōrēō dūr-dēsā-rī saili-kē dēūau. Tēti āpnī ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jādpōnē-dī lōpōḍāwī dīnī. Jēbī sārī ghōrchī
debauchery-on having-squandered was-given. When all property
 lōpōḍāwī mukau, tēbī tēu-mulkhā-dē bōḍḍau kāl pōrau.
having-squandered he-completed, then that-country-in a-great famine fell.
 Tēbī sau bōḍḍau dālji ūau. Tēbī sau tēu-mulkhā-rē ēkī-māṇṣā-sōngē
Then he very poor became. Then he that-country-of a-man-with
 raundau lāgau. Tinī sau āpnī-lāḡṭi-dō suṅgrai tsārdau lāau.
dwelling began. By-him he his-own-fields-in swine feeding was-appointed.
 Tēbī sau suṅgrē-rē bōchē-aundē-śōlōkrē-sithē āpnau pōt bhōrā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.
 Tēu-lai ōr-kōi kichh nā dēā-tan. Tēbī tēu-lai sōch āi.
Him-to other-anyone anything not giving-was. Then him-to thought came.
 Āpnē-ji-dē sūchau dzai, 'mērē-bābā-kāē jētrē rigōr bēthū
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āsā, tinā-kāē khānē-bāḍṇē-lai rōṭi muktī ōā. Mū lāgau-aundau
are, them-near eating-dividing-for bread much was. I occupied-being
 bhūkhau mōrdau. Mū ēbī uzuēō āpnē-bābā-kāē-lai dēu.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēu-kē bōlū dzai, "bābā, mū tā-kāē Pōrmēsra-kāē bōdkau pāpī
Him-to I-may-say that, "father, I thee-near God-near great sinner
 ūau. Mū ēbī tērau tshōtū bōlnē jōgau nā rauhau. Mū-lai
became. I now thy son to-say worthy not remained. Me(acc.)
 ēkī-rigōrā-bōrābōrī rōkh." Tēbī sau khōrau uzuau. Āpnē-bābā-kālai
a-servant-like keep." Then he standing arose. His-own-father-near

āau. Tēbī sai bhōrī dūr tau, tētrī tēūē-bābē hērau.
he-came. Then he great distance was, then by-his-father he-was-seen.

Dēkhi ghīṇ kī. Thūrēḥ tēūē-mñhā-dī pōppi dinī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshōtūē tēū-lai bōlau, 'ē bābā, mñ tã-kāō Pōrmēsra-kāē hōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great
 pāpī ūau. Mñ ēbī tērau tshōtū bōlpō jōgau nā rauau.'
sinner became. I now thy son to-say worthy not remained.'

Tēūē-bābē āpnē-rīgōrā-lai bōlau dzai, 'sōbhī-kā bītai jurkai
By-his-father his-own-servants-to it-was-said that, 'all-than good garments
 āṇau, ēū-lai bōdhēau; ēūē-hātthā-dē kãṅñī lāau, lātā-dē pōlrai lāau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmñ-lai khāṇau pīṇau khuṣī auṇē dēau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that
 mērau jau tshōtū muau-tau, phirē jīundau ūau; gōṛāu-tau, ēbī
my this son dead-was, again living became; lost-was, now
 milī-gōau.' Sai khuṣī aundī lāgī.
got-went.' That happiness being began.

Tēūau bōddau tshōtū khētsā-dō tau. Jēbī sau gauhrā-sēthē
His elder son the-field-in was. When he the-house-near
 pūjau, tīnī nātsṇau gāṇau ṣṇau. Tō ēkī-rīgōrā-lai hōdēḥ
arrived, by-him dancing singing was-heard. Then a-servant-to having-called
 pūchhau dzai, 'kai jau lāgē-aundē-kōrdē?' Tīnī
it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him
 bōlau tēū-lai, 'tērau bhāū āau; tērē-bābō khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,
 kī-lai dzai tēū-lai sau bhōlau tsāgau jīundau milau.' Tēth-i-gāē
what-for that him-to he well healthy living was-got.' That-even-upon
 sau nōrāj ūau. Bhitrē dēundau bhājau. Tēth-i-gāē tēūau
he angry became. Within going he-refused. That-even-upon his
 bāb hārē āau. Tēū-lai pōtēundau lāgau. Tīnī holau
father outside came. Him-to remonstrating began. By-him it-was-said
 dzai, 'ētrī bōrōs tã-sithē rauhndē khōtdē ūī. Kēbīē
that, 'so-many years thee-with in-living in-serving became (passed). Ever-even
 tērau bōl nā, ḍṭāau. Taī mēri-tāī kēbī ēk chhēlū hī
thy word not was-put-aside. By-thee me-for ever one kid even
 nā dīṇau, jēth-kā mñ bī sāū-sōṅgē khuṣī rōḥndau.
not was-given, which-from I also friend-with happy might-have-remained.
 Jēbī tērau tshōtū āau, dzinī tērī sārī ghōrchī tshēḍrī-kē mōrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

taĩ ēh-rī-tāĩ khānākārī kī.' Bābē tēū-lai bōlau,
by-thee him-of-for a-feast was-made.' *By-the-father him-to it-was-said,*
 'ē tshōtū, tū tō mĩ-sōngē daihrī rauhā. Dzau mĩ-kāē ā,
'O son, thou verily me-with (for-)days remainest. What me-near is,
 sau sōb tērau ā. Hamā-lai khuṣī mōnāunī chēijē, .kī-lai
that all thine is. Us-for happiness to-be-celebrated is-proper, what-for
 dzai tērau bhāi mōrī-gōau-tau, tēbī jīundau phirau ;
that thy brother having-died-gone-was, then living returned ;
 gōrāi-gōau-tau, ēbī mili-gōau.'
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE ŠÖDŌCHI DIALECT.

English.	Šödöchi.	English.	Šödöchi.
1. One . . .	Ėk.	26. He . . .	Sö, san.
2. Two . . .	Doš, doi.	27. Of him . . .	Tēh-rö, tēs-rö, tēñö.
3. Three . . .	Chaun.	28. His . . .	Tēh-rö, tēs-rö, tēñö.
4. Four . . .	Tsär.	29. They . . .	Sai.
5. Five . . .	Pañj.	30. Of them . . .	Tināö, tinö.
6. Six . . .	Chhē, ohhau.	31. Their . . .	Tināö, tinö.
7. Seven . . .	Sät.	32. Hand . . .	Hätth.
8. Eight . . .	Āth.	33. Foot . . .	Lät.
9. Nine . . .	Nau.	34. Nose . . .	Nāk.
10. Ten . . .	Döš.	35. Eye . . .	Ākkh.
11. Twenty . . .	Biś, bi.	36. Mouth . . .	Mūh.
12. Fifty . . .	Pajah.	37. Tooth . . .	Dänd.
13. Hundred . . .	Šau.	38. Ear . . .	Kān.
14. I . . .	Mū.	39. Hair . . .	Šrāj.
15. Of me . . .	Mērau, mērö.	40. Head . . .	Mūp.
16. Mine . . .	Mērau, mērö.	41. Tongue . . .	Dzibh.
17. We . . .	Hamē, hamē, hāmē, hāmö.	42. Belly . . .	Pēt, pöt.
18. Of us . . .	Mäbrö.	43. Back . . .	Piṭth.
19. Our . . .	Mäbrö.	44. Iron . . .	Lohā.
20. Thou . . .	Tā.	45. Gold . . .	Sānau.
21. Of thee . . .	Tērau, tērö.	46. Silver . . .	Rāpan.
22. Thine . . .	Tērau, tērö.	47. Father . . .	Bāb.
23. You . . .	Tumē, tumē, tūmē, tūmö.	48. Mother . . .	I.
24. Of you . . .	Thārö.	49. Brother . . .	Bāš.
25. Your . . .	Thārö.	50. Sister . . .	Dāi (elder), baiṇ (younger).

English.	Śiddhant.	English.	Śiddhant.
51. Man . . .	Māṇḍohh, <u>dzōṇā</u> , mōrd.	78. Eat . . .	Khā.
52. Woman . . .	Chhēwṛī, <u>tāhēwṛī</u> .	79. Sit . . .	Bās.
53. Wife . . .	Nāṇī.	80. Come . . .	Ā.
54. Child . . .	Mhāṭṛō, ohhōṭṭī, <u>tāhōṭṭī</u> .	81. Beat . . .	Piṭ.
55. Son . . .	Chhōṭṭā, <u>tāhōṭṭā</u> .	82. Stand . . .	Khōṛō, au.
56. Daughter . . .	Chhōṭī, <u>tāhōṭī</u> .	83. Die . . .	Mōr, Mōr.
57. Slave . . .	Bēṭhā.	84. Give . . .	Dē.
58. Cultivator . . .	Basan.	85. Run . . .	Ṭhūr, bāg.
59. Shepherd . . .	Phuāl, bakrāḷā.	86. Up . . .	Gās, hūbhī.
60. God . . .	Nāraṇ.	87. Near . . .	Nerī, nēḍḍhī.
61. Devil . . .	Rākas.	88. Down . . .	Tōl, tōl, hūndī.
62. Sun . . .	Sūraj, daihrō.	89. Far . . .	Dūr.
63. Moon . . .	<u>Dzōth</u> , <u>dzōth</u> .	90. Before . . .	Āgdē.
64. Star . . .	Tārō.	91. Behind . . .	Pāṭghā.
65. Fire . . .	Āg.	92. Who . . .	Kuṇ.
66. Water . . .	Pāṇī.	93. What . . .	Kē.
67. House . . .	Gauhr, ghaur.	94. Why . . .	Kilē, kilai.
68. Horse . . .	Gohṛō, ghōṛō.	95. And . . .	Ā, or.
69. Cow . . .	Gāō.	96. But . . .	Sidhō, pōr.
70. Dog . . .	Kūkar.	97. If . . .	<u>Dgai</u> .
71. Cat . . .	Bṛaiḷō.	98. Yes . . .	Ō.
72. Cook . . .	Kukkhṛō.	99. No . . .	Nā.
73. Duck . . .	Batak.	100. Alas . . .	Jharī.
74. Ass . . .	Gādhō.	101. A father . . .	Bāb.
75. Camel . . .	Ūṭ.	102. Of a father . . .	Bābō.
76. Bird . . .	Ohīṭkhi.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dēw.	104. From a father . . .	Bābā-kā.

English.	Siddochi.	English.	Siddochi.
105. Two fathers . . .	Dōs bāb.	132. Good . . .	Ātshō, hētshō.
106. Fathers . . .	Bāb.	133. Better . . .	(Eh-thakā) hētshō.
107. Of fathers . . .	Bābō.	134. Best . . .	(Sōbbhi-kā) hētshō.
108. To fathers . . .	Bābā-lai.	135. High . . .	Utshō, utshō.
109. From fathers . . .	Bābā-kā.	136. Higher . . .	(Eh-thakā) utshō.
110. A daughter . . .	Tshōtī.	137. Highest . . .	(Sōbbhi-kā) utshō.
111. Of a daughter . . .	Tshōtīs.	138. A horse . . .	Gōhrō.
112. To a daughter . . .	Tshōtī-lai.	139. A mare . . .	Gōhrī.
113. From a daughter . . .	Tshōtī-kā.	140. Horses . . .	Gōhrāi.
114. Two daughters . . .	Dōs tshōtī.	141. Mares . . .	Gōhrī.
115. Daughters . . .	Tshōtī.	142. A bull . . .	Bōld.
116. Of daughters . . .	Tshōtīs.	143. A cow . . .	Gāō.
117. To daughters . . .	Tshōtī-lai.	144. Bulls . . .	Bōld.
118. From daughters . . .	Tshōtī-kā.	145. Cows . . .	Gāō.
119. A good man . . .	Hātshō māpōchh.	146. A dog . . .	Kākar.
120. Of a good man . . .	Hātshō māpōchhō.	147. A bitch . . .	Kākri.
121. To a good man . . .	Hātshō māpōchhā-lai.	148. Dogs . . .	Kākar.
122. From a good man . . .	Hātshō māpōchhā-kā.	149. Bitches . . .	Kākri.
123. Two good men . . .	Dōs hātshō māpōchh.	150. A he goat . . .	Bākro.
124. Good men . . .	Hātshō māpōchh.	151. A female goat . . .	Bākri.
125. Of good men . . .	Hātshō māpōchhō.	152. Goats . . .	Bākro.
126. To good men . . .	Hātshō māpōchhā-lai.	153. A male deer . . .	Rāl.
127. From good men . . .	Hātshō māpōchhā-kā.	154. A female deer . . .	Rālpi (doubtful).
128. A good woman . . .	Hātshi tshōwri.	155. Deer . . .	Rāl.
129. A bad boy . . .	Riw tshōtī.	156. I am . . .	Mū ē, ē, ēē.
130. Good women . . .	Hātshi tshōwri.	157. Thou art . . .	Tū ē, ēē.
131. A bad girl . . .	Riw tshōtī.	158. He is . . .	Sō ē, ēē.

English.	Śōdōchi.	English.	Śōdōchi.
159. We are . . .	Hamē ā, āsā.	186. Thou beatest (<i>Past Tense</i>).	Taī piṭau.
160. You are . . .	Tumē ā, āsā.	187. He beat (<i>Past Tense</i>)	Tinī piṭau.
161. They are . . .	Sai ā, āsā.	188. We beat (<i>Past Tense</i>)	Hamē piṭau.
162. I was . . .	Mū tau.	189. You beat (<i>Past Tense</i>)	Tumē piṭau.
163. Thou wast . . .	Tā tau.	190. They beat (<i>Past Tense</i>).	Tinē piṭau.
164. He was . . .	Sō tau.	191. I am beating . . .	Mū piṭau lāgau aundau.
165. We were . . .	Hamē tai.	192. I was beating . . .	Mū piṭau lāgau aundau tau.
166. You were . . .	Tumē tai	193. I had beaten . . .	Maī piṭau tau.
167. They were . . .	Sai tai.	194. I may beat . . .	Mū piṭ.
168. Be . . .	Au.	195. I shall beat . . .	Mū piṭmū.
169. To be . . .	Aupan, aubnan.	196. Thou wilt beat . . .	Tā piṭā.
170. Being . . .	Aundau, aundau.	197. He will beat . . .	Sō piṭā.
171. Having been . . .	Anō.	198. We shall beat . . .	Hamē piṭmē.
172. I may be . . .	Mū auṭ.	199. You will beat . . .	Tumē piṭā.
173. I shall be . . .	Mū aumū.	200. They will beat . . .	Sai piṭā.
174. I should be . . .	.....	201. I should beat . . .	.....
175. Beat . . .	Piṭ.	202. I am beaten . . .	Mū piṭau jāṭ.
176. To beat . . .	Piṭpan.	203. I was beaten . . .	Mū piṭau gau.
177. Beating . . .	Piṭdan.	204. I shall be beaten . . .	Mū piṭau jāṃṭ.
178. Having beaten . . .	Piṭyō, piṭē.	205. I go . . .	Mū qē.
179. I beat . . .	Mū piṭ.	206. Thou goest . . .	Tā qēwā.
180. Thou beatest . . .	Tā piṭā.	207. He goes . . .	Sō qēwā.
181. He beats . . .	Sō piṭā.	208. We go . . .	Hamē qēwī.
182. We beat . . .	Hamē piṭi, piṭā.	209. You go . . .	Tumē qēwā.
183. You beat . . .	Tumē piṭā.	210. They go . . .	Sai qēwā.
184. They beat . . .	Sai piṭā.	211. I went . . .	Mū qēṇau.
185. I beat (<i>Past Tense</i>) . . .	Maī piṭau.	212. Thou wentest . . .	Tā qēṇau.

English.	Śiddhī.	English.	Śiddhī.
213. He went . . .	So dēñau.	228. I have beaten his son with many stripes.	Maĩ śh-rō tshōṭñ chhiunṭai-kē piṭau.
214. We went . . .	Hamē dēñai.	229. He is grazing cattle on the top of the hill.	So dōgai ohārdau dāhrā-gāō lāgō aundau āsā.
215. You went . . .	Tumē dēñai.	230. He is sitting on a horse under that tree.	So tēñ bñtā pārō gohrē-gāō bēśau aundau ā.
216. They went . . .	Sai dēñai.	231. His brother is taller than his sister.	Śh-rō bēō śh-rī baiṇī-kē utshṭō ā.
217. Go . . .	Dēō.	232. The price of that is two rupees and a half.	Tōh-rō mōl qhāhō rupayyō ā.
218. Going . . .	Dēundau.	233. My father lives in that small house.	Mōrau bāb tēs māhṭṭē gauhrā-dī rauhā.
219. Gone . . .	Dēñau, gau.	234. Give this rupee to him.	Ēs rupayyō tēs-lai dō.
220. What is your name ?	Tērō kē nañ ?	235. Take those rupees from him.	Tinā rupayyō tēñ-kē orñ lai.
221. How old is this horse ?	Ēñ jōhrēai kai umar ā ?	236. Beat him well and bind him with ropes.	Rōñ-dī bānyō tēñ khñb piṭ.
222. How far is it from here to Kashmir ?	Kāśmirā tāĩ indā-kā kētrō dñr āsā ?	237. Draw water from the well.	Kñē-kē pāñ jhiṭō.
223. How many sons are there in your father's house ?	Tērō bābē gauhrā-dī kētrō tshōṭñ āsā ?	238. Walk before me.	Mñ-kā āgdī hññḍ.
224. I have walked a long way to-day.	Mñ āz dñrā tāĩ hññḍō.	239. Whose boy comes behind you ?	Tñ-pā āndau kaurō tshōṭñ ā ?
225. The son of my uncle is married to his sister.	Mōrō kākēau tshōṭñ śh-rī baiṇī sōngō baiñau aundau āsā.	240. From whom did you buy that ?	Taĩ jau kauē-kē laiō ?
226. In the house is the saddle of the white horse.	Śuklō ghōrēai kāṭhī gauhrā-dē āsā.	241. From a shopkeeper of the village.	Grāñē ēk bāñē-kē.
227. Put the saddle upon his back.	Kāṭhī piṭṭhī-gāō dā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the

Where spoken.

headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Barman Group, and do not concern us at present.¹

The Kulu and Sirāj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahārī Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj forms a member of the Satlaj Group of Western Pahārī languages, and has been described on pp. 647 ff.

Languages forming the Group.

The language of Kulu proper is known as Kuḷuī or Kuḷuhī.² That of Inner Sirāj is known as Inner Sirājī. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Grahame Bailey names Sainjī.

We have no figures for the number of speakers of Inner Sirājī or Sainjī. All that are available are the figures for the total number of speakers of both Sirāj dialects including Sainjī. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirājī may be taken as 20,000. We may roughly estimate the number of speakers of Sainjī at 10,000, and give the remaining 20,551 to Inner Sirājī. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Number of speakers.

Kuḷuī	.	.	.	.	.	.	.	.	.	.	.	.	.	54,080
Inner Sirājī (estimated)	.	.	.	.	.	.	.	.	.	.	.	.	.	20,551
Sainjī (estimated)	.	.	.	.	.	.	.	.	.	.	.	.	.	10,000
													TOTAL	84,631

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 83 ff.

² The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Barā) Bangāhal contains but a single small village. South (or Chhōṭā) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Maṇḍālī (the language of Maṇḍi State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭā Bangāhal, known as Bīr Bangāhal belongs linguistically to Kangra.

KULUĪ.

Kuḷuī, or Kuḷuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western

Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *ch*, as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hē*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ū*, but sometimes in *ā*.

Kuḷuī is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

Authorities.

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kuḷuī Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kuḷuī is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kuḷuī and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kuḷuī is invariably written in a form of the Tākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following

Written character.

plate shows the forms which the letters take:—

The Kuḷui Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		ḥa	ḥ, ḥ	ba	ḥ, ḥ
a	ḥ, ḥ	ka	ḥ	ḍa	ḥ, ḥ	bha	ḥ, ḥ
ā	ḥ, ḥ	kha	ḥ	ḍha	ḥ	ma	ḥ, ḥ
kā	ḥ	ga	ḥ	ḥa	ḥ, ḥ	ya	ḥ (ḥ)
i	ḥ	gha	ḥ	ta	ḥ	ra	ḥ
i	ḥ:	cha	ḥ, ḥ	tha	ḥ or ḥ, ḥ	la	ḥ
ki, kī	ḥ	chha	ḥ	da	ḥ	(va)	(ḥ)
u, ū	ḥ	ja	ḥ or ḥ, ḥ	dha	ḥ, ḥ	śa, śa	ḥ, ḥ
ku, kū	ḥ	jha	ḥ, ḥ	na	ḥ, ḥ	ha	ḥ, ḥ
ē, ai	ḥ, ḥ	ḥa	ḥ	pa	ḥ	phu	ḥ
kē, kai	ḥ	ḥa	ḥ	pha	ḥ, ḥ	tra	ḥ
ō, au	ḥ	ḥa	ḥ				
ko, kau	ḥ	ḥa	ḥ				

Ya is usually indicated by initial ḥ, and wa by initial ḥ. Thus ḥḥ yā, ḥḥ wā.

As full Vocabularies are given by Mr. Diack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kuḷuī Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

Vocabulary.

- ālsī*, lazy, foolish.
- ammā*, a mother.
- barāg*, a leopard.
- bhrōṭū*, a load.
- bōtt*, a way, path.
- biānnā*, wind.
- buṭṭā*, a tree.
- chīṭṭhā* or *chīṭṭhā*, black.
- chhēt*, a field.
- chhōllī*, maize.
- ḍāg* or *ḍhōg*, a hill.
- ḍānnā* or *ḍannā*, an egg.
- dhunṇā*, to meet, to be obtained.
- ḍzhaurṇā* or *jhaurṇā*, to fall.
- ḍgōi* or *jō*, a wife.
- ēṇā*, *ējṇā* or *ēchhṇā*, to come.
- gāhī* or *ghāi*, a bear.
- gaṇḍū*, wise.
- gās*, rain.
- grā*, a village.
- hērnā*, to see.
- hōṭṣhā* or *hōchchhā*, small.
- jēū*, the body.
- jō* or *ḍgōi*, a wife.
- kērnā*, to do.
- kōṇak*, wheat.
- lāhrī*, a wife.
- lummā paṇa*, to lie down.
- māṇḍzā*, a bed.
- mārā*, ugly.
- nōshṇā*, to go.
- paṇā*, to fall.
- pōddhrā*, a plain, level ground.
- rāmṛō*, good.
- śēṭṇā*, to throw.
- śēṭṭa*, white.
- śīkhā*, meat.
- śīr*, hair.
- śōbhlā*, good, beautiful, clean.

śōhrū, a boy.

takrā, swift.

tōttā, hot.

tshēkā, swift.

uthrā, high.

yā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindī *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kului it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jānū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōtthā*, gone; *gōā*, gone; *bēttā*, seated; *dhīnā*, given. We also often find the termination *ū* in infinitives, as in *hōnū*, to become; *āunū*, to come; *kērnū*, to do: but we may also have *hōnā*, *āunā*, and *kērnā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kului, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāi* or *gāhi*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diack in the name of the month *magsir*, which is pronounced *kaśmīr*.

In the Simla dialects *ch* is often pronounced *tš*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kului, but are not so common. As examples we may quote *hōtghā* or *hōchchhā*, small; *tshēkā*, for *chhēkā*, swift; *jānā* or *dzānā*, to go; and *dzōnghā*, a foot, for Hindī *janghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kului, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāi*, but Lower Kulu *chīn*, 'three,' representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pahāri dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *i* in the nominative plural. Thus, *bēhā*, a sister; *bēhī*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēṭī*, a daughter, obl. sing. and plur. *bēṭī*; *māṇhū*, a man, obl. sing. and plur. *māṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *ī*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōrā*, a horse, obl. form *ghōrē*, ag. *ghōrē*; *ghōr*, a house; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māṇhū*, a man, obl. form *māṇhū*, ag. *māṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇī*, ag. *bēhṇīē*.

The above cases are shown more conveniently in the following table:—

		Nom. Plur.	Obl. Sing. and Plural.	Ag. Sing. and Plural.
<i>ghōrā</i> , a horse	... ..	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghōr</i> , a house	... ..	<i>ghōr</i>	<i>ghōrā</i> , <i>ghōrē</i>	<i>ghōrē</i>
<i>ādmī</i> , a man	... ..	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māṇhū</i> , a man	... ..	<i>māṇhū</i>	<i>māṇhū</i>	<i>māṇhūē</i>
<i>bēṭī</i> , a daughter	... ..	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭīē</i>
<i>bēhṇ</i> , a sister	... ..	<i>bēhṇī</i>	<i>bēhṇī</i>	<i>bēhṇīē</i>

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghōrā* is *ghōra*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *ī*. Thus we have *burī chālā-na*, (wasted his substance) in bad conduct; and *ēkī dūrē-rē dēsā-bē*, to a country of distance, i.e., to a far country, in which *dūr* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāṭ* or *rī tāṭē*, for; *na*, from; *na*, in; *mōṇjhē* or *māṇjē*, in; *mōṇjhē-na*, from in; *sōṇghē*, with, together with, or with, by means of; *āggē*, near, towards, to near.

After verbs of speaking *bē* and *sōṇghē* are used indifferently, as in *tēī-bē bōl* or *tēī-sōṇghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>haũ, mē*, mu*</i>	<i>tũ, thau*</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.-Acc.	<i>mũ-bě, mũmē</i>	<i>tau-bě, tu-vě*</i>
Abl.	<i>mũ-na, mōn, mu-ana*</i>	<i>tau-na, taun, thau-ana*</i>
Gen.	<i>mērā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bě, sausē*, sumē*</i>	<i>tussā-bě</i>
Abl.	<i>āssā-na, āssān, hamana*</i>	<i>tussā-na, tussān</i>
Gen.	<i>āssā-rā, mhārā*, assān-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bě* is also pronounced *wě* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted : —

	THIS.		THAT.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>sau</i>	<i>sau</i>
Ag.	<i>tē</i>	<i>ssē</i>	<i>tētē</i>	<i>tssē</i>
Obl.	<i>ē</i>	<i>ssē</i>	<i>tē</i>	<i>tssē</i>
Plur.				
Nom.	<i>ēh</i>		<i>tē</i>	
Ag.	<i>inhē</i>		<i>tinē</i>	
Obl.	<i>inhē</i>		<i>tinē</i>	

In the specimen, the form *uĩ* or *ōĩ* (once in each form) occurs instead of *tēĩ*. The phrase is *uĩ (ōĩ) jōgā nahĩ*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter : —

	Who.	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jāṇiē</i>	<i>kūṇiē</i>
Obl.	<i>jōs</i>	<i>kōs</i>
Plur.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jīnhē</i>	<i>kīnhē</i>
Obl.	<i>jīnhā</i>	<i>kīnhā</i>

The neuter interrogative is *kī*, what? dat. *kī-bē*, why? *kōi* is anyone, someone; *kichh*, anything, something; *jē-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

Sing.	Plur.
1. <i>hē</i>	<i>hē</i>
2. <i>hē</i>	<i>hā</i>
3. <i>hē</i>	<i>hā</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nīsā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The **Infinitive** ends in *nā* or *nū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōṇā*, or *hōṇū*, to be; *miṇnā*, to be joined; *dzhaṇnā* or *jhaṇnū*, to fall; *mārnā* or *mārnū*, to strike. We may note the word *ēṇā*, *ējṇā* or *ēchhṇā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōṇā*, to become. From *ēṇā*, etc., to come, we have *ēndā*, *ējdā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā ṭāgā*, he began to be poor ; *tē khuṣī kērdē lāgē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēiē sau sūrā chārdā bhējū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ū* to the root, but sometimes we have *ā* instead of *ū*. Thus *mārū*, beaten ; *hōā*, become. The following past participles are irregular :—

<i>ēṇā</i> , <i>ējṇā</i> , or <i>ēchhṇā</i> , to come,	past part. <i>āū</i> , plur. <i>āē</i> ; fem. <i>āī</i>
<i>nōshṇā</i> , to go	„ <i>nōṭṭhā</i>
<i>bēshṇā</i> , to sit	„ <i>bēṭṭhā</i>
<i>jāṇā</i> , to go	„ <i>gōā</i>
<i>dēṇā</i> , to give	„ <i>dhīnā</i>
<i>paunā</i> , to fall	„ <i>pōū</i>
<i>laggnā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēṇā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērū* ; ‘to take away’ is *nēṇā*, past participle *nēū*.

In the specimen, the past participle of *mīḷnā*, to be joined, is once given as *mīḷūā* (*gōlē mīḷūā*, he fell on his neck). Elsewhere it is *mīḷū*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203:

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are :—

mū ghōrē naī jāṇā, for me it is not to be gone into the house, *i.e.*, I should not enter the house.

khuṣī kērnī hōr khuṣī hōṇā, happiness is to be made, and happy is to be become, *i.e.*, we should make rejoicing and be happy.

In the last phrase, *khuṣī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *ī* or *iē*. The form in *ī* is principally used in intensive compounds as in *bāṇḍī dhīnā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindī. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck ; *kōriē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *uṭṭhiē*, having arisen, is written *uṭṭhiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nibhū*, expenditure was completely done, *i.e.*, all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou ; *mārā*, strike ye. From *ēṇā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēīt*, as in *mārēīt*, be pleased to strike.

The **Old Present**, corresponding to the Hindī *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sī*, etc., as above), I strike, thou strikest, etc., for all persons of both numbers.

A Present Definite is formed by suffixing *sā* to the present participle. Thus *mārdāsā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā hundā-sā*, with the present participle. Thus *sau mārdā lāgā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārā-tī* or *mārā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haū mārdā*, (if) I had struck.

The **Future** is thus conjugated :—

‘I shall strike,’ etc..

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>māraū, mārṇū</i>	<i>māraū, mārṇū</i>	<i>māraū, mārṇū</i>	<i>māraū, mārṇū</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

Mr. Diack gives *mārēsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēṇā*, to come, we have *ēnnū* and *ēllā*, and from *khāṇā*, to eat, *khānnū* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus :—

Past, *haū āū*, I came.

maī mārū, I struck him.

Perfect, *haū āū-sā*, I have come.

maī mārū-sā, I have struck him.

Pluperfect, *haū āū-tī* (or *-thā*), I had come.

maī mārū-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *i* is added to the root. Thus *mārīṇū*, to be beaten; *mārīndā*, being beaten; *haū mārīnnū*, I shall be beaten. For the other tenses, the Past Participle in *ūā* (see above) seems to be used, as in *haū mārūā sā*, I am beaten; *haū mārūā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārīndā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nēh mārīndā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs :—

pīṇā, to drink; *piāṇā*, to give to drink.

khāṇā, to eat; *khiāṇā*, to give to eat.

tsörnā, to graze (intransitive); *tsārnā*, to graze (cattle).

ṣuṇṇā, to hear; *ṣiṇēāṇā*, to cause to hear.

The following specimen of Kuḷuī is a version of the Parable of the Prodigal Son, written in the local Ṭākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kuḷuī words will be found on pp. 705 ff.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULUĪ).

ਪੰਮਾਨੀਐ ਖੰਧੁਰਿਧੁੰਦਿ ਖੀ

ਗੰਗਿਨੇਨੁ ਰੋਕਣੁਪੰਧਿਧੁਨਾਧੁੰਦਿ 6; ਧੰਧੁਨੀਨੁ

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[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

TRANSLITERATION AND TRANSLATION.

Ēkī-māṇhū-rē
One-man-of

dūī
two

bēṭē
sons

tī.
were.

Tīnhā-mōṣṭjhē-na
Them-in-from

hōchchhē-bēṭē
by-the-younger-son

bāpū-sōṅghē
the-father-to

bōlū,
it-was-said,

‘Ī bābā,
‘ O father,

māl-mōṭā-
the-property-

rī jē
of what

bāṇḍ
share

mū-bē
me-to

pujjā-sā
arrives

mū-bē
me-to

dē.
give.’

Tēbbē
Then

tēiē
by-him

tī-
the-

nhā-bē
m-to

bāṇḍī-dhīnā.
it-was-divided-(and-)given.

Hōr
And

thōṛē
a-few

dhiāṛē
days

pīchchhē
afterwards

hōchchhē-bē-
by-the-younger-so-

5.

tē
-n

sōbh-kichh
everything

kōṭṭhē
together

kōriē,
having-made,

ēkī-dūrē-rē
a-distance-of

dēsā-bē
country-to

nō-
it-was-

ṭṭhā.
gone.

Hōr
And

tōkkhē
there

āpnā
his-own

māl
property

burī-chālā-na
bad-conduct-in

dabāū
was-wasted.

Hōr
And

jēbbē
when

sōbh
all

khōrch
expenditure

kōriē-nibhū,
was-made-completely,

tēi-dēsā-na
that-country-in

bōddā
a-great

nōkāḷ
famine

pōū,
fell,

hōr
and

sau
he

gārjū
poor

hundā-lāgā.
being-began.

Tēbbhē
Then

tēi-dēsē-
that-country-

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10. ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬ ੬੬੬

-rē ēki-bōddē-ādmī-āggē jāi-pujjū. Tēbbhē tēiē sau āp-
of one-great-man-near having-gone-he-arrived. Then by-him he his-

ṇē-chhētā-na sūrā chārdā bhējjū. Hōr tēi-bē bhābh tī jē 'tinhē-
own-fields-in swine feeding was-sent. And him-to wish was that 'with-those-

śēktē, jinhā-bē sūr khā(ā)-sī, āpnā pēt bhōrnū, ' pōr kōi tē(i)-
husks, which (acc.) the-swine eat, my-own belly I-will-fill, ' but anyone him-

bē nēi dēndā-tī. Tēbbhē hōsī-na āiā (for āiē) bōlū, 'mērē-bā-
to not giving-was. Then senses-in having-come it-was-said, 'my-fa-

5. bā-rē kētrē bhuṇḍārā-bē bōhū rōṭi sī, pōr hāu (for haū) bhū-
ther-of how-many servants-to much bread is, but I by-hun-

khē mōrdā-lāgā-hundā-sā. Hāu (for haū) utṭhiā (for utṭhiē) āpnē bā-
ger dying-am. I having-arisen my-own fa-

bā-āggē jānnū, hōr tēi-bē bōlnū jē, "i bābā, māi sōrgā-rā
ther-near will-go, and him-to I-will-say that, " O father, by-me heaven-of

hōr tērā darōh kērū, hōr abbhē hāu (haū) uī jōgā nahi jē
and of-thee sin was-done, and now I (of-)that worthy not that

phiri tērā bēṭā bōlnū, mū-bē āpnē ēki-bhuṇḍārā-mōñjhē-
thy son I-will-say, me (acc.) thine-own one-servant-among-

10. na ēki-bhuṇḍārā-sahi banā." ' Tēbbhē utṭhiē āpnē-
from one-servant-like make." ' Then having-arisen his-own-

bābā-aggē chōlū, hōr sau ōjjhi dūr ti jē tē (for tēi)-bē hēriē tē(tēi)-rē
father-near he-went, and he still far was that him (acc.) having-seen him-of

bābā dēā āi, hōr thōr-māriē sau tēi-rē gōlē mīlū-
father(-to) pity came, and having-run he him-of on-neck was-join-

ā, hōr bōhū māpi dhini. Bētē tēi-bē bōlū, 'ēi bā-
ed, and many kisses were-given. By-the-son him-to it-was-said, 'O fa-

bā, māi sōrgā-rā hōr tērā darō(h) kērū; abbhē hāu (for haū) ōi jūgā
ther, by-me heaven-of and of-thee sin was-done; now I (of-)that worthy

5. nāi jē phiri tērā bētā bōlnū.' Bābē āpñē-naukrā-
not that again thy son I-will-say.' By-the-father his-own-servants-

bē bōlū jē, 'acheh(h)i-na achchhi pōsāk khōliā (for -ē) ān,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēi-bē lā; hōr tēi-rē bōthā-na mundaṛi, dzōnghā-na ju-
and him-to apply; and him-of hand-on a-ring, feet-on sho-

ttē lā; hōr asā (for āssē) khāmm hōr khuśi hōmm, kī-bē jē mē-
es apply; and we may-eat and happy may-be, what-for that m-

rā ē(h) bētā muā-ti, abbhē jiū-sā; khōā-ti, abbhē mi-
y this son dead-was, now alive-is; lost-was, now go-

10. lū-sā.' Tēbbhē tē khuśi kērdē lāgē.
t-is.' Then they happiness making began.

Hōr tēi-rā bōddā bētā ohhētā-na ti. Jēbbhē ghōrā-bhēti āū,
And him-of the-great son the-field-in was. When house-near he-came,

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gāṇē nācṇē-ri chhēr śuṇi. Tēbbhē āk piādā śādhiā (for śādhiē)
singing dancing-of noise was-heard. Then a footman having-called

pūchchhū jē, 'ē(h) ki sā ?' Tē(bbh)ē tēi-sōṅghē bōlū jē, 'tērā bhāū āū,
it-was-asked that, 'this what is?' Then him-to it-was-said that, 'thy brother came,

hōr tērē-bābē bōḍḍi dhāmm kērī, ki-bē jē sau rāji khuṣi miḷū.
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misīē sōṭṭhū jē, 'hāu(haū for mū) ghōrē nai jānā.' Tēbbhē tēi-rē-bā-
On-that-reason (?)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-fa-

5. bē bārē-bārē ējiā (for -ē) sau pōtiāū. Tēiē bābā-bē bada-
ther outside having-come he was-advised. By-him the-father-to answe-

l dhīnā jē, 'ētri-bōrsā hāu(haū) tēri tē(h) l kērdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)i tērē-bōlā-na dujā nahī chōlā. Pōr taī kadhī ēk chhēlū mū-
ever thy-speech-from apart not went. But by-thee ever one kid me-

bē nahī dhīnā jē āpṇē-mitrā-sōṅghī-sōṅghē khuṣi
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bēṭā āū, jūpiē tērā māl chhōrā-ra-
I-might-have-made. When thy this son came, by-whom thy property harl-

10. ṇḍā-bē khiāū, taī tēi-rī-tāē bōḍḍi dhāmm kērī.' Tē(i)ē tēi-
ots-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him him-

bē bōlū, 'ēi bēṭā, tū sōḍāē mū-āggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mērā sā, sau tērā sā. Pōr khuṣi kērnī, hōr khuṣi hōṇā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-

rī ti, ki-bē jē tērā ē(h) bhāū muā-ti, sau jū ; khōā-ti, sau miḷū.
ry was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirājī is much the same as that of Kulūi and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list:—

bāgē, outside.

bauhū, much.

bēśnā, to sit.

bēṭrī, a woman.

chēi, a younger sister.

chhēt or *khēch*, a field.

chīngrū or *chēlū*, a bird.

chīṭhā, black.

ḍannā, an egg.

darērā, far, distant.

dārōh, sin.

dhyārō or *dihārō*, a day.

ḍzōth or *tsānanī*, the moon.

gāhḍ, a stream.

gīś, up.

hōtshau, little, small.

ihṇō or *ijṇō*, to come.

īj, a mother.

jēhū, before.

jhuṭnā or *pīnā*, to drink.

jīlē, down.

kanēt, the ear.

katāb, a book.

khēch or *chhēt*, a field.

lachhmī, a cow.

mandzau, bad.

mārau, foolish, ugly.

mihāsī, a buffalo.

nāṇā or *nāśnā*, to go.

nauē, a stream.
niātā, *nigghā*, or *tātā*, hot.
nīhāl, a plain.
nīñā, to take, to take away.
nist, lazy.
piñā or *jhuṭṇā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
satāz, wise.
sēṭā, near.
sittau, white, clean.
śōbhlā, good, beautiful.
srēāl, hair.
tātā, *niātā*, or *nigghā*, hot.
ṭhurnā, to run.
tichchhā, sharp.
tsānanī or *dzōth*, the moon.
tshēkā, swift.
tsīknā, to beat.
ūjhē, up.
undhē, down.
whītar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōṛā*, a horse, is equally often pronounced *ghōṛō*, and *ghōṛau*. As in Simla, some of these words, such as *śōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōṛā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēṇ*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *dz* or *z* respectively as in *tsānanī*, the moon; *dzībḥ*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhlā*, good; *sittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōṛā*, a horse, pl. *ghōṛē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṇ*, a sister, plural *bhīṇā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) ends in *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In the case of all nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or by horses: *ghōr*, a house; *ghōrē*, by a house or houses, or in a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *sōhrī*, a girl; *sōhrī*, by a girl or girls: *bhīṇ*, a sister; *bhīṇā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōrā</i> , a horse . . .	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrēā</i>	<i>ghōrēō</i>
<i>ghōr</i> , a house . . .	<i>ghōr</i>	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>hāthī</i> , an elephant . . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>sōhrī</i> , a girl . . .	<i>sōhrī</i>	<i>sōhrī</i>	<i>sōhrī</i>	<i>sōhrīē</i>	<i>sōhrīō</i>
<i>bhīṇ</i> , a sister . . .	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇē</i>	<i>bhīṇō</i>

Most of the postpositions are the same as in the other Western Pahārī dialects and in Kuḷuī, but there are a few peculiar to Inner Sirājī. The following are the more common:—

rā (*rō*, *rau*), of.

bē, to. Also used for the accusative like the Hindī *kō*. This is the same as in Kuḷuī.

rī tōṇī, for, for the sake of.

mōñjē or *mōñjhē*, in.

paraundē, on.

lēṛā, *nā*, *kā*, *āgē*, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular oblique and its masculine plural being *rē*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō*, *au*, *ū*) are mutable, making the masculine oblique singular and the masculine plural in *ā*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā*, as in *bhīṇā-kā lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kā lōmmā*, tallest of all.

Pronouns.—The first two personal pronouns are thus declined—

		I.	Thou.
Sing.	Nom.	<i>hā, hāñ</i>	<i>tū</i>
	Ag.	<i>mañ</i>	<i>tañ</i>
	Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
	Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Plur.	Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Ag.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
	Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā-bē*, *tā-bē*, respectively. Thus, *tañ chhēlū mambhē nēñ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted:—

This			That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>iō, yō</i>	<i>iō, yō</i>	<i>sau, sa</i>	<i>sau, sa.</i>
Ag.	<i>iū, ōū</i>	<i>ēssō</i>	<i>iū, iōū</i>	<i>tēssō</i>
Obl.	<i>iū ōū</i>	<i>ēssā</i>	<i>iōū</i>	<i>tēssā</i>
Plur.—				
Nom.		<i>iā, ōā</i>		<i>tāā.</i>
Ag.		<i>iā, ōā</i>		<i>tāā</i>
Obl.		<i>iā, ōā</i>		<i>tāā, tēā</i>

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *dəō sungōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative and Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom. . . .	<i>dəō, dəun</i>	<i>dəō, dəun</i>	<i>kun</i>	<i>kun.</i>
Ag. . . .	<i>dētū, dēūē</i>	<i>dēssē</i>	<i>kūnī.</i>	<i>kēssē.</i>
Obl. . . .	<i>dētū</i>	<i>dēssā</i>	<i>kās, kāsā</i>	<i>kēssā.</i>
Plur.—				
Nom. . . .		<i>dēā</i>		<i>kōnā.</i>
Ag. . . .		<i>dēāē</i>		<i>kās, kāsā.</i>
Obl. . . .		<i>dēā</i>		<i>kūnī.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bē*, why?

The **Indefinite Pronouns** are *kōi*, anyone, some one, and *kitāh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

iērā, iēhrā, or yēhrā, like this.

tērā, tēhrā, like that.

kērā, kēhrā, like what?

ētrā, this much, plur. this many.

tētrā, that much, plur. that many.

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *nā* (*nō*, *nau*), which, after *l*, *r*, or *r* is changed to *nā* (*nō*, *nau*). Thus *tsīkṇā* (*tsīkṇō*, *tsīkṇau*), to strike; *pōṛnā*, (*-nō*, *-nau*) to fall.

The Present Participle is formed by adding *dā* (*dō*, *dau*) to the root. Thus, *tsīkdāu* (*tsīkdō*, *tsīkdau*), striking. As in other Western Pahārī Dialects, this participle is used in Inceptive compounds, as in *tēā khusī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē suṅgōr tsārdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāṇā*, to eat, pres. part. *khāndā*, and from *rauḥṇā*, to remain, pres. part. *rauḥndā*.

The following present participles are slightly irregular :—

hōṇā, to become, pres. part. *hundā*.
lauṇā, to take, „ „ *lauṇdā*.

The verb *ihṇā* or *ijṇā*, to come, makes its present participle *ihndā* or *ījdā*, and *nāṇā* or *nāśṇā*, to go, makes its present participle *nāndā* or *nāśdā*.

The Past Participle is formed by adding *ā* (*ō*, *au*, *ū*) to the root. Thus, *tsīkā*, (*tsīkō*, *tsīkau*, *tsīkū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are :—

ihṇā or *ijṇā*, to come; past. part. *āō*.
nāṇā or *nāśṇā*, to go. „ „ *nāṭhau*.
jāṇā, to go. „ „ *gau* (pl. *gauē*; fem. *gauī*).
bēśṇā, to sit. „ „ *bēṭhau*.
dīṇā, to give. „ „ *dīnnau*, *dīnau*.
lagṇā, to be applied. „ „ *lāgau*.

The verbs *hōṇā*, to become; *lauṇā*, to take; and *kōrnā*, to do, form their past participles regularly. Thus, *hōā*, *lauā*, *kōrā*. Of course all these can end in *ō*, *au* or *ū*, instead of *ā*; so that, e.g., we have *hōū*, *lauū*, and *kōrū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whītar nēṭī nāśṇā*, it is not to be gone inside, i.e., I will not go inside; *khusī kōrnī*, *khusī hōṇā zarūrī thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *ī* to the root, thus *tsīkī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsīkī-kōrī*, having struck.

The Noun of Agency is formed by adding *ṇwālā* to the root. Thus, *tsīkṇwālā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsīk*, strike thou; *tsikā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative		
	2nd Sing.	2nd Plur.
<i>ihṇā</i> or <i>ijṇā</i> to come	<i>ichh</i>	<i>ichhā</i>
<i>nāṇā</i> or <i>nāsṇā</i> , to go	<i>nāū, nās</i>	<i>nāū, nāsā.</i>

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsīkū, tsīkū</i>	<i>tsīkū, tsīkū</i>
2.	<i>tsīkē</i>	<i>tsīkā</i>
3.	<i>tsīkē</i>	<i>tsīkau</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāū*, I may go; *ihū*, I may come; *galāū*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsīklau*, I (masc.), thou (masc.) or he will strike; *tsīklē*, we, you, or they (all masc.) will strike. The feminine is *tsīklī* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsīkulau* or *tsīklau*; plural masculine *tsīkulē* or *tsīklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ū*. Thus, *nāṇā*, to go, has *nāūlau* or *nālau*, I shall go.

The verbs *ihṇā*, to come, and *rauṇā*, to remain, are slightly irregular. The former has for its first person *ihūlau*, *ihlau*, *ihūlau* or *ihlau*, and so on for the other persons and for the plural. *Rauṇā*, to remain, has its first person singular, *rahūlau* or *rauhlau*. *Laṇā*, to take, has its first person *laūlau*, and *dīṇā*, to give, *dēūlau*.

Regarding the form *khālē-s*, they will eat it, in *dgō sungör khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsīkdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsīkdē*, and the feminine for both numbers is *tsīkdī*. Verbs like *khāṇā* and *rauṇā*, have, of course, *khāndā* (*khāndō, khāndau*), and *rauhndā* (*rauhndō, rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhī kōrdau*, as for my (part), it is not being done, i.e., I cannot do.

A definite present is formed with *lāgau* (past participle of *lagṇā*) added to the present participle, as in *hā tsīkdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā tsīkdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hā tsīkdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. Thus :—

- hāñ nāṭhau*, I went.
- mañ tsīkau*, I struck him.
- hāñ nāṭhau āsā*, I have gone.
- mañ tsīkau āsā*, I have struck him.
- hāñ nāṭhau thī*, I had gone.
- mañ tsīkau thī*, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

- hāñ tsīkau hundau*, I am being struck.
- hāñ tsīkau hundau thī*, I was being struck.
- hāñ tsīkau jālau*, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahārī dialects.

एकू मयशा-रे दूई शोहरू थी । तेभा-मंभे छोटे शोहरूए बाबा-बे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेबा तेजए बंडी दीना । थोड़े ध्याड़े पिछे होछे शोहरूए सभ माल कठे करू दूर दिशा-बे नाठो । तखे नाशी-करी अपणे बड़े-री खटी जारी-मंभे खोई । जेबा बौहू खरच करी छेकू तेज देशे बड़ा नकाळ पड़ू । तेबा कंकाळ होई आओ । तेबा तेज देश-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-बे अपणे छेते सुंगर चारदा भेजू । तेबा तेजए मने बोलू जो सुंगर खालेस हाँजँ बी खाली । येहड़े तेज-बे कोई नैई दींदा-थी । तेबा तेज-बे बुध फिरी । बोलू मेरे बाबा-रे कोतरे ज्वारे-बे बौहू रोट्टी दीन्दा थी । हाँजँ एबा भोछे मरदा । हाँजँ एबा अपणे बाबा नेड़े नाशली । तेज-बे बोलली हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नैई रौह जे तेरा बेटा बोलले । मंभे एबा जेड़े होर उवारे सा तेड़ा माँ बी डाह । तेबा उठी-करी अपणे बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुची दीनी । तेबा शोहरूए बोलू हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नैई रौह जे तेरा बेटा गलाजँ । बाबे अपणे सेउका-बे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-बे बनी-देया । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोखड़े लाउणे-बे देया । एबा हमे खाले खुशी होले । पहिले मेरा शोहरू मुचा थी । एबा जीउंदा होज । गोजू थी । एबा भेटा । तेबा तेभा खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पूजू गीहा-री ता नाचणे-री छेड़ शुणी । तेबा एकू सेउका शादी-करी पूछू ये की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँवड़ भेटा । तेजए भीखी-करी जाणू जे कीतर नैई नाशयणा

तेबा तेज-रे बाबे बागे निखली-करी सौ पत्थाज । तेजए बाबा नेड़े बोलू
 भाऊ एतरी बरशा हाँजें तेरी टहील करदा रौहू । कधी तेरी गल नहीं
 काटी । पर तैं कधी एक बाकरी-रा छेलू मंभे नैई दीनो अपणे संधी-साथी
 खुशी करदे । जेबा तेरा ये बेटा आओ जेजए तेरी सारी खटी-पठी लूची
 राँडा-बे दीनी तैं तेज-री तणी खाणो पीणी करी । तेजए तेज-बे बोलू हे
 बेटेआ तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।
 फिरी खुशी करनो खुश होणा जरूरी थी केसे गले जे तेरा भाऊ मुओ थी ।
 सौ जीउंदा होज । गौजू थी । सौ भेटा ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

INNER SIRĀJĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekū-manāśā-rē dūi sóhrū thī. Tēā-mōñjhē tshōtē-sóhrūē bābā-bě
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōlū, 'hē bābā, dzō mērā baṇḍā tērī-khaṭī-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 baṇḍī-dē.' Tēbbā tēnē baṇḍī-dinā. Thōrē-dhyārē-pitshē
divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after
 hōtshē-sóhrūē sōbh māl kōtthē kōrū, dūr-diśā-bě nāthō.
by-the-small-son all property together was-made, a-far-country-to he-went.
 Tōkkhē nāśī-kōrī apñē-bōrē-rī khaṭī zārī-mōñjhē khōī.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Jēbbā bauhū khōrōch kōrī-chhēkū, tēū-dēsē bōrā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkāḷ pōrū. Tēbbā kōñkāḷ hōī-āō. Tēbbā tēū-dēsā-rē ēkū-ādmī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghōrē nāthō. Tēūē tēū-bē apñē-chhētē suñgōr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 bhējū. Tēbbā tēūē mōnē bōlū, 'dzō suñgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hāñ bī khālau.' Yēhrē tēū-bē kōī nēñ dīndā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
 Tēbbā tēū-bē budh phirī. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
 bauhū rōṭī dīndā-thī; hāñ ēbbā bhōchhē mōrdā. Hāñ ēbbā
much bread giving-was; I now by-hunger die. I now
 apñē-bābā-nērē nāślau. Tēū-bē bōllau, "hē bābā, maī
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
 Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā jōgī nēñ
God-of and of-thee sin was-done; now such worthy not
 rauhū jē tērā bēṭā bōllē. Mambhē ēbbā jērā hōr
I-remained that thy son they-will-say. Me now as other
 jwārē sā, tērā mā bī dāh." ' Tēbbā uṭhī-kōrī
servants are, such me also consider." ' Then

apṇē-bābā-nērē nāṭhō. Sau machī dūr thē, tēū-rē bābē
his-own-father-near he-went. He yet far was, him-of by-the-father
tēū hērī-kōrī dēyā āi. Ṭhurī-kōrī tēū-rē gōlō
him seen-having compassion came. Run-having him-of on-the-neck
milū. Bauhū mugḥī dinī. Ṭebbā sōhrūc bōlū,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said,
‘hē bābā, maī Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā
‘*O father, by-me God-of and of-thee sin was-done; now such*
jōgī nēī rauhū jē tērā bēṭā galāñi.’ Bābē
worthy not I-remained that thy son I-may-say.’ By-the-father
apṇē-sēukā-bē bōlū jē, ‘kharē-kharē jhīkrē kārḥī
his-own-servants-to it-was-said that, ‘good-good garments having-produced
āṇā; tēū-bē banī-dēā. Sōnghā ēū-rē hāthē mundrī, sōnghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
pairē pōlrē launē-bē dēā. Ēbbā hāmmē khālē, khuṣī hōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
Pahilē mērā sōhrū muā-thī, ēbbā jīundā hōū; gōjū-thī, ēbbā
At-first my son dead-was, now living became; lost-was, now
bhēṭā.’ Ṭebbā tēā khuṣī kardē lāgē.
was-met.’ Then they rejoicing making began.

Tēū-rā bōrā sōhrū chhētē thī. Jēbbā ghōrā-nērē
Him-of the-great son in-the-field was. When the-house-near
pūjū, gīhā-rī tā nātsṇō-rī tshēr śunī. Ṭebbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
śādi-kōrī pūchhū, ‘yē kē sā?’ Tēūc tēū-nērē bōlū
called-having it-was-asked, ‘this what is?’ By-him him-near it-was-said
jē, ‘tērō bhāū āō. Tērē-bābē bōrī khāṇī pīṇī kōrī,
that, ‘thy brother came. By-thy-father a-great eating drinking was-made,
ēssē-galē jē rābar bhēṭā.’ Tēūc jhīkhī-kōrī
on-this-word that in-good-health he-has-been-met.’ By-him angered-having
dzāṇū jē, ‘whitar nēī nāśṇā.’ Ṭebbā tēū-rē
it-was-considered that, ‘within not it-is-to-be-gone.’ Then him-of
bābē bāgē nikhalī-kōrī sau patyāū. Tēūc
by-the-father outside emerged-having he was-remonstrated-with. By-him
bābā-nērē bōlū, ‘bhāl, ctri-bōrsā hāñ tērī ṭōhil kōrdā
the-father-near it-was-said, ‘lo so-many-years I thy service doing
rauhū. Kōdhī tērī gal nahī kāṭī; pōr taī kōdhī
remained. Ever thy word not was-cut; but by-thee ever
ēk-bākri-rā chhēlū mambhē nēī dinō, apṇē-sōnghī-sāthī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuṣī kōrdē. Jēbbā tērā yō bēṭā āō, jēūē tērī sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
 khaṭī-pathī lūchī-rārā-bē dīnī, taī tēū-rī-taṇī khāṇī pīṇī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
 kōrī.' Tēūē tēū-bē bōlū, 'hē bēṭā, tū tā . sadā
was-made.' By-him him-to it-was-said, ' O son, thou verily ever
 mā-sēṭā sā; dzō-kitsh mērā sā, sau sōbh tērā sā. Phirī
me-with art; what-ever mine is, that all thine is. On-the-other-hand
 khuṣī kōrnī, khuṣ hōṇā zarūrī thī,
rejoicing to-be-made, happy to-be-become necessary was,
 kēssē-galē jē tērā bhāū muā-thī, sau jīundā hōū ;
on-what-word (i.e., because) that thy brother dead-was, he living became ;
 gōjū-thī, sau bhēṭā.'
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhaū*, from; *graū*, instead of *grā*, a village; *tāē* or *tauē*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sū*, Sainjī has *kē-s* what is (it) ?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

		A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōṛā</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēṭī</i>	<i>bhīṇ</i>
Obl. Sing. and Plur.	<i>ghōṛē</i>	<i>gharā</i>	<i>hāthī</i>	<i>bēṭī</i>	<i>bhīṇē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōṛē</i>	<i>gharē</i>	<i>hāthīē</i>	<i>bēṭīē</i>	<i>bhīṇē</i>
Gen. Sing. and Plur.	<i>ghōṛēr</i>	<i>gharār</i>	<i>hāthīr</i>	<i>bēṭīr</i>	<i>bhīṇār</i>
Dat. Sing. and Plur.	<i>ghōṛāb</i>	<i>gharāb</i>	<i>hāthīb</i>	<i>bēṭīb</i>	<i>bhīṇab</i>
Nom. Plur.	<i>ghōṛē</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēṭī</i>	<i>bhīṇ</i>

Note that the *a* in *bhīṇab* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirājī. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>haũ</i>	<i>tũ</i>
Ag.	<i>mōē.</i>	<i>tauē, tāē.</i>
Obl.	<i>maũ</i>	<i>tā.</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Dat.	<i>maũ-bhē.</i>	<i>tā-bhē.</i>
Plur.—		
Nom.	<i>āssē</i>	<i>tūssē</i>
Ag.	<i>āhē</i>	<i>tūssē</i>
Obl.	<i>āssā, āsā</i>	<i>tūā</i>
Gen.	<i>mhārā</i>	<i>thārā</i>
Dat.	<i>āssāb, āsāb</i>	<i>tūāb</i>

With the form *maũ-bhē* may be compared the Inner Sirājī *mambhē*.

The **Demonstrative Pronouns** are declined as follows :—

	This.		That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēō</i>	<i>ēō</i>	<i>sō</i>	<i>sō</i>
Ag.	<i>ēūē</i>	<i>ēssē</i>	<i>tēōē</i>	<i>tēssē</i>
Obl.	<i>ēū (ēō)</i>	<i>ēssā</i>	<i>tēū (tēō)</i>	<i>tēssā</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēssā-rā, ēssār</i>	<i>tēū-rā, tēūr</i>	<i>tēssā-rā, tēssār</i>
Dat.	<i>ēūb</i>	<i>ēssāb</i>	<i>tēūb</i>	<i>tēssāb.</i>

	This.	That.
	Masc. and Fem.	Masc. and Fem.
Plur.—		
Nom.	<i>ēā</i>	<i>tēā</i>
Ag.	<i>iāē</i>	<i>tēāē.</i>
Obl.	<i>ēā.</i>	<i>tēā.</i>
Gen.	<i>ēā-rā, ēār</i>	<i>tēā-rā, tēār</i>
Dat.	<i>ēāb</i>	<i>tēāb</i>

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssā*, etc. as long. Perhaps it should be short as in *tēssā*, etc.

The remaining pronouns do not present important variations. The oblique form of *kun*, who? is *kās* or *kāsū*, and that of *kē*, what? *kī*. 'Why' is *kī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamēālī.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhē āthī*, is not, and is also immutable.

The past tense is *tī* as in Kuḷuī, instead of the *thī* of Inner Sirāji. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

I may strike, etc.

Sing. and Plur.

1. *tsīkū.*

2 and 3. *tsīkē.*

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsīkṇā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*.¹ We thus get the following, the singular and plural being identical.

I shall strike.

Sing. and Plur.

1. *tsīkūr*

2. *tsīkar*

3. *tsīkār.*

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

I shall strike, etc.

1st, 2nd, and 3rd persons.

Sing. *tsīkū*

Plur. *tsīkī.*

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmīrī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Pīśācha language. Mr. Bailey only gives examples of the first person, *viz.*, *tsīkūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Veron Pīśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raũhē-sā*.

The irregular verbs are much as in Inner Sirājī. The only one deserving special notice is *iēdzā*, to come; pres. part., *idzā*; past part., *āwā*; Imperative, *idz*, plur. *idzā*; fut. *idzūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kulū.	Inner Sirāji.	Sainji.
1. One	Ek	Ek	lek.
2. Two	Dūi	Dūi	Dūi.
3. Three	Trāi, (in West Kulu) chin, chan.	Chēp	Chīp.
4. Four	Chār	Tsār	Tsār.
5. Five	Pōñj	Pāndz	Panz.
6. Six	Chhau	Tshau	Tshan.
7. Seven	Sōtt	Sat, sat	Satt.
8. Eight	Ōtth	Āth, aṭh	Atth.
9. Nine	Nōū	Nau	Nauū.
10. Ten	Dōs	Dōss	Dass.
11. Twenty	Bihī, bih	Bih	Bih.
12. Fifty	Pōñjāh	Paḍzā	.....
13. Hundred	Śauū	Shau	.....
14. I	Haū	Hā, hāū	Haū.
15. Of me	Mērā	Mērau	Mērā.
16. Mine	Mērā	Mērau	Mērā.
17. We	Āssē, ham, hamē	Āssē, hāmmē	Āssē.
18. Of us	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
19. Our	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
20. Thou	Tū, thau	Tū	Tū.
21. Of thee	Tērā	Tērau	Tērā.
22. Thine	Tērā	Tērau	Tērā.
23. You	Tussē	Tūssē, tōmmē	Tūssē.
24. Of you	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.
25. Your	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.

English.	Kuṇi.	Inner Sīrāji.	Sainji.
26. He . . .	Sō, sau, ō . . .	Sau . . .	Sō.
27. Of him . . .	Tēi-rā . . .	Teū-rā . . .	Tēū-rā.
28. His . . .	Tēi-rā . . .	Teū-rā . . .	Tēū-rā.
29. They . . .	Tē . . .	Tēā, sēā, sē . . .	Tēā.
30. Of them . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
31. Their . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
32. Hand . . .	Hōtth, hāth . . .	Hāth, hōth . . .	Hāth.
33. Foot . . .	Dzongh, dzōngā . . .	Pair, khur . . .	Paīr.
34. Nose . . .	Nāk . . .	Nāk . . .	Nāk.
35. Eye . . .	Hōchchhi, ōchchhi, ōkchi . . .	Āchh, āchhi . . .	Ākchi.
36. Mouth . . .	Khāk . . .	Mūh . . .	Mūh.
37. Tooth . . .	Dōrd . . .	Dānd . . .	Dānd.
38. Ear . . .	Kōnn . . .	Kapēt . . .	Kapēt.
39. Hair . . .	Śōrā, śir . . .	Śrēā . . .	Tsōrā.
40. Head . . .	Mund . . .	Mund . . .	Mund.
41. Tongue . . .	Dzibbh . . .	Dzibh . . .	Dzibh.
42. Belly . . .	Pēt . . .	Pēt . . .	Pēt.
43. Back . . .	Pitth . . .	Pitth, pitthi . . .	Pēth.
44. Iron . . .	Lohā . . .	Lohā . . .	Lohā.
45. Gold . . .	Sunā . . .	Sunā . . .	.....
46. Silver . . .	Rupā . . .	Rupā . . .	.....
47. Father . . .	Dāpū, tābū, tāb . . .	Bāb . . .	Bābā.
48. Mother . . .	Ammā, yā, īj . . .	Īj, ī . . .	Īj.
49. Brother . . .	Bhāi, Bhān . . .	Bhāi, dād . . .	Bhāi (elder), bhān (younger).
50. Sister . . .	Dāi (elder), bāhā (younger) . . .	Dāi (elder), bhān (younger), chāi (younger). . .	Dāi (elder), bhān (younger).
51. Man . . .	Māhā . . .	Maṇas . . .	Mard.
52. Woman . . .	Bēṭi . . .	Bēṭi, tēhūrī . . .	Bēṭi.

English.	Kuṣṭ.	Inner Sirāji.	Sainji.
53. Wife . . .	Jō, dzoi, lāhri . . .	Bētri, tabeuri . . .	Jōs, jō, dzōs.
54. Child . . .	Yāpā . . .	Hākā, bālak . . .	Tshorā.
55. Son . . .	Šohri, bēpā . . .	Bēpā, tshōtū, šorā, šohri . . .	Tshorā.
56. Daughter . . .	Šohri, bēti . . .	Bēti, tshōti, šori, šohri . . .	Tshori.
57. Slave . . .	Bēthā . . .	Sēuk, dērā . . .	.....
58. Cultivator . . .	Hāji . . .	Kōrsān . . .	.....
59. Shepherd . . .	Puhāl, phuāl . . .	Phuāl . . .	Phuāl.
60. God . . .	Pōrmēsūr . . .	Pōrmēsūr . . .	.....
61. Devil . . .	Rākhaś, bhūt . . .	Rākōs . . .	.....
62. Sun . . .	Sūraj, dhiārā . . .	Dhyārā, dihārō, sūraj . . .	Dihārā.
63. Moon . . .	Dzōth, dzuth . . .	Dzōth, tsānapi . . .	Dzōth.
64. Star . . .	Tārā . . .	Tārā . . .	Tārā.
65. Fire . . .	Ögg . . .	Äg . . .	.....
66. Water . . .	Pāpi . . .	Pāpi . . .	.....
67. House . . .	Ghōr, gōhr . . .	Ghar, dērā . . .	Ghar.
68. Horse . . .	Ghōrā, gōhrā . . .	Ghōrā . . .	Ghōrā.
69. Cow . . .	Gāi . . .	Lachhmī, gā . . .	Gā.
70. Dog . . .	Kuttā . . .	Kuttau or kūkar . . .	Küttā.
71. Cat . . .	Brālā, (fem. brāli) . . .	Barālāu (fem. -li) . . .	Barālā (fem. -li).
72. Cook . . .	Kukkaṛ . . .	Kukkaṛ . . .	Kukkaṛ.
73. Duck . . .	Batak . . .	Abhi . . .	.....
74. Ass . . .	Gaddhā, göddhā . . .	Gadhan . . .	Gadhā.
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ.
76. Bird . . .	Chirū . . .	Chirū, chēlā . . .	.....
77. Go . . .	Nōś . . .	Nāsh, nā . . .	Nā, nās.
78. Eat . . .	Khā . . .	Khā . . .	Khā.
79. Sit . . .	Bēś . . .	Bēsh . . .	Bēś.

English.	Kuṇi.	Inner Sirāji.	Sainji.
80. Come . . .	Ēj, ij . . .	Īch, ēj . . .	Idz.
81. Beat . . .	Jōk, mār . . .	Tsīk . . .	Tsīk.
82. Stand . . .	Khaṛā hō . . .	Khaṛā uṭh . . .	.....
83. Die . . .	Mōr . . .	Mar . . .	.....
84. Give . . .	Dē . . .	Di . . .	Dē.
85. Run . . .	Ṭhur, ṭhōr, bhagg . . .	Ṭhur . . .	Ṭhur.
86. Up . . .	Ujjhē, jhāñ . . .	Ūjhē, gīē . . .	Ūjhē.
87. Near . . .	Bhēṭi, nēr . . .	Nērē, sētē . . .	.....
88. Down . . .	Bunhē, bihāñ, bhi . . .	Undhē, tol, jilē . . .	Ūndhē.
89. Far . . .	Dūr . . .	Darērā, dūr . . .	.....
90. Before . . .	Āggē, āghē . . .	Jēhñ, āgū . . .	Jēhñ.
91. Behind . . .	Pichchhē . . .	Patshēñ, pitshē . . .	Pitshē.
92. Who . . .	Kuṇ . . .	Kuṇ . . .	Kuṇ.
93. What . . .	Ki . . .	Kē . . .	Kē.
94. Why . . .	Kībē . . .	Kībē, kilē . . .	Kīb, ki-dzū.
95. And . . .	Hōr . . .	Hōr . . .	.....
96. But . . .	Pōr . . .	Pōr . . .	.....
97. If . . .	Jē . . .	Jē . . .	.....
98. Yes . . .	Hōē, hō . . .	Hō . . .	.....
99. No . . .	Nāñ . . .	Nāñ . . .	.....
100. Alas . . .	Hāi . . .	Darōh . . .	.....
101. A father . . .	Bāb . . .	Bāb . . .	Bābā.
102. Of a father . . .	Bābē-rā, bābā-rā . . .	Bābā-rā . . .	Bābēr.
103. To a father . . .	Bābē-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
104. From a father . . .	Bābē-na, bābā-na . . .	Bābā-lērā . . .	Bābē-āgā.
105. Two fathers . . .	Dūi bāb . . .	Dūi-bāb . . .	Dūi bābē.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bābē.

English.	Kuṇḍ.	Inner Sīrājī.	Sainjī.
107. Of fathers . . .	Bābā-rā, bābā-rā . . .	Bābā-rā . . .	Bābār.
108. To fathers . . .	Bābā-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
109. From fathers . . .	Bābā-na, bābā-na . . .	Bābā-lērā . . .	Bābā-āgā.
110. A daughter . . .	Bēṭī . . .	Bēṭī . . .	Bēṭī.
111. Of a daughter . . .	Bēṭī-rā . . .	Bēṭī-rā . . .	Bēṭīr.
112. To a daughter . . .	Bēṭī-bē . . .	Bēṭī-bē . . .	Bēṭīb.
113. From a daughter . . .	Bēṭī-na . . .	Bēṭī-lērā . . .	Bēṭī-āgā.
114. Two daughters . . .	Dūī bēṭī . . .	Dūī bēṭī . . .	Dūī bēṭī.
115. Daughters . . .	Bēṭī . . .	Bēṭī . . .	Bēṭī.
116. Of daughters . . .	Bēṭī-rā . . .	Bēṭī-rā . . .	Bēṭīr.
117. To daughters . . .	Bēṭī-bē . . .	Bēṭī-bē . . .	Bēṭīb.
118. From daughters . . .	Bēṭī-na . . .	Bēṭī-lērā . . .	Bēṭī-āgā.
119. A good man . . .	Kharā māhṇū . . .	Rāmṛā māpash . . .	Rāmṛā mard.
120. Of a good man . . .	Kharā māhṇū-rā . . .	Rāmṛā māpashā-rā . . .	Rāmṛā mardār.
121. To a good man . . .	Kharā māhṇū-bē . . .	Rāmṛā māpashā-bē . . .	Rāmṛā mardāb.
122. From a good man . . .	Kharā māhṇū-na . . .	Rāmṛā māpashā-lērā . . .	Rāmṛā mardā-āgā.
123. Two good men . . .	Dūī kharā māhṇū . . .	Dūī rāmṛā māpash . . .	Dūī rāmṛā mard.
124. Good men . . .	Kharā māhṇū . . .	Rāmṛā māpash . . .	Rāmṛā mard.
125. Of good men . . .	Kharā māhṇū-rā . . .	Rāmṛā māpashā-rā . . .	Rāmṛā mardār.
126. To good men . . .	Kharā māhṇū-bē . . .	Rāmṛā māpashā-bē . . .	Rāmṛā mardāb.
127. From good men . . .	Kharā māhṇū-na . . .	Rāmṛā māpashā-lērā . . .	Rāmṛā mardā-āgā.
128. A good woman . . .	Kharī bēṭī . . .	Rāmṛī bēṭī . . .	Rāmṛī bēṭī.
129. A bad boy . . .	Burā śohṇū . . .	Burā śorū . . .	Burā tshōrū.
130. Good women . . .	Kharī bēṭī . . .	Rāmṛī bēṭī . . .	Rāmṛī bēṭī.
131. A bad girl . . .	Burī śohṇī . . .	Burī śorī . . .	Burī tshōrī.
132. Good . . .	Kharā . . .	Rāmṛā . . .	Rāmṛā.
133. Better . . .	(Eē-na) kharā . . .	(Īn-kā) rāmṛā . . .	(Eu-kā) rāmṛā.

English.	Kuṇḍi.	Inner Sīrāṇi.	Sainji.
134. Best . . .	Sēbbhi-na kharā . . .	Sōbbhi-kā rāmra . . .	Sōbbhi-kā rāmra.
135. High . . .	Uthra . . .	Uchṭā . . .	Uthlā, ujje.
136. Higher . . .	(Ḫi-na) uthra . . .	(Iṭ-kā) uchṭā . . .	(Ḫi-kā) uthlā.
137. Highest . . .	Sēbbhi-na uthra . . .	Sōbbhi-kā uchṭā . . .	Sōbbhi-kā uthlā.
138. A horse . . .	Ghōra . . .	Ghōra . . .	Ghōra.
139. A mare . . .	Ghōri . . .	Ghōri . . .	Ghōri.
140. Horses . . .	Ghōrē . . .	Ghōrē . . .	Ghōrē.
141. Mares . . .	Ghōri, ghōriḥ . . .	Ghōri . . .	Ghōri.
142. A bull . . .	Bōhḷd . . .	Bōḷd . . .	Bauḷd.
143. A cow . . .	Gā . . .	Lachhmī . . .	Gā.
144. Bulls . . .	Baldh (bahṭ) . . .	Bōḷd . . .	Bauḷd.
145. Cows . . .	Gār . . .	Lachhmī . . .	Gā.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti, kuttīḥ . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bōkrā . . .	Bākrā . . .	Bākrā.
151. A female goat . . .	Bōkri . . .	Bākri . . .	Bākri.
152. Goats . . .	Bōkrē . . .	Bākrē . . .	Bākrē.
153. A male deer . . .	Hōrn . . .	Kakkar (<i>barking deer</i>) . . .	.....
154. A female deer . . .	Hōrni . . .	Kakkri . . .	.....
155. Deer . . .	Hōrn, hōrnā . . .	Kakkar . . .	.....
156. I am . . .	Haū sē, hē . . .	Hē sē, āsē . . .	Haū sē.
157. Thou art . . .	Tū sē, hē . . .	Tū sē, āsē . . .	Tū sē.
158. He is . . .	Sau sē, hē . . .	Sau sē, āsē . . .	Sō sē.
159. We are . . .	Āssē ai, sē, hē . . .	Āssē sē, āsē . . .	Āssē sē.
160. You are . . .	Tussē ai, sē, hē . . .	Tussē sē, āsē . . .	Tussē sē.

English.	Kujul.	Inner Sirāji.	Sainji.
161. They are . . .	Tē ai, sē, hē . . .	Tē sē, sē sē . . .	Tē sē.
162. I was . . .	Haū thē, tī . . .	Hē thī . . .	Haū tī.
163. Thou wast . . .	Tū thā, tī . . .	Tū thī . . .	Tū tī.
164. He was . . .	Sau thā, tī . . .	Sau thī . . .	Sō tī.
165. We were . . .	Āsē thē, tī . . .	Āsē thī . . .	Āsē tī.
166. You were . . .	Tūssē thē, tī . . .	Tūssē thī . . .	Tūssē tī.
167. They were . . .	Tē thē, tī . . .	Tē thī . . .	Tē tī.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōpē, hōpū . . .	Hōpau . . .	Hōpā.
170. Being . . .	Hundē . . .	Hundē . . .	Hundā.
171. Having been . . .	Hōi-kē . . .	Hōi-kōri . . .	Hōi-kōri.
172. I may be . . .	Haū hōē . . .	Hē hōū . . .	Haū hōū.
173. I shall be . . .	Haū hōnū . . .	Hē hōulē, hōlē . . .	Haū hōur, hōlē.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Tsik . . .	Tsik.
176. To beat . . .	Mārē, mārū . . .	Tsikpē . . .	Tsikpā.
177. Beating . . .	Mārdā . . .	Tsikdau . . .	Tsikdā.
178. Having beaten . . .	Mārī-kē . . .	Tsikī-kōri . . .	Tsikī-kōri.
179. I beat . . .	Haū mārē-sē . . .	Hē tsikdau . . .	Haū tsikdā.
180. Thou beatest . . .	Tū mārē-sē . . .	Tū tsikdau . . .	Tū tsikdā.
181. He beats . . .	Sau mārē-sē . . .	Sau tsikdau . . .	Sō tsikdā.
182. We beat . . .	Āsē mārē-sē, -si . . .	Āsē tsikdē . . .	Āsē tsikdā.
183. You beat . . .	Tūssē mārē-sē, -si . . .	Tūssē tsikdē . . .	Tūssē tsikdā.
184. They beat . . .	Tē mārē-sē, -si . . .	Tē tsikdē . . .	Tē tsikdā.
185. I beat (<i>Past Tense</i>) . . .	Maī mārū . . .	Maī tsikū . . .	Moē tsikū.
186. Thou beatest (<i>Past Tense</i>). . .	Taī mārū . . .	Taī tsikū . . .	Tauē tsikū.
187. He beat (<i>Past Tense</i>) . . .	Tēi mārū . . .	Tūi tsikū . . .	Tōē tsikū.

English.	Kuḷal.	Inner Sirāḷi.	Sainji.
188. We beat (<i>Past Tense</i>)	Āssē mārū . . .	Āssē taikū . . .	Āhē taikū.
189. You beat (<i>Past Tense</i>)	Tussē mārū . . .	Tūssē taikū . . .	Tūssē taikū.
190. They beat (<i>Past Tense</i>)	Tinhē mārū . . .	Tēā taikū . . .	Tēāē taikū.
191. I am beating . . .	Haū mārā-lāgā-hundā-sā .	Hā taikdau lāgau . . .	Haū taikdā.
192. I was beating . . .	Haū mārā-lāgā-hundā-ti, -thā.	Hā taikdau lāgau-thi . . .	Haū taikdā-ti.
193. I had beaten . . .	Maī jāukū-ti, -thā . . .	Maī taikū-thi . . .	Moē taikū-ti.
194. I may beat . . .	Haū mārā . . .	.....	Haū taikū.
195. I shall beat . . .	Haū mārū . . .	Haū taikulau, taiklau . . .	Haū taikūr, taikū, taikūb.
196. Thou wilt beat . . .	Tū mārā . . .	Tū taik(u)lau . . .	Tū taikar, taikū.
197. He will beat . . .	Sau mārā . . .	Sau taik(u)lau . . .	Sō taikār, taikū.
198. We shall beat . . .	Āssē mārū . . .	Āssē taik(u)lē . . .	Āssē taikūr, taikī.
199. You will beat . . .	Tussē mārlē . . .	Tūssē taik(u)lē . . .	Tūssē taikar, taikī.
200. They will beat . . .	Tē mārlē . . .	Tēā taik(u)lē . . .	Tēā taikār, taikī.
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Haū mārūā-sā . . .	.....	.....
203. I was beaten . . .	Haū mārūā-ti, (-thā) . . .	.....	.....
204. I shall be beaten . . .	Haū mārīnū . . .	.....	.....
205. I go . . .	Haū nōsā-sā . . .	Hā nāndau . . .	Haū nāndā.
206. Thou goest . . .	Tū nōsā-sā . . .	Tū nāndau . . .	Tū nāndā.
207. He goes . . .	Sau nōsā-sā . . .	Sau nāndau . . .	Sō nāndā.
208. We go . . .	Āssē nōsā-sā, -sī . . .	Āssē nāndē . . .	Āssē nāndē.
209. You go . . .	Tussē nōsā-sā, -sī . . .	Tūssē nāndē . . .	Tūssē nāndē.
210. They go . . .	Tē nōsā-sā, -sī . . .	Tēā nāndē . . .	Tēā nāndē.
211. I went . . .	Haū nōṭṭhā . . .	Hā nāṭhau . . .	Haū nāṭhā.
212. Thou wentest . . .	Tū nōṭṭhā . . .	Tū nāṭhau . . .	Tū nāṭhā.
213. He went . . .	Sau nōṭṭhā . . .	Sau nāṭhau . . .	Sō nāṭhā.
214. We went . . .	Āssē nōṭṭhē . . .	Āssē nāṭhē . . .	Āssē nāṭhē.

English.	Kuṣṭh.	Inner Sirājī.	Sainjī.
215. You went . . .	Tussē nōṭṭhē . . .	Tāsse nāṭhē . . .	Tāsse nāṭhē.
216. They went . . .	Tē nōṭṭhē . . .	Tēā nāṭhē . . .	Tēā nāṭhē.
217. Go . . .	Nōś . . .	Nās or nā . . .	Nā, nās.
218. Going . . .	Nōśdā . . .	Nāsdan, nāndau . . .	Nāndā, nāśdā.
219. Gone . . .	Nōṭṭhā . . .	Nāṭhan . . .	Nāṭhā.
220. What is your name ?	Tāsrā nā kī sā ? . . .	Tērā kē naū ? . . .	Tērā, nā kēs ?
221. How old is this horse ?	Ēi ghōrē-ri kētri barēs sā ?	Ēā ghōrē-ri kētri ummar sā ?	Ēō ghōrē kētri ambar ?
222. How far is it from here to Kashmir ?	Kāsmīr ōkkhō-na kētri dūr sā ?	Īndhā-kā Kāsmīr kētrā dūr sā ?	Ēkkhā-kalā Kāsmīrā-tāng kētrā dūr holā ?
223. How many sons are there in your father's house ?	Tussā-rō bābū-rō ghōrō kētrō bētō sī ?	Thārō bābā-rō ghōrō kētrō śorū sā ?	Tērō bābūr gharō kētrō lārkō ?
224. I have walked a long way to-day.	Haū āj barī dūri-tāī nōṭṭhā-ti.	Maī āz bauhū bāt hāṇḍī .	Haū āj barō būrā zōghō hāṇḍī āwā.
225. The son of my unolo is married to his sister.	Mērō chāchō-rō bētō-rā biyāh tēi-ri bēhī sōnghō hūā-hundā-sā.	Mērō chāchō-rō śorū-rā biyāh tēi-ri bhīnā sōnghā hōā sā.	Mērō tsātsēr bētā ēār būhī sōnghō bōā hōn.
226. In the house is the saddle of the white horse.	Ghōrā-na sēttō ghōrō-ri kāṭhī sā.	Sittō ghōrō-ri kāṭhī ghōrō sā.	Gharō sittō ghōrē zin.
227. Put the saddle upon his back.	Tēi-ri piṭṭhī-pāndhō kāṭhī pā.	Kāṭhī tēi-ri piṭṭhī paraundō kōsā.	Ēār piṭṭhī āprō zin bōnnhā.
228. I have beaten his son with many stripes.	Maī tēi-rō bētō-bō bohū kōmohī māri.	Maī tēi-rō śorū-bō bauhū tsikū.	Mōś ēār bētā barā tsikū.
229. He is grazing cattle on the top of the hill.	Sau dhōgā-rō chōrhō pāndhō gōrū charāndā lāgā-hundā-sā.	Sau dhārāṭi-rō gāhī dāgō chārdā lāgā hundā.	Dzotār tsōrō āprō tsārā sō gā bākri.
230. He is sitting on a horse under that tree.	Sau tēi bōtō-hēth ghōrō-pādhō bēthā-hundā-sā.	Sau tēi bōtō hēthō ghōrō paraundō bēthā hundā.	Ēō butō hēthō sō bēthā ghōrō āprō.
231. His brother is taller than his sister.	Tēi-rā bhāi tēi-ri bēhī-na lōmbā sā.	Tēi-rā bhāi āpī bhīnā-kā lōmmā.	Ēār bhāi āpī bauhī-kā baḍḍā.
232. The price of that is two rupees and a half.	Tēi-rā mūl dhāi rupaiyē sā.	Tēi-rā mūl dhāi rapai sā .	Ēār mūl dhāē rupayyā.
233. My father lives in that small house.	Mērā bābū tēi hōṭhō ghōrā-na rauhā-sā.	Mērā bāb tēi hōṭhō ghōrō rauhndā.	Mērō bābū ēō hōṭhō gharō rauhs.
234. Give this rupee to him	Ēh rupaiyā tēi-bō dō .	Īō rapai tēi-bō dō . . .	Ēāb rupayyā dēā (give rupees to him).
235. Take those rupees from him.	Tō rupaiyā tēi-na mōṅgā (ask for).	Sō tēā rapai tēi-lēpā lai lau.	Ēā rupayyā ēi -āgā mōṅgā (ask).
236. Beat him well and bind him with ropes.	Tēi-bō bohū jōkā hōr rōśī-sōṅgō bōnnhā.	Tēi-bō khāsō tsikā tēbko rāshī-kā bānhā.	Ēā rāmre-kōri tsikā, rāśī hī bōnnhā.
237. Draw water from the well.	Khūō-na pāpī tiṅgrā .	Khūhō nā pāpī kāṭh . . .	Kāē kauhaū paupī kāḍḍhā.
238. Walk before me. .	Mū-na āggō āggō hāḍ .	Mā āgō hāḍ . . .	Maū jēhū tsal.
239. Whose boy comes behind you ?	Tussā-nā picchhō kōs-rā bēṭā ējā-sā ?	Thārō piṭhō kās-rā śorū ijdā lāgā ?	Kās-rā lārkā tē piṭhō āwā ?
240. From whom did you buy that ?	Ēh tussā kōsan lēū ? .	Sau tāssō kāsā-kā mūlī āpā ?	Kāsū-āgā tē mūl mōṅgā ?
241. From a shopkeeper of the village. .	Garā-rō hāṭīā-ē-na . . .	Grā-rō ēkā karāḍā-āgō .	Grāūr dukāunadārā-āgā.

THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōṭā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōṭā Bangāhal is Kului more or less mixed with Maṇḍāli, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pañjābī. These facts must be known in order to understand the dialectic division of Maṇḍāli.

The language of Mandi is called Maṇḍāli, and that of Suket is called Sukēti, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Maṇḍāli slightly mixed with that language, and is called Maṇḍāli Pahārī.¹ Maṇḍāli proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Maṇḍāli Pahārī tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Maṇḍāli, and in the extreme north of the State is the Chhōṭā Baṅghāli dialect, spoken in a portion of Chhōṭā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍāli, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍāli or Chhōṭā Baṅghāli, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēti but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēti.

The people of this tract are prejudiced against learning foreign languages,² and this accounts for the accuracy and consistence, with which the specimens given below have been recorded. Maṇḍāli is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Maṇḍāli or for Chhōṭā Baṅghāli, both being included under the general head of Maṇḍāli. The total number of speakers of this Group has been returned as follows :—

Maṇḍāli	.	.	.	.	.	.	.	.	.	.	.	150,000
Maṇḍāli Pahārī	.	.	.	.	.	.	.	.	.	.	.	10,000
Sukēti	.	.	.	.	.	.	.	.	.	.	.	52,184
TOTAL											.	212,184

¹ According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Maṇḍāli Pahārī is a lingua franca generally understood by all.

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōtā Bangāhal are marked 'Chh. B.' Those noted only in Northern Maṇḍālī are marked 'N,' those noted only in Maṇḍālī Pahārī are marked 'P,' while those peculiar to Sukēti are marked 'S.'

aggē, in front.

ānnī, an egg.

bāgar, wind.

bāhṇā, to beat.

bakkhā, towards.

baśṇā or *baṭhṇā*, to sit (N).

battī, an egg.

bayāh, a marriage.

bēbbī, a younger sister (N).

bhachhāl, foolish.

biāhū, a husband.

bun, down (Kāshmīrī *bōn*).

chalē jāṇā, to go away.

dāl, a tree.

dēd, an elder sister (N) (Kāshmīrī *dēd*, a mother).

dhārā, a hill.

dhyārā, a day.

dōhrī, a field.

dōthī, to-morrow evening.

ēbbē or *ībbē*, now.

ēhṛā or *ērḥā*, like this.

ētthī or *yētthī*, here.

gābhrū, a son.

ghaṭ, a little.

grāḍ, a village.

guāṇā or *gwāṇā*, to cause, to go, to lose.

guḍlā, sweet.

hāchchhā, clean.

hākkhī, the eye.

hēṭh, down (not up).

hīkā, the breast.

hun, now.

ībbē or *ēbbē*, now.

īj, a mother (N).

jā, *jā-jē*, when.

jēbbē, when.

jēhṛā or *jērḥā*, like what.

jētthī, where.

jhīkhī jāṇā, to become angry.

- juṛnā*, to be got, obtained.
kaṭṭhē, about, concerning, for the sake of.
kēbbē, when?
kēhrā or *kērhā*, like what?
kēttihī, where?
kharā, good, beautiful.
kharṇā, to stand.
khuāṇā, *khwāṇā*, to give, to eat.
kubhadrā, ugly.
lārī, a wife.
māhtimī, a woman (N).
mānjā, a bed.
mardh, a man.
māss, meat.
maṭṭhā, a small boy.
muṇḍ, the head.
munṇū, a son (Chh. B.)
nēḍē or *nērē*, near.
nhāsṇā, *nhathṇā*, to run (N).
nhassī jāṇā, to run away.
pichchhē, behind.
pādhar, a plain, level ground.
painā, sharp.
prallē, upon.
paiṇḍā, footpath, way.
parsī, the day after to-morrow, the day before yesterday.
partēg, apart.
paunā, to fall.
prānt, after.
puhāl, a shepherd.
pujjṇā, to arrive.
sāḍṇā, *sadāṇā*, to call, summon.
sāhī, postpos., like.
saruāl, hair.
saunā, to lie down, sleep.
suīnā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhrā or *tērhā*, like that.
tētthī, there.
ṭhaṇḍā, cold, cool (N. *ṭhōṇḍā*).
thaina, to place (Kāshmirī *thawun*).
tikkī or *tikā*, up to.
ūprā, up.

whittar, within.

yēthhī, or *ēthhī*, here.

The character used in writing Maṇḍēāḷi and Sukēti is a form of Ṭākri. The following is the alphabet, including some of the more important compound consonants.

Written character.

Mandēāli Alphabet.

Vowels.		Consonants.					
a	𐭠	ka	𐭡	da	𐭢	ha	𐭣
ā	𐭠𐭡 𐭠𐭢	kha	𐭡𐭣 𐭡𐭤	dha	𐭢𐭣	tta	𐭣𐭤
kā	𐭡𐭣 𐭡𐭤	ga	𐭡	na	𐭣	pha	𐭣𐭤
i	𐭣	gha	𐭤	pa	𐭤	nha	𐭤𐭣
ki	𐭣𐭤	cha	𐭤	pha	𐭤𐭣	jya	𐭤𐭥
ī	𐭣𐭥 𐭣𐭦	chha	𐭤𐭣	ba	𐭤𐭣	dhya	𐭤𐭥
kī	𐭣𐭤𐭥	ja	𐭤𐭥	bha	𐭤𐭣𐭤	nhy	𐭤𐭥𐭣
u, ū	𐭣𐭦	jha	𐭤𐭥𐭣	ma	𐭤𐭥	tra	𐭤𐭦
ku, kū	𐭣𐭤𐭦	ṣa	𐭤𐭦	ya	𐭤𐭦	pra	𐭤𐭦𐭣
o	𐭣𐭦	ṭha	𐭤𐭦𐭣	ra	𐭤𐭦𐭣	sra	𐭤𐭦𐭣𐭤
kṣ	𐭣𐭦𐭣	ḍa	𐭤𐭦𐭣𐭤	la	𐭤𐭦𐭣𐭤	khwa	𐭤𐭦𐭣𐭤𐭣
ai	𐭣𐭦𐭣𐭤	ḍha	𐭤𐭦𐭣𐭤𐭣	va	𐭤𐭦𐭣𐭤𐭣	gwa	𐭤𐭦𐭣𐭤𐭣𐭤
kai	𐭣𐭦𐭣𐭤𐭣	ṣa	𐭤𐭦𐭣𐭤𐭣𐭤	śa, sha, sa.	𐭤𐭦𐭣𐭤𐭣𐭤	dwa	𐭤𐭦𐭣𐭤𐭣𐭤𐭣
ō, au	𐭣𐭦𐭣𐭤𐭣𐭤 𐭣𐭦𐭣𐭤𐭣𐭤𐭣	ta	𐭤𐭦𐭣𐭤𐭣𐭤	ka	𐭤𐭦𐭣𐭤𐭣𐭤𐭣	rwa	𐭤𐭦𐭣𐭤𐭣𐭤𐭣𐭤
kō, kau	𐭣𐭦𐭣𐭤𐭣𐭤𐭣𐭤	ṭha	𐭤𐭦𐭣𐭤𐭣𐭤𐭣𐭤	la	𐭤𐭦𐭣𐭤𐭣𐭤𐭣𐭤		

NOTE.—The letter *sa* is represented by the sign for *gō*, and an initial *ś* is also optionally represented by the same character.

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Maṇḍēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *thōṇḍā*, cold, as compared with standard Maṇḍēālī *ṭhaṇḍā*.

So also the common Western Pahārī interchange of *ā* with *ō* or *ū* has not been noted in Maṇḍēālī proper, although a few instances have been noted in Maṇḍēālī Pahārī and Sukētī. Thus the Maṇḍēālī word for 'horse' is *ghōṛā*, not *ghōṛō*, and the past participle of *karnā*, to do, is *kītā*, not *kītō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōhṛā* for *ghōṛā* does not occur. *H* is, however, sometimes prefixed as in *hākkhī*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Maṇḍēālī agrees with Kāṅgrī as against Western Pahārī.

In declension, Maṇḍēālī uses the postposition *jō* for the dative, which is also the case in Kāṅgrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhī *jō*,¹ of.

The distinguishing mark of the Maṇḍēālī future is not the Western Pahārī *lā*, but the Kāṅgrī *ghā*. Compare the Inner Sirājī *tsīk-ul*, I shall strike, with the Maṇḍēālī and Kāṅgrī *mār-ghā*.

With these exceptions, the Maṇḍēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahārī languages, affected by the neighbouring Kāṅgrī.

¹ The Kāṅgrī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhī *jō*.

MANDĒĀLĪ.

For particulars as to the locality in which Standard MandĒālī, with its sub-varieties of Northern MandĒālī and Chhōṭā Baṅghālī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of MandĒālī Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard MandĒālī has abandoned the peculiarities of Western Pahārī pronunciation. The letter *a* is sounded as in Pañjābī, and not like the *ō* in 'hot'. The letters *a*, *ō* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern MandĒālī, however, an *a* does sometimes become *ō*, as in *ṭhōṇḍā*, cold; while in the mixed dialect of Chhōṭā Baṅghālī, the termination *ū* for *ā*, as in *chhōhrū*, a boy; *guālū*, a shepherd, is not uncommon.

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North MandĒālī and Chhōṭā Baṅghālī, the latter add *ā*, instead of *ī*. Thus, *ghōrā*, a horse; *ghōrē*, horses: *baihn*, a sister; *baihnī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōrā*, a horse, obl. form *ghōrē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baihn*, a sister, obl. form *baihnī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōṛa</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthē</i> , an elephant	<i>hāthē</i>	<i>hāthē</i>	<i>hāthē</i>	<i>hāthēā</i>	<i>hāthēō</i>
<i>bēṭē</i> , a daughter	<i>bēṭē</i>	<i>bēṭē</i>	<i>bēṭē</i>	<i>bēṭē</i>	<i>bēṭēō</i>
<i>baiṇṇē</i> , a sister	<i>baiṇṇē</i>	<i>baiṇṇē</i>	<i>baiṇṇē</i>	<i>baiṇṇē</i>	<i>baiṇṇēō</i>
<i>dēd</i> , a sister (N. and Ohh. B.)	<i>dēddā</i>	<i>dēddē</i>	<i>dēddā</i>	<i>dēddē</i>	<i>dēddō</i>

Just as the Northern Maṇḍālī *dēd*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍālī *bāb*, a father; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍālī has the nom. sing. *bābbā*, declined like *ghōṛā*.

The usual postpositions are :—

Dative-Accusative—*jō*; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from: *kanē*, with, together with; with, by means of: *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *rī*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baiṇṇē-gē lammā*, taller than the sister; *sabbhī-gē achohhā*, better than all, best.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>hañ</i>	<i>tū</i> .
Ag.	<i>mañ</i>	<i>tañ</i> .
Obl.	<i>mā, māh</i>	<i>tū, tuddh</i> .
Gen.	<i>mērā</i>	<i>tērā</i> .
Plur.		
Nom.	<i>āssē</i>	<i>tūssē</i> .
Ag.	<i>āssē</i>	<i>tussē</i> .
Obl.	<i>āssā</i>	<i>tussā</i> .
Gen.	<i>āssā-rā, mhārā</i>	<i>tussā-rā</i> .

In the ablative singular with *thē*, we find *māthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Ohh. B. uses *mañ* as well as *hañ* for 'I'. It makes the Dative-Accusative singular *minjō* and *tijjō*, and the Ablative singular *mañgē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahārī dialects they have in the singular three genders,—masculine, feminine, and neuter :—

This.				That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	sē	sē	sē
Ag.	īnē, inhē, ēī	ēssē	iddhīē	tīnē, tinhē, tēī	tēssē	tiddhīē
Obl.	ēs, yēs	ēssā	iddhī	tēs	tēssā	tiddhī
Plur.						
Nom.	ēhēō			sēō		
Ag.	inhē			tinhē		
Obl.	inhā			tinhā		

The Relative and Interrogative pronouns are thus declined :—

Who.				Who? What?			
		Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.							
Nom.	.	<i>jō, jē</i>	<i>jō, jē</i>	<i>jō, jē</i>	<i>kun</i>	<i>kun</i>	<i>kyā</i>
Ag.	.	<i>jīnē, jīnhē</i>	<i>jēsē</i>	<i>jiddhīē</i>	<i>kēs</i>	<i>kēsē</i>	<i>kiddhīē</i>
Obl.	.	<i>jēs</i>	<i>jēsā</i>	<i>jiddhī</i>	<i>kēs</i>	<i>kēsā</i>	<i>kiddhī</i>
Plur.							
Nom.	.	<i>jēō</i>			<i>kun</i>		
Ag.	.	<i>jīnhē</i>			<i>kīnhē</i>		
Obl.	.	<i>jīnhā</i>			<i>kīnhā</i>		

In N. and Chh. B. the Agent singular masculine is *jīnīē* and *kunīē*.

In all the above there are varieties of spelling. Thus we meet *āssē* instead of *ēssē*, and *tyēs* or *tis*, instead of *tēs*.

The Indefinite pronouns are *kōī* (obl. *kēsī*), anyone, some one, and *kichh*, anything, something.

The following additional pronominal forms may be noted :—

har-kōī, whoever ; *har-kichh*, whatever.

ērḥā, or *ēḥṛa*, like this ; so *tērḥā* or *tēḥṛā*, like that, and so on.

itnā, this much, and so on.

ībbē or *ēbbē*, now ; *tēbbē*, then, and so on.

ētthī or *yētthī*, here ; *tētthī*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍāḷī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thiā*, plur. *thiē*; fem. *thī*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Maṇḍāḷī has a participle indicating state or condition, as e.g. *baiṭhī-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raiḥṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *l*. Thus *paṇṇā*, to fall; *baiṭhṇā*, to sit; *mārnā*, to beat. The verb 'to come' is *āṇṇā*, but in North Maṇḍāḷī it is *aṇṇā*, and in Chhōṭā Baṅghālī it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jāṇā*, to go, *jāndā*, going. The following present participles are irregular :—

<i>hōṇā</i> , to become	pres. part.	<i>hundā</i>
<i>āṇṇā</i> , to come	„	<i>aundā</i> or <i>āundā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rahndā</i> (N. <i>rāhndā</i>)

The Present Participle is used in inceptive compounds, *mardā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē suṅgar charāndā bhējī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mārī*. The following past participles are irregular :—

<i>hōṇā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i>)
<i>marnā</i> , to die	„	<i>mūā</i>
<i>āṇṇā</i> (N. <i>aṇṇā</i> , Chh.B. <i>ōṇā</i>), to come	„	<i>āyā</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> or <i>gayā</i>
<i>paṇṇā</i> , to fall	„	<i>pēā</i> (N. <i>paiēā</i>) or <i>payā</i>
<i>laiṇā</i> , to take	„	<i>lēā</i> or <i>layā</i>
<i>lēaṇṇā</i> or <i>lyaṇṇā</i> , to bring	„	<i>lēi āyā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rēhā</i> , <i>rahyā</i> , or <i>rā</i>
<i>pīṇā</i> , to drink	„	<i>pītā</i>
<i>dēṇā</i> , to give	„	<i>dittā</i> or <i>dītā</i>
<i>karnā</i> , to do	„	<i>kītā</i>
<i>laggṇā</i> , to be joined	„	<i>lāgā</i> or <i>lagā</i>

khāṇā, to eat

past part. *khādhā*

baiṭhā or *baṣṇā*, to sit

„ *baṭṭh* (com. gen.) or *baiṭhyā*

The feminines of *gēā*, *pēā*, and *lēā*, are *gai*, *pai*, and *lai*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūī-rā</i>
<i>mūā</i> , dead	„	<i>mūī-rā</i>
<i>āyā</i> , come	„	<i>āī-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	„	<i>gēī-rā</i> or <i>gai-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	„	<i>pēī-rā</i> or <i>pai-rā</i>
<i>lēā</i> or <i>layā</i> , taken	„	<i>lēī-rā</i> or <i>lai-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	„	<i>rahī-rā</i>
<i>pītā</i> , drunk	„	<i>pītī-rā</i>
<i>dittā</i> or <i>dītā</i> , given	„	<i>dittī-rā</i> or <i>dītī-rā</i>
<i>kītā</i> , done	„	<i>kitī-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	„	<i>lāgī-rā</i> or <i>lagī-rā</i>
<i>khādhā</i> , eaten	„	<i>khādhī-rā</i>
<i>baṭṭh</i> , <i>baiṭhyā</i> , seated	„	<i>baṭṭhī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāṇā*, to go, is *jāī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *gēī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhalī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck; masc. sing. obl. and plur. *mārnē*; fem. *mārnī*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paṇā</i> , to fall	Conjunctive part.	<i>paiī-kē</i> , etc.
<i>āṇā</i> , to come	„	<i>āī-kē</i> , etc.
<i>hōṇā</i> , to become	„	<i>hūī-kē</i> , etc.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus *mārnē-wālā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *īē* to the root. Thus *mārīē*, please to strike; *khāqīē*, please to eat.

The Imperative of *raiḥṇā* (N. and Chh. B. *rāḥṇā*), to remain, is *raiḥ* (N. and Chh. B. *rāḥ*), plural *rahā*, and of *laiṇā*, to take, *lai*, plural *laā*. In North Maṇḍēālī and Chhōṭā Baṅghālī, the verb *aunā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*baṇū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍēālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *haū mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1 }	<i>mārā-hā</i>	<i>mārā-hī</i>	<i>mārā-hē</i>	<i>mārā-hī</i>
2 }				
3 }				

There are a few irregular forms. Thus, from :—

<i>paunā</i> , to fall	pres.	<i>paūā-hā</i>
<i>hōnā</i> , to become	„	<i>hūā-hā</i>
<i>āunā</i> , to come	„	<i>āūā-hā</i>
<i>raiḥṇā</i> , to remain	„	<i>rahā-hā</i> or <i>rā-hā</i>
<i>laiṇā</i> , to take	„	<i>lahā-hā</i> or <i>lā-hā</i>
<i>jāṇā</i> , to go	„	<i>jāhā-hā</i> or <i>jā-hā</i>
<i>khāṇā</i> , to eat	„	<i>khāhā-hā</i> or <i>khā-hā</i>
<i>dēṇā</i> , to give	„	<i>dēhā-hā</i>

A **Present Definite** is formed, as in Hindī from the present participle, with the present of the verb substantive. Thus, *haū mārā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagṇā*, to be joined, with the verb substantive. Thus, *haū mārā lāgī-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sēḍ mārā-hī* or *sēḍ mārā lāgī-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *haũ mārḍā-thā* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārḍā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāngri* and not with Western *Pahārī*. It has two forms. The first is made, as in *Kāngri*, by adding *ghā* to the root. Thus, *mārghā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅ* or, if the root ends in a vowel, *ṅ* to the root.. Thus, *māraṅ*. This does not change for gender, number or person.

The following futures are slightly irregular:—

<i>paunā</i> , to fall	future <i>paũghā</i> or <i>pauṅ</i>
<i>hōnā</i> , to become	„ <i>hũghā</i> or <i>hūṅ</i>
<i>āunā</i> (N. <i>aunā</i>) to come	„ <i>āũghā</i> (N. <i>aũghā</i>) or <i>āuṅ</i> or <i>āōṅ</i>
<i>lēaunā</i> or <i>lyaunā</i> , to bring	„ <i>lyāũghā</i> or <i>lyāuṅ</i>
<i>jānā</i> , to go	„ <i>jāũghā</i> (N. <i>jan̄ghā</i> , Chh. B. <i>jān̄ghā</i>) or <i>jāṅ</i>
<i>khānā</i> , to eat	„ <i>khāũghā</i> or <i>khāṅ</i>
<i>pīnā</i> , to drink	„ <i>pīũghā</i> or <i>pīṅ</i>
<i>dēnā</i> , to give	„ <i>dēũghā</i> (N. <i>dēũghā</i>) or <i>dēṅ</i>
<i>raihnā</i> , to remain	„ <i>rahaũghā</i> or <i>rahaṅ</i>
<i>lainā</i> , (N. <i>lūnā</i>), to take	„ <i>laũghā</i> (N. <i>lāũghā</i> , <i>laũ</i>) or <i>laṅ</i>

In the second specimen, in the word *bartaṅ-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmirī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples:—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmirī*, the verb *outaun*, to be burnt, in the past tense is always feminine, as in *outaṅs*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Maṇḍālī*. Mr. Bailey points out that the verb *bāhṇā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bāhī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jānā*, to go. Thus, *māryā jānā*, to be struck.

Causals are formed as in Hindī. Thus *suṇāṇa*, to cause to hear; *pīāṇā*, to cause to drink; *chārnā* or *charāṇā*, to graze (cattle). Note the following:—

paunā, to fall, Causal *pāṇā*

khāṇā, to eat, „ *khuāṇā* or *khwāṇā*

jānā, to go, „ *guāṇā* or *gwāṇā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dēi-dēṇā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĀLĪ).

SPECIMEN I.

	ਮੰਨਖੇ	ਰੀ	ਸੁਭ	ਗੰਠਕ	ਬੇ	ਮਠੇ
	ਗੰਠਕ	ਰੇ	ਸ਼ੰਪਲੇ	ਧੰਧ	ਮੱਠਿਗੀ	ਧੰਧ
	ਛੇ	ਸੁੱਛੇ	ਮਾਟੇਫਟੇ	ਰੀ	ਧੰਧ	ਛੇ
	ਸ਼ੰਠਿਲੇ	ਠੇਸ	ਸੇਭ	ਦੇ	ਠੰ	ਠੇਸਰੇ
5.	ਠੇਸਰੀ	ਧੰਧ	ਮਾਟੇਫਟੇ	ਰੀ	ਠੇਸਰੇ	ਸੇਭ
	ਸੀਠੀ	ਛੇਠੇ	ਸੀਧ	ਗੇ	ਧੰਧ	ਠੀਠੀ
	ਮਠੇ	ਗੰਠਕ	ਰੇ	ਮਾਟੇਫਟੇ	ਮਠ	ਫਠ
	ਫਰੀ	ਫੇ	ਧੰਧ	ਸੁਧੰਧ	ਸਮਾਧ	ਛੇ
	ਸਮਾਧ	ਗਧ	ਠੇਧੀ	ਮਸਪੰਧ	ਮੰਨ	ਮਠ
10.	ਮਾਟੇਫਟੇ	ਸੇਭ	ਸੀਠ	ਛੇਠੇ	ਠੀਠੀ	ਮਠ

[No. I.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (MANDĒĀLĪ).****SPECIMEN I.****TRANSLITERATION AND TRANSLATION.**

Eki-manukhā-rē dūi gābhrū thē. Maṭṭhē-
One-man-of two sons were. By-the-younger-

gābhrūc āpnē-hābbā-sāōgī bōlyā
son his-own-father-to it-was-said

jē, 'mā-jō laṭē-phaṭē-rī bāḍ jē
that, 'me-to property-of share which

āuṇi (for āuṇī) tēsā dēi-dē.' Tā tēs-rē-hābbē
is-to-come that give-away.' Then by-his-father

5. tēs-rī bāḍ laṭē-phaṭē-rī tēs-jō dēi-
 5. *him-of the-share the-property-of him-to was-given-*

dīti. Thōrhē-dīnā-gō prānt tīnhē-
away. A-few-days-from after bu-that-

maṭṭhē-gābhrūc laṭā-phaṭā sabh kaṭṭh
younger-son the-property all together

karā-kē baṛē-dūrā-rē mulkhā-jō
made-having a-great-distance-of country-to

chalā-gayā. Tēthī luchpaṇā-mañjh° sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phaṭā gwai-ditā. Jājē tīnhē sabh
 10. *the-property was-caused-to-go. When-that by-him all*

	ਮਾਟਫਟ	ਗੀਓ	ਫੋਫੁ	ਭੰ	ਫੇਸ	ਸਮਾਯ
	ਨਫੇਮ	ਤੀ	ਪਯ	ਭੰ	ਮੇ	ਤਿਸਥ
	ਮਠ	ਖਟੁ	ਫੁਯ	ਮਰਨ	ਗਮ	ਭੰ ਮੇ
	ਤਿਸ	ਸਮਾਯ	ਰੇ	ਫੇਸੀ	ਧਥੇ	ਯੰਮੀ
5.	ਨਿਥੇ	ਫਾਓ	ਗਫੁ	ਭੰ	ਭੀਫੇ	ਧਥੇ
	ਯੰਮੀ	ਫੇ	ਮੇ	ਭੁੰਗਰ	ਸਥੰ	ਯੰਘੇ
	ਧੇਨੁ	ਫੋਫੀ	ਮੰਨ	ਫੇ	ਭੀਫੇ	ਧੀਭ
	ਭੰਮੇ	ਯੰਘੇ	ਮੰਨ	ਮੰਨ	ਫੇਭ	ਧੰਨ
	ਮਾਨ	ਫੇ	ਫੀਨ	ਸੰਫ	ਫੇ	ਫੇਫੇ ਭੁੰਗਰ ਧੰਧ
10.	ਫੰਫੇ	ਭੀਫੇ	ਭੰ	ਸੰਫ	ਫੰਫੇ	ਯੰਘੇ ਧੇਫ
	ਭਾਨ	ਫੀ	ਫੇ	ਭੰ	ਫੇਫੇ	ਭੰਮੇ ਧੰਘੇਫੇ
	ਫੁਫੇ	ਨਫੀ	ਧੰ	ਫੰਫੇ	ਮੇ	ਭੁਫੀ ਮੰਨ

laṭā-phatā gwaī-chhōryā, tã tēs-mulkhā
property was-completely-caused-to-go, then (in-)that-country

nakāl bhī payā. Tā sē tēs-rā
a-famine also fell. Then he of-him

maṭṭhā	putr	bhūkhā	mardā	galā (<i>for</i> lāgā).	Tā	sē
<i>the-younger</i>	<i>son</i>	<i>hungry</i>	<i>dying</i>	<i>began.</i>	<i>Then</i>	<i>he</i>

tēs-mulkhā-rē kēsī-barē-ādmī-
that-country-of a-certain-great-man-

5. nērō jāi rahyā. Tā tinhē-barē-
5. *near having-gone remained. Then by-that-great-*

ādmīē sē suṅgar charāndā āpnē-
man he swine feeding his-own-

khētrā-dōhrī-mañjhā-jō bhējī-dītā.
fields-lands-in-to was-sent.

Ṭā **sē** **āpnē-manā-mañjh** **ēh** **bujhdā**
Then *he* *his-own-mind-in* *this* *considering*

gā jē, 'jinhā-sātā-jō ēṭh suṅgar khāyā
began that, 'what-grains-(acc.) these swine eating

10. karā-hē, haḍ (*for* haũ) bhī inhā-sātā-kanē āpnā pēṭ
 10. *doing-are, I also these-grains-with my-own belly*

bhardā.'	Ki	jē	hōr-kētē	tēs-jū	khāṇē-jū
(I)-would-have-filled.'	Why	that	other-anywhere	him-to	eating-for

jurdā nahī thā. Jāḥē sē sudhī-mañjh
being-got not was. When-that he sense-in

ਸ੍ਰੀਯੰ ਤੰ ਯੀਮਸੰ ਨਸੰ ਏ ਮੇਰੇ ਵੰਧਰੇ

ਏਰੁ ਫੀਤੰਰੀ ਭੀ ਸ੍ਰੇਧਰੰ ਸ੍ਰਧਰੰ ਏ ਤੰਦੀ

ਮੰਧਿਏ ਪਥੰਭੀ ਓਰ ਓਰੇ ਬੁਧੰ ਮਰੁ ਫਰੰ

ਤੰ ਮੰ ਸ੍ਰੰਪਯੇ ਵੰਧੰ ਰੇਰੇ ਏ ਸਾਧੇ

5. ਏਰੁ ਓਰ ਤੰਮ ਰੇਰੇ ਏਤੰ ਫੇ ਰੇਤੰਧੰ

ਯੀਮੰਧੰ ਏ ਵੰਧੰ ਏ ਓਰ ਤੰ ਓਰ

ਸਾਧੰ ਰੰ ਬ੍ਰਾਮੰਧੰ ਤੰ ਰੁਠੰ ਸੁਠੰ ਨੰਧੰ

ਤੰਰੇ ਤੰ ਗੰਭੰ ਫੀਤੰ ਵੰਧੰ ਮੰਏ ਸ੍ਰੰਪਯੇ

ਤੰਦੀ ਸ੍ਰੇਧਰੰ ਸ੍ਰਧਰੰ ਸੰਭੀ ਸੰਭਲੀ ਨਸੰ

10. ਓਰ ਫੰਧੇ ਸ੍ਰੰਪਯੇ ਵੰਧੰ ਰੇਰੇ ਏ ਸਾਧੰ

ਸੰਧੰ ਧੁਠੰ ਨੰਭੀ ਥੰ ਸੁਠੰ ਗੇ ਤੰਮਰੇ

ਥੰਧੇ ਸ੍ਰੰਧਿੰਧੰ ਰੇਧੀ ਨਾਧੰ ਓਰ ਧਧੰ ਸ੍ਰੰਧੰ

āyā, tā bōldā lāgā jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyāṛ kitnē-hī nōkrā-chākrā-jō rōṭī
daily how-many-even servants-domestics-to bread

khānē-jō pakā-hī, hōr hāṭh bhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āpnē-bābbā-nērē-jō chalē-
am. For-me my-own-father-near-to going-

5. jānā, hōr tēs-nērē jāī-kē ēhrā
5. it-is-to-be-gone, and him-near gone-having such

bōlnā jē, "bāpū-jī, hāṭh tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlaṇ-hār hūī-chukyā, huṇ
heaven-of forgetter became-completely, now

tērā gābhrū kihā baṇṭī; mā-jō āpnē-
I thy son how shall-I-be-made; me (acc.) thine-own-

hōrī-nōkrā-chākrā-sāhī samjhī-laā." "
other-servants-domestics-like consider." "

10. Uṭhī-kanē āpnē-bābbā-nērē-jō chalyā.
10. Arisen-having his-own-father-near-to he-went.

Ajhā pujyā nahī thā, dūrā-gē 'tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē āondā (for āundā) dēkhī-layā, hōr dayā āī-
by-the-father coming he-was-observed, and compassion arriv-

ક્ર. ક્રી. ઠં. પં. મે. પે. ગ. ઠ.

gaī. Tā daōṛi-kanē gayā, hōr tēs-
ed. Then run-having he-went, and him-

kanē bahōt kari milyā, hōr pyār kitā.
to much having-done he-was-embraced, and love was-made.

Tā tinhē āpnē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

‘bāpū-jī, hāḱ bhūlī-gayā, tussā-rā hōr
‘father-sir, I forgot, you-of and

5. sargā-rā dēṇḍār hūā, huṇ hāḱ
5. heaven-of debtor I-became, now I

īdhī lāḱk nahī hā, jē tussā-rā putr baṇū.
(of-)this worthy not am, that you-of son I-may-be-made.’

Tā tēs-rē bābbē āpnē-nōkrā-chākrā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, ‘kharē kharē kaprē kāḍhī-lyāō,
it-was-said that, ‘good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī
and this-one-to put-on; and hand-of

10. mundṛī, pairā-rē jūtē bhī panhyāi-dēyā (for dēā);
10. ring, feet-of shoes also put-on;

hōr ōṛī-rā rubh lyāi-kē, kāṭī-kē khāiē,
and enclosure-of ram brought-having, killed-having let-us-eat,

tā hikā ṭhaṇḍ pāiē. Mērā ēh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਖਧੇ ਧਰਧਰ ਥੰ ਕੰਧੁ ਈਓਨਿ ਕਸ਼ੰ

ਮੰਛੀ ਗਭਰ ਥੰ ਕੰਧੁ ਮੀਯੁਤੰ ਰਈ

ਸੁਮੀ ਕਧੇ

ਭੀ ਭੇਸਰੰ ਧਰੰ ਸੰਭਰੰ ਥੇਏ

6. ਥੰ ਏ ਮਧੇ ਘਰੰ ਰੋਏ ਸੰਧੰ ਤੰ

ਭੇਸ ਏ ਗੀਤ ਭੀ ਰੰਧਯੋ ਸੀ ਧੰਧੁ ਮੋਤੰ

ਧਭੁ ਤੰ ਭੀਠੀ ਧੋਧੀ ਸੰਧਰੰ ਏ ਸਦੰਭੁ

ਧੀ ਥਧੁ ਏ ਧਿਭੁ ਧੁ ਭੰ ਭੀਠੀ

ਭੇਸਗੇ ਧੀਯੁ ਏ ਭੀ ਭੰਭੁ ਸੰਭਰੰ ਤੰ

10. ਭੀ ਭੀ ਧੰਧੇ ਭੀਠੀ ਰੰ ਧਧਰੰ ਧੰਧਰੰ ਤੰ

ਧੀਸ ਧੰਧਤੇ ਏ ਮੇ ਭੀ ਭੰਭੁ ਰਈ ਸੁਮੀ

ਸੰਧੰ ਤੰ ਮੇ ਸੀਧੀ ਗਧੰ ਭੀ ਘਰੰ ਭੀਧੁ

mūē-barābar thā, huṇ jīundā hūā;
dead-equal-to was, now living he-became;

gwāchhi gairā thā, huṇ milyā.' Tā rāji
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

Hōr tēs-rā barā gābhrū khētrā
And him-of the-elder son (in-)the-field

5. thā. Jā saē (for sē) gharā-nēṛē āyā, tā
 5. was. When he the-house-near came, then

tēs-jō gīt hōr nāchnē-rī kan-sōt
him-to singing and dancing-of tone

paī. Tā tīnhē ēkī-chākrā-jō sadāī-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tīnhē
it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'tērā bhāī āirā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē ōṛī-rā bakrā kāṭirā-hā,
 10. and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-bāstē jō sē tērā bhāī rāji khusī
what-for that he thy brother contented happy

āyā.' Tā sē jhikhī-gayā, hōr gharā-bhittar
came.' Then he angered-went, and the-house-within

ਏਓ ਚੰਭੀ ਸੀਠ ਤੋਂ ਤੇਮਰ ਧੰਧ ਧੰਧਰ ਬੰਧ

ਭੋਰ ਮੰਝੋਲ ਸੀਤ ਤੋਂ ਤੀਰੀ ਅਪੰਯੋ

ਧੰਧ ਏ ਧੰਧ ਸੀਤ ਏ ਓਂਤੀ ਧਮ

ਗੋ ਓਲੋਂ ਤੀਰੀ ਓਯਾ ਧੰਧ ਧੰਧ ਭੋਰ

ਭ. ਓਠ ਗੋ ਸੁਣੀ ਮੰਝੋਲ ਧੰਧ ਧੰਧ

ਤੋਂ ਧੰਧ ਮੰਝੋਲ ਧੰਧ ਧੰਧ ਧੰਧ ਧੰਧ

ਸੀਤ ਏ ਓਲੋਂ ਅਪੰਯੋ ਮੰਝੋਲ ਏ ਤੀ

ਮਸਤੀ ਧੰਧ ਭੋਰ ਏਏ ਤੋਂ ਧੰਧ ਗੰਧਰ

ਅਪੰਯੋ ਧੰਧ ਤੀਰੀ ਧੰਧ ਧੰਧ ਧੰਧ ਧੰਧ

10. ਏ ਧੰਧ ਤੇਮਰ ਧੰਧ ਤੋਂ ਧੰਧ ਧੰਧ ਧੰਧ

ਧੰਧ ਤੋਂ ਧੰਧ ਧੰਧ ਧੰਧ ਧੰਧ ਧੰਧ ਧੰਧ

ਮਸਤੀ ਧੰਧ ਮੰਝੋਲ ਧੰਧ ਧੰਧ ਧੰਧ ਧੰਧ

jāī nahī nīchhā. Tā tēs-rā hāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr . sē manāī-ditā. Tā tīnhē āpnē-
and he was-remonstrated-with. Then by-him his-own-

hābā-jō haṭā dītā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāḍ tēri ṭahēl karyā-karā-hā, hōr
from I thy service doing-continually-am, and

5. tuddh-gē dūji maī nahī kītī; par
5. thee-from difference by-me not was-done; but

taī kadhī mā-jō ēk chhēlū bhī nahī
by-thee ever me-to a kid even not

dītā, jē hāḍ āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

mastī khwāndā, hōr jājē tērā ēh gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jīnhē tēri khaṭī-kamāī luchī rāṇḍā-
came, by-whom thy property vicious harlots-

10. jō khwāī, tēs-rē kaṭṭhē taī mōṭā bakrā
10. to was-given-to-eat, him-of for by-thee a-fat goat

kāṭyā.' Tā tīnhē bōlyā jē, 'hē putr, tuu (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nērē hā, jē mērē (for mērī) khaṭī-
ever-even me-near art, what my. property-

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kamāi-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhī-rē kaṭṭhē bakrā kāṭyā, hōr rājī
this-of for a-goat was-slaughtered, and contented

khusī hūē, jē tērā ēh bhāi mūō-
happy we-became, that thy this brother dead-

lēkhē thā, sē jiundā dēkhyā; hōr
like was, he living was-seen; and

5. gwāchī-gairā thā, sē milī-gayā.'
 5. *in-a-lost-gone-condition was, he was-got.'*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

મી ૧૪ રે ફંડક ધૂ નો સ્વાદી ઉંડવળે રે

કાળિયંડં રંડરંમં ઉર રૂગી મખંડી રી દેડીદે

ફંડક ધૂ નજ સમખંણ વાદરં મદ્દેસ યગમંદે

મખંડી મંઝ કોદણે રં નકંમ સંદંડ મખંડી

૬. દેદેસોય કિહૂં કં દેડ મદ્દેસ યગમ દૂરીરં

સરેખંડં કંબળેદેગ કંડી મદ્દેસ યગમે યોજ

દે દે કંડે સંદેસ કંગડં સંદેગ કંડે દૂરીરં

સરેખંડં કં કં સ્વાદ નીખીકેદી દેકંમ સંદેગ મેવરંકંઘ

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Srī-sam. 74-rē, Kātak-par 10, arji Hārābāgā-rō
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of

Ṭhāṇēdārā-Nantrāmā- hōr Nēgi-Sapāhi-rī ēhī, jē
Ṭhāṇēdār-Anant-Rām- and Nēgi-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō
Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to

Sapāhi-sāth bhējnē-rā hukam āyā. Tā̃ Sapāhi
the-constable-with sending-of order came. Then the-constable

5. Jaē-Singh bhējyā. Tā̃ ēh Khadwaa Bags jarira
5. Jai-Singh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition

aōkhā hā. Hāṇḍnē jōg hā nahī. Khadwaa-Bagsē bōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā hāō aēn hūng, āōng. Ibbē jarirā
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā.' Tā̃ araj likhī-bhēji. Jē hukam āōng, sē bartāng-jī.
very-ill I-am.' Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

MANḌĒĀLĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Maṇḍēālī is a mixed form of speech, partly resembling Standard Maṇḍēālī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Maṇḍēālī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Maṇḍēālī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīrah*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahārī change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirājī *chīn* or the Maṇḍēālī *trāē*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *ṭhāṇā*, a police-station, obl. *ṭhāṇē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhīṇ*, a sister, *bhīṇā*; *māw*, a mother, *māwā*; *gall*, a word, *gallā*. But sometimes we have the Maṇḍēālī *ī*, as in *pīṭh*, the back, obl. form *pīṭhī*, with doubling of the *ṭ* and shortening of the vowel.

The Pronouns are the same as in Standard Maṇḍēālī. As additional forms, we may note *maī* used at the end of the second specimen for *hāṭṭ*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhā-rā*, our, and *tumhā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *śā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hundā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāśṇā* or *nhāśṇā*, to go, with its past participle *nāthā*. *Jāṇā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *ī-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarū*, I may cut; *baiṭhē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā śā*, he is coming, corresponding to the Standard *mārdā lāgī-rā hā*.

The verb 'to come' is *āunā* or *ichhṇā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

ਸੰਦੁਮੇ ਤੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦ ਗੀ ਕੁਧ
 ਪੈਥੀ ਟੰਡੇ ਸੰਦੁਮੇ ਸ਼ੇਪਲਿ ਮੰਦ ਏ
 ਧੋਯੁ ਸ਼ੁਮ ਮੰਏ ਪੈਥ ਪੈਥ ਸੋਯ ਸੀ
 ਨੇ ਏ ਮੰਏ ਭਾ ਧੋਥੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦੇ ਧੋਯੁ
 ਧਸੁਸ਼ ਪੈਥ ਸੋਯ ਭਏ ਕੀਤੁ ਧੋਧੋਤੁ
 ਕੇਧੇ ਤੁੰ ਸੁਗੀਦ ਥੰ ਸੰਦੁਮੰ ਧਯੁਦੁ
 ਕੇਧੇ ਭੁੰਦੁ ਥੰ ਕੇਧੇ ਨੰ ਸੁਗੀਦ ਥੰ ਨੰ
 ਭੁੰਦੁ ਥੰ

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀḲĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

Ēkī-dhyārē	chandramē	āpṇī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘ammā,	mā-jō	ēk	ērḥā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jō	mā-jō	pūrā	baiṭhē.’	Chandramē-rī	māwē	bōlyā,
<i>... that</i>	<i>me-to</i>	<i>completely</i>	<i>it-may-fit.’</i>	<i>The-moon-of</i>	<i>by-the-mother</i>	<i>it-was said,</i>

bachchuā,	ērḥā	chōlū	tujjō	kīhā	bōyōtarū ?’
<i>‘child,</i>	<i>such</i>	<i>coat</i>	<i>for-thee</i>	<i>how</i>	<i>may-I-cut ?’</i>

5.	kēbē	tū	dutiyā-rā	chandramā	bandā,
	<i>sometimes</i>	<i>thou</i>	<i>second-day-of</i>	<i>moon</i>	<i>becomest,</i>

kēbē	punyā-rā,	kēbē	nā	dutiyā-rā	nā
<i>sometimes</i>	<i>full-moon-of,</i>	<i>sometimes</i>	<i>neither</i>	<i>second-day-of</i>	<i>nor</i>

punyā-rā.’
full-moon-of.’

FREE TRANSLATION OF THE FOREGOING.*The Story of the Moon and his Mother.*

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

ਫੁੱਲ ਖੁਲ੍ਹੇ ਸਫ਼ਰ ਵਾਸੀਆਂ

ਮੇਰੇ ਸਾਥੀਆਂ ਨੂੰ ਮੇਰੀ ਸ਼ਿਖੀ ਹੀ ਥੀ ਫੁੱਲਾਂ ਨਾਲ

ਕੰਮ ਨਾਹੀ ਕੀਤੀ ਤੇ ਥੋੜ੍ਹਾ ਮੰਗਣਾ ਪੁੱਛਿਆ 5

ਮੇਰੇ ਨਾਲ ਹੋਵੇ ਗੱਲਾਂ ਹੋਵੇ ਕੰਮ ਮੰਗਣੇ ਨੂੰ

5. ਗਲਾਂ ਦੇ ਮੇਰੇ ਧੰਨ ਕੰਮ ਨਹੀਂ ਦੇਣੇ ਨੂੰ

ਮੇਰੀ ਸ਼ਿਖੀ ਨਾਲ ਨਾਹੀ ਮੰਗਣੇ ਨੂੰ ਮੇਰੀ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahēlū-jō chyōnnī dītī-rī thī; dhyārē dūf
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām lainā kītī-rā thā. Maṅsar prabiṣṭē 8
work to-be-taken in-a-done-state was. Maṅsar on-date eight

sē jaṇā ēs nēdā gayā, ēs-gē kām māṅgyā. Īnhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.
5. it-was-said that, 'on-my-said work not is-being-given.

Chyōnnī āpnī lāi-lai.' Maī bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece
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ਮੇਂ ਗੀਤੀ ਲੈਗਿ ਕੰਮ ਲੈਣ ਏਨੇ ਗੁਰੂ ਪਰ
 ਸੁਮਤਿਯ ਤਬੇ ਗੇ ਪਕਰ੍ਹੁ ਭੰਡੇ ਚਰਤੀ ਲੇਟ
 ਮੰਗੀ ਮੰਦੇ ਵੰਡੇ ਗੇ ਪਕਰ੍ਹੀ ਸੁਧੇ ਕੀਤ ਭੰਡੇ
 ਧੰਨੁ ਏ ਮੰਦੇ ਮੰਦੁ ਰਹੀ ਮੇਂ ਠਹਿਰੇ ਏ ਏਣੁ
 ਤੇ ਏਤ ਫੰਬੀ ਸੀਤ ਭੰਡੇ ਗੇ ਫੁਲੇ ਤਬ ਏਸੇ
 ਲੰਭੇ ਰਹੀ ਓਹ ਸੁਪਏ ਫੰਦੇ ਏਸੇ ਫੁਲੇ
 ਲਏਲੇ ਸੇਧੇ ਭੀ ਮੰਗੇ ਬੇ ਭੀਯੋ ਏ ਭੀ
 ਓਹ ਕੀਤ ਓਹ ਗੰਗੀ ਭੀ ਸੰਦੇ ਲਗੇ
 ਏਤ ਗੁਰੂ ਓਭ ਏ ਭੰਡੇ ਗੇ ਫੁਲੇ ਮੇਂ
 10 ਤਬ ਲੰਭੇ ਓਹ ਏਤ ਮੰਦੇ ਸੁਧੇਵੇ ਤੇ

māñ nihī laiñi. Kām laiñā.' Essā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken.' This-word-on

Khalahēlū-hāthā-gē pakaryā. Inhē dharti lēt
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

māri. Mañ bāhā-gē pakṛi kharhā kitā. Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'māñ-jō māryāñ nahī. Māñ ṭhāñ-jō jāñā.'
it-was-said that, 'me (acc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍi-ditā. Iddhi-gē jyādā hāth ēs-jō
5. Then he was-released. This-than more hand him-to

lāi-rā nahī. Hōr rupāē trāē ēs-gē jūḍē
in-an-applied-state (was-)not. And rupees three him-from separately

laiñē. Sēñ bhī māngē-thē. Tiddhi-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gāli bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Ēh gall hōi. Jē iddhi-gē jyādā māñ
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā māñ saṣāwār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍēālī. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhaḷī and Sirājī than does Maṇḍēālī.

We may note a few points in Grammar. There is the Kiūṭhaḷī tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tīnī* for *tīnē*, by him; and *khāō* for *khāā*, they may eat. The word, which, in Hindī is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍēālī it is *bhīttar* and in Inner Sirājī *whītar*. In Sukēti it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēālī Pahārī, not *ghurē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plu. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āspā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARĪ (MAṆḌĀLĪ).

SUKETĪ.

Ēki-māṇchhā-rē dūi sōhrū thē. Tīnhā-mhīthrā-thē māṭhē-sōhrūē
One-man-of two sons were. Them-among-from by-the-younger-son
 āpnā hāb pūchhā, 'ārā bābbā, māñh-lē gharā-rī bāṇḍ jō mērā
his-own father was-asked, 'O father, me-to the-house-of share which my
 hisāb āsē tēs dē.' Tīnī gharā-rī bāṇḍ tīnhā-lē dēi-dītī.
account may-come that give.' By-him the-house-of share them-to was-given.
 Thōrē-dhyārē-kā māṭhā sōhrū nīchh chēṭā-pēṭā kaṭṭh karī-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēsā-lē nāṭhā, tē tiddhī āpnā chēṭā-pēṭā kulachhṇā-mhīthar khōā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīñ nīchh mukyā, tēukā tēs-mulkhā-mañjh barā nakāl paṛā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pallē kīchh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person-before
 chākar rēhā. Tīnē āpnē-khētrā-mhīthar suṅgar chārdā bhējā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
 tē tīnī jāṇā jē, 'jinhā sēṭā suṅgar khāō, tīnhā hañ
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū.' Tē sēṭ sēṭa bī kuṇī nī khāṇē dītē.
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukṛtī.
1. One . . .	Ēk . . .	Ēk . . .	Ēk. . .
2. Two . . .	Dāi . . .	Dāi . . .	Dāi.
3. Three . . .	Trās . . .	Chin, trās . . .	Tfn.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Pañj . . .	Pañj . . .	Pañj.
6. Six . . .	Chhan . . .	Chhāho . . .	Chhēh.
7. Seven . . .	Sāt . . .	Sāt . . .	Sat.
8. Eight . . .	Āṭh . . .	Āṭh . . .	Aṭṭh.
9. Nine . . .	Nau . . .	Nau . . .	Nau.
10. Ten . . .	Das . . .	Das . . .	Das.
11. Twenty . . .	Bih . . .	Bih . . .	Vī.
12. Fifty . . .	Pañjāh . . .	Pañjyāh . . .	Pañjāh.
13. Hundred . . .	Sau . . .	Sau . . .	Sau.
14. I . . .	Hās, haū . . .	Hās . . .	Haū.
15. Of me . . .	Mērā . . .	Mērā . . .	Mērā.
16. Mine . . .	Mērā . . .	Mērā . . .	Mērā.
17. We . . .	Āsā . . .	Hamhā . . .	Āsā.
18. Of us . . .	Āsā-rā, mhārā . . .	Hamhā-rā . . .	Mhārā.
19. Our . . .	Āsā-rā, mhārā . . .	Hamhā-rā . . .	Mhārā.
20. Thou . . .	Tū . . .	Tū . . .	Tū, tū.
21. Of thee . . .	Tērā . . .	Thārā . . .	Tērā.
22. Thine . . .	Tērā . . .	Thārā . . .	Tērā.
23. You . . .	Tussā . . .	Tumhā . . .	Tussā.
24. Of you . . .	Tussā-rā . . .	Tumhā-rā . . .	Tussārā.
25. Your . . .	Tussā-rā . . .	Tumhā-rā . . .	Tussārā.

English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sukṣī.
26. He	Sē	Sō	Ōh, sē.
27. Of him	Tēs-rē	Tēs-rē	Us-rē, tēs-rē.
28. His	Tēs-rā	Tēs-rē	Us-rē, tēs-rē.
29. They	Sēṣ	Sō	Ōh, sēṣ.
30. Of them	Tinhā-rē	Tinhā-rē	Unhā-rē, tinhā-rē..
31. Their	Tinhā-rē	Tinhā-rē	Unhā-rē, tinhā-rē.
32. Hand	Hāth	Hāth	Hāthē.
33. Foot	Pāṣ, pair	Pair	Pairē.
34. Nose	Nāk	Nāk	Nākē.
35. Eye	Hākkhī	Hāchhī	Ākkhī.
36. Mouth	Mūh	Mūhē	Mūhē.
37. Tooth	Dānd	Dānd	Dāndē.
38. Ear	Kān	Kān	Kānā.
39. Hair	Saruāl	Sarwāl	Kēs.
40. Head	Mūṇḍ, sir	Sir	Mūṇḍ.
41. Tongue	Jībh	Jībh	Jībhbē.
42. Belly	Pēṭ	Pēṭ	Pēṭa.
43. Back	Piṭṭh	Piṭṭh	Piṭṭhī.
44. Iron	Lohē	Lohē	Lohē.
45. Gold	Suinē	Suinē	Soinē.
46. Silver	Chāndī	Chāndī	Chāndī.
47. Father	Bāb, bāpā	Bāb	Bāb.
48. Mother	Māo, māī	Īj	Māo, māw.
49. Brother	Bhāī	Bharyāhar	Bhāī, bhāyā.
50. Sister	Bahēp (younger), baihp (younger), bōbbō (elder).	Bhīp	Bahp, bhēp (obl. bhāipā)–
51. Man	Māṇhū, manukh, ādmī, mardh.	Māpas	Ādmī, māpachh.
52. Woman	Janānē	Bēṭrī	Janānē.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukōti.
53. Wife	Lāṛī	Chhōṛī	Lāṛī.
54. Child	Maṭṭhā	Maṭṭhā	Bālik.
55. Son	Gābhṛā, bēṭā	Śōhrā	Muṇḍā.
56. Daughter	Bēṭī	Śōhrī	Bēṭī.
57. Slave	Chākar	Chākar . . . .	...
58. Cultivator	Karsān	Karsān	Karsān.
59. Shepherd	Puhāl	Jwōḷā	Bakariwāl.
60. God	Parmēsār	Parmēsār	Parmēsār.
61. Devil	Bhūt	Bhūt . . . .	...
62. Sun	Sārj	Sārj	Sārjā.
63. Moon	Chandarmā	Chandarmā	Chandarmā.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Āg	Āg	Āg.
66. Water	Pāṇī	Pāṇī	Pāṇī.
67. House	Ghar	Ghar	Ghar.
68. Horse	Ghōṛā	Ghōṛā	Ghōṛā.
69. Cow	Gāī	Gāō	Gāō.
70. Dog	Kuttā	Kuttā	Kuttā.
71. Cat	Billī	Baryāl	Billī.
72. Cook	Kākar	Kukar	Kukar.
73. Duck	Batak	Batak	Batak.
74. Ass	Gaddhā	Gaddhā	Gadhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Pañchhi, pañkhērā	Pañchhi	Chirā.
77. Go	Jā	Nhāḷ, nāḷ	Jā.
78. Eat	Khā	Khā	Khā.
79. Sit	Baiṭh	Boṣ	Baiṭh.

English.	Maṇḍāli.	Maṇḍāli Pahāri.	Sukṣī.
80. Come . . .	Āu . . .	Ichh . . .	Āu.
81. Beat . . .	Mār, bāh . . .	Chik . . .	Mār.
82. Stand . . .	Khaṛh . . .	Khaṛh . . .	Khaṛi-jā.
83. Die . . .	Mar . . .	Mar . . .	Mar.
84. Give . . .	Dē . . .	Dē . . .	Dē.
85. Run . . .	Daṛ . . .	Ṭhurh . . .	Daṛ.
86. Up . . .	Ūpar, ūprā . . .	Ujjhē . . .	Upar.
87. Near . . .	Nēdē . . .	Nēṛē . . .	Nēdē.
88. Down . . .	Hēṭh, bun . . .	Ūdhē . . .	Bun.
89. Far . . .	Dār . . .	Dār . . .	Dār.
90. Before . . .	Āgē, aggē . . .	Āgē . . .	Āgē.
91. Behind . . .	Pichhē, pichchē . . .	Pachhēhū, pichhēhū . . .	Pichhē.
92. Who . . .	Kuṇ . . .	Jēṣ . . .	Jō.
93. What . . .	Kyā . . .	Kuṇ . . .	Kyā.
94. Why . . .	Kī . . .	Kibē . . .	Kī.
95. And . . .	Hōr . . .	Hōr . . .	Hōr.
96. But . . .	Par . . .	Par . . .	Par.
97. If . . .	Jē . . .	Jē . . .	Jē.
98. Yes . . .	Hā, hā . . .	Hā . . .	Hā.
99. No . . .	Nī . . .	Nī . . .	Nā.
100. Alas . . .	Ōhē . . .	Ōhē . . .	Apsōs.
101. A father . . .	Bāb . . .	Bāb . . .	Bāb.
102. Of a father . . .	Bābā-iā . . .	Bābbā-rā . . .	Bābbā-rā.
103. To a father . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
104. From a father . . .	Bābā-thē, -gē . . .	Bābbā-gē, -thē . . .	Bābbā-tē.
105. Two fathers . . .	Dūi bāb . . .	Dūi bāb . . .	Dō bāb.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bāb.

English.	Maṇḍāli.	Maṇḍāli Palāṇi.	Sukṣī.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
109. From fathers . . .	Bābā-thē, -gē . . .	Bābbā-gē, -thē . . .	Bābbā-tē.
110. A daughter . . .	Bēṭi . . .	Śohri . . .	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā . . .	Śohri-rā . . .	Bēṭi-rā.
112. To a daughter . . .	Bēṭi-jō . . .	Śohri-jō . . .	Bēṭi-jō.
113. From a daughter . . .	Bēṭi-gē . . .	Śohri-gē, -thē . . .	Bēṭi-tē.
114. Two daughters . . .	Dui bēṭi . . .	Dui śohri . . .	Do bēṭi.
115. Daughters . . .	Bēṭi . . .	Śohri . . .	Bēṭi.
116. Of daughters . . .	Bēṭi-rā . . .	Śohri-rā . . .	Bēṭi-rā.
117. To daughters . . .	Bēṭi-jō . . .	Śohriyā-jō . . .	Bēṭi-jō.
118. From daughters . . .	Bēṭi-gē . . .	Śohriyā-gē, -thē . . .	Bēṭi-tē.
119. A good man . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
120. Of a good man . . .	Bhalā ādmi-rā . . .	Bhalā māpasā-rā . . .	Bhalā ādmi-rā.
121. To a good man . . .	Bhalā ādmi-jō . . .	Bhalā māpasā-jō . . .	Bhalā ādmi-jō.
122. From a good man . . .	Bhalā ādmi-gē . . .	Bhalā māpasā-gē, -thē . . .	Bhalā ādmi-tē.
123. Two good men . . .	Dui bhalā ādmi . . .	Dui bhalā māpas . . .	Do bhalā ādmi.
124. Good men . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
125. Of good men . . .	Bhalā ādmi-rā . . .	Bhalā māpasā-rā . . .	Bhalā ādmi-rā.
126. To good men . . .	Bhalā ādmi-jō . . .	Bhalā māpasā-jō . . .	Bhalā ādmi-jō.
127. From good men . . .	Bhalā ādmi-gē . . .	Bhalā māpasā-gē, -thē . . .	Bhalā ādmi-tē.
128. A good woman . . .	Bhali janānā . . .	Bhali bēṭri . . .	Bhali janānā.
129. A bad boy . . .	Burā maṭṭhā . . .	Burā śohri . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānā . . .	Bhali bēṭri . . .	Bhali janānā.
131. A bad girl . . .	Buri maṭṭhi . . .	Buri śohri . . .	Bigri-ri ohhohri.
132. Good . . .	Bhalā, achchhā, kharā . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Īs-gē) achchhā . . .	(Īs-gē) kharā . . .	(Īs-tē) bhalā.

English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sakāli.
134. Best . . .	Sabbī-gē achohhē . . .	Sabbhī-gē kharā . . .	Sabbhī-tē bhalē.
135. High . . .	Uchchē . . .	Uchchē . . .	Uchchē.
136. Higher . . .	(Ēs-gē) uchchē . . .	(Ēs-gē) uchchē . . .	(Ēs-tē) uchchē.
137. Highest . . .	Sabbī-gē uchchē . . .	Sabbhī-gē uchchē . . .	Sabbhī-tē uchcha.
138. A horse . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā.
139. A mare . . .	Ghōrī . . .	Ghōrī . . .	Ghōrī.
140. Horses . . .	Ghōrē . . .	Ghōrē . . .	Ghōrē.
141. Mares . . .	Ghōrī . . .	Ghōrī . . .	Ghōrī.
142. A bull . . .	Bald . . .	Boladh . . .	Sānh.
143. A cow . . .	Gāi . . .	Gāē . . .	Gāē.
144. Bulls . . .	Bald . . .	Boladu . . .	Sānh.
145. Cows . . .	Gāi . . .	Gāē . . .	Gāē.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakrī . . .	Bakrī . . .	Bakrī.
152. Goats . . .	Bakrē . . .	Rīṭh . . .	Bakrē.
153. A male deer . . .	Harn . . .	Haran . . .	Haran.
154. A female deer . . .	Harnī . . .	Harnī . . .	Harnī.
155. Deer . . .	Harn . . .	Harn . . .	Haran.
156. I am . . .	Haū hē, fem. hī . . .	Hāō āhdā . . .	Haū hā.
157. Thou art . . .	Tū hē, fem. hī . . .	Tū āhdā . . .	Tā hā.
158. He is . . .	Sā hē, fem. hī . . .	Sō āhdā . . .	Ōh hai.
159. We are . . .	Āssē hē, fem. hī . . .	Hamhē āhdā . . .	Āssē hai.
160. You are . . .	Tussē hē, fem. hī . . .	Tumhē āhdā . . .	Tussē hai.

English.	Maṇḍāli.	Maṇḍāli Pabbāḷi.	Sinhāli.
161. They are . . .	Sēḥ hē, <i>fem. hi.</i> . . .	So āhdē	Ōh hai.
162. I was . . .	Haū thā, <i>fem. thi</i> . . .	Hāḥ thā	Haū thā.
163. Thou wast . . .	Tū thā	Tū thā	Tū thā.
164. He was . . .	Sē thā	So thā	Ōh thā.
165. We were . . .	Āssē thē, <i>fem. thi</i> . . .	Hambē thē	Āssē thē.
166. You were . . .	Tussē thē	Tumbē thē	Tussē thē.
167. They were . . .	Sēḥ thē	So thē	Ōh thē.
168. Be	Hō	Hō	Hō.
169. To be	Hopā	Hopā	Hopā.
170. Being	Hundā	Hundā	Hnā.
171. Having been . . .	Hoi-kē	Hoi-kē	Hui-kē.
172. I may be . . .	Haū hū	Hāḥ hū	Haū hoū.
173. I shall be . . .	Haū hūghā	Hāḥ hōughā	Maī hūghā.
174. I should be . . .	.....	.....	...
175. Beat	Mār	Chik	Mār.
176. To beat	Mārṇā	Chikpā	Mārṇā.
177. Beating	Mārdā	Chikdā	Māryā.
178. Having beaten . . .	Māri-kē	Chiki-kē	Māri-kē.
179. I beat	Haū mārā-hā	Hāḥ chikā-hā	Haū mārā-hā.
180. Thou beatest . . .	Tū mārā-hā	Tū chikā-hā	Tū mārā-hā.
181. He beats	Sē mārā-hā	So chikā-hā	Ōh mārā-hā.
182. We beat	Āssē mārā-hē	Hambē chikā-hē	Āssē mārā-hē.
183. You beat	Tussē mārā-hē	Tumbē chikā-hē	Tussē mārā-hē.
184. They beat	Sēḥ mārā-hē	So chikā-hē	Ōh mārā-hē.
185. I beat (<i>Past Tense</i>) . . .	Maī mārēā	Maī chikyā	Maī māryā.
186. Thou beatest (<i>Past Tense</i>). . .	Taī mārēā	Taī chikyā	Taī māryā.
187. He beat (<i>Past Tense</i>) . . .	Tinē mārēā	Tēi chikyā	Unē māryā.

English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sukōtī.
188. We beat (<i>Past Tense</i>)	Āssē mārēā . . .	Hamhē chikyā . . .	Asai māryā.
189. You beat (<i>Past Tense</i>)	Tussē mārēā . . .	Tumbhē chikyā . . .	Tusai māryā.
190. They beat (<i>Past Tense</i>)	Tinhē mārēā . . .	Tinhē chikyā . . .	Unhē māryā.
191. I am beating . . .	Haū mārēā lāgi-rā-hā . . .	Hāō chikdā lāgi-rā . . .	Haū mārēā lāgi-rā.
192. I was beating . . .	Haū mārēā lāgi-rā-thā . . .	Hāō chikdā lāgi-rā-thā . . .	Haū mārēā lāgi-rā-thā.
193. I had beaten . . .	Maī mārēā-thā . . .	Hāō chiki-rā-thā . . .	Maī māryā-thā.
194. I may beat . . .	Haū mārēā-hā . . .	Hāō chikū . . .	Maī mārū.
195. I shall beat . . .	Haū mārghā, <i>fem.</i> mārghi; mārāng.	Hāō chikaughā . . .	Haū mārghā.
196. Thou wilt beat . . .	Tū mārghā, <i>fem.</i> mārghi; mārāng.	Tū chikaughā . . .	Tū mārghā.
197. He will beat . . .	Sē mārghā, <i>fem.</i> mārghi; mārāng.	Sō chikaughā . . .	Oh mārghā.
198. We shall beat . . .	Āssē mārghē, <i>fem.</i> mārghi; mārāng.	Hamhē chikaughē . . .	Āssē mārghē.
199. You will beat . . .	Tussē mārghē, <i>fem.</i> mārghi; mārāng.	Tumbhē chikaughē . . .	Tussē mārghē.
200. They will beat . . .	Sōō mārghē, <i>fem.</i> mārghi; mārāng.	Sō chikaughē . . .	Oh mārghē.
201. I should beat . . .	.....	.....	...
202. I am beaten . . .	Haū mārēā jā-hā . . .	Hāō chikyā gai-rāhā . . .	Mā-jō māryā-hā.
203. I was beaten . . .	Haū mārēā gēā . . .	Hāō chikyā gai-rā-thā . . .	Mā-jō māryā-thā.
204. I shall be beaten . . .	Haū mārēā jāghā . . .	Hāō chikyā jāughā . . .	Mā-jō mārghā.
205. I go . . .	Haū jā-hā . . .	Hāō nāsā-hā . . .	Haū jā-hā.
206. Thou goest . . .	Tū jā-hā . . .	Tū nāsā-hā . . .	Tū jā-hā.
207. He goes . . .	Sē jā-hā . . .	Sō nāsā-hā . . .	Oh jā-hā.
208. We go . . .	Āssē jā-hē . . .	Hamhē nāsā hē . . .	Āssē jā-hē.
209. You go . . .	Tussē jā-hē . . .	Tumbhē nāsā hē . . .	Tussē jā-hē.
210. They go . . .	Sōō jā-hē . . .	Sō nāsā-hē . . .	Oh jā-hē.
211. I went . . .	Haū gēā . . .	Hāō nāthā . . .	Haū gayā.
212. Thou wentest . . .	Tū gēā . . .	Tū nāthā . . .	Tū gayā.
213. He went . . .	Sē gēā . . .	Sō nāthā . . .	Oh gayā.
214. We went . . .	Āssē gāō . . .	Hamhē nāthē . . .	Āssē gāō.

English.	Maṇḍālī.	Maṇḍālī Pabārī.	Sukōtī.
215. You went	Tussē gaē	Tumbhē nāthē	Tussē gaē.
216. They went	Sēō gaē	So nāthē	Oh gaē.
217. Go	Jā	Nās	Jā.
218. Going	Jāndā	Nāśdā	Jāndā.
219. Gone	Jāi-kē	Nāthā	Gayā.
220. What is your name ? .	Tussā-rā kyā nāō hā ?	Tumbhā-rā kē nāō sā ?	Tērā nāō kyā hā ?
221. How old is this horse ?	Ēs ghōrē-ri kyā umbar hi ?	Ēi ghōrē-ri kētri umbar sā ?	Ēh ghōrā kitnā syānā hā ?
222. How far is it from here to Kashmir ?	Etthi-gē Kāsmīr kitnē dūr hā ?	Īndhā-gē Kāsmīr kētrē dūr sā ?	Ēthi-tē Kāsmīr kitni dūr hā ?
223. How many sons are there in your father's house ?	Tussā-rē bābā-rē gharā kitnē gābhrū hā ?	Tumbhā-rē bābbā-rē gharā kētrē sōhrū sā ?	Tērē bābbā-rē gharā kitni putr hē ?
224. I have walked a long way to-day.	Hāō āj bahut dūrā-tik hāṇḍhī-āyā.	Hāō āj khāsē dūr nāthā sā .	Āj māī baī bāṭ hāḍī.
225. The son of my uncle is married to his sister.	Mōrē chāchē-rē gābhrū-rā bayāh tēs-ri baihnī-kanē hūā.	Mōrē chāchē-rē sōhrū-rā byāh tēs-ri bhaiṇā saṅghē hūā.	Mōrē chāchē-rā putr mēri bābī-kanē byāhi-rā.
226. In the house is the saddle of the white horse.	Sapēd ghōrē-ri jin gharā bhittar hi.	Sapēd ghōrē-ri jin gharā handar sā.	Us sapēd ghōrē-ri kāṭhi gharā hi.
227. Put the saddle upon his back.	Jinā-jō tēs-ri piṭṭhi-par thai-dē.	Jin tēi-ri piṭṭhi-par dāh .	Us-par jin pāō.
228. I have beaten his son with many stripes.	Māī tēs-rā gabhrū bahutī kōrdē-kanē mārēā.	Māī tēs-rā sōhrū bahōt kōrdē saṅghē chikyā.	Māī us-rē putrā-jō bahōt kōrrē mārē.
229. He is grazing cattle on the top of the hill.	Sō pahārā-ri chōṭi-par dāṅgrē chārdā-lāgi-rā.	Sō pahārā ujjhē dāgrē chārdā lāgi-rā.	Oh pahārā-ri chōṭi-par dāṅgar chāryā kardā.
230. He is sitting on a horse under that tree.	Sō tēs dālā-hēṭh ghōrē-par baiṭhi-rā.	Sō tēi dālā ūdhē ghōrē-ujjhē bōsi-rā.	Oh ēki ghōrē-par us dālā-hēṭh baiṭhi-rā.
231. His brother is taller than his sister.	Tēs-rā bhāi tēs-ri baiṇi-gē lammā hā.	Tēi-rā bharyāhar tēi-ri bhaiṇā-gē lammā sā.	Us-rā bhāi us-ri bhaiṇā-tē lambā hā.
232. The price of that is two rupees and a half.	Tiddhi-rā mūl dhāi rupayyā hā.	Tēi-rā mūl dhāi rupāē sā .	Us-rā mūl dhāi rupai hā.
233. My father lives in that small house.	Mērā bāb tēs halkē gharā rahā-hā.	Mērā bāb tēi haṭhē gharā rahēndā.	Mērā bāpū us chhōṭē gharā rahā hā.
234. Give this rupee to him.	Ēs rupayyā tēs-jō dēi-dē .	Ēi rupāē tēi-bē dē . . .	Ēh rupaiyā us-jō dēi-dēō.
235. Take those rupees from him.	Tinhā rupayyē tēs-gē lai-lai.	Tinhā rupāē tēi-gē lai-lē .	Oh rupaiyē us-tē lai-lēō.
236. Beat him well and bind him with ropes.	Tējō ain kari mār hōr rāssi sāōgi bānnh.	Tēi-bē khāsā chik hōr rāssi saṅghē bāndh.	Us-jō ain mārō atē rāssi-kanē bānnhi-dēō.
237. Draw water from the well.	Khuhā-gē pāni khaīch .	Khuhā-gē pāni khaīch .	Us khūē-tē pāni kāḍhō.
238. Walk before me.	Mērē aggē chal	Mērē āgē nās	Mērē āgē āgē chalō.
239. Whose boy comes behind you ?	Tussā-rē picchhō kēs-rā maṭṭhē aundā lagi-rā-hā ?	Tumbhā-rē picchhē kēs-rā sōhrū āundā lagi-rā-sā ?	Tussē-rē picchhē kēs-rā muṇḍū āyā kardā ?
240. From whom did you buy that ?	Tāī sē kēs-gē mūlē lēā ?	Tumbhē sō kēs-gē mōlē lēā ?	Ēh tussē kēs-tē khāṇḍyā ?
241. From a shopkeeper of the village.	Grāwā-rē haṭṭwapiyē-gē .	Grāwā-rē haṭawāpiyē-gē .	Us gāō-rē ēki haṭwāpi-tē.

CHAMĚALÍ.

Chamṛālī is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called Bhaṭṭālī, which is a form of Dōgrī, and is described in Part I of this volume.

Chameāli has four dialects, of which the estimated number of speakers is as follows :—

Standard Chamṣālī	.	.	.	.	.	.	.	.	.	.	.	63,338
Gādi or Bharmaurī	.	.	.	.	.	.	.	.	.	.	.	14,946
Churālī	.	.	.	.	.	.	.	.	.	.	.	27,301
Paṅgwālī	.	.	.	.	.	.	.	.	.	.	.	3,701
												TOTAL . 109,286

With the exception of Gādī these are all confined to the Chamba State. Included in the 14,946 speakers of Gādī are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard Chamṛāḷī, Gāḍī and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangī Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangī is the Paṅgwālī dialect of Chamēālī and is dealt with below.

The dialects of the Ravi Valley are Gādī, Churāhī and Standard Chamēālī. Gādī is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard Chamēālī is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādī and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard Chamēālī, prefacing the account with a few brief remarks on Chamēālī as a whole, including all four dialects.

Chamēālī, while clearly belonging to the Western Pahārī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahārī, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēālī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamēālī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahārī have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Paṅgwālī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōrā*, a horse, in Western Pahārī generally end in *ō* or *ū*. In Standard Chamēālī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahārī *rō* (*rā*), and this is, as usual, adjectival. Only in Paṅgwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamēālī dialects are interesting.

In Chamēālī, it is	<i>jō</i> ,
In Gādī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, „	<i>nī</i> ,
and	
In Paṅgwālī, „	<i>jē</i> or <i>dī</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwālī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhi *jō*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēālī with Kuṭuī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nī* is the Pañjābī *nū*, but it is also connected more closely with the more distant Gujarātī *nē*. The Paṅgwālī *dī* is by origin a locative of *dā*, which, while not used in Paṅgwālī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĚāĪ and Gādī are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *miṇḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuārā*, your. PaṅgwāĪ, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mě*, my; *hě*, our; *tě*, thy; *tũh*, your; or else shows a relic of the cerebral *ḍ* and *ṛ*, by ending these words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, *tāṇ*, *tāhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahārī in all its typical peculiarities.

Of all the dialects PaṅgwāĪ departs furthest from Standard ChamĚāĪ. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangi from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĚāĪ.

Authorities.—A very full and interesting account of ChamĚāĪ will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyāli Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into ChamĚāĪ have been printed from type in the local character.

The following sketch of ChamĚāĪ Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĚāĪ specimen on pp. 785 ff., the Gādī specimens on pp. 804 ff., 811 ff., and 815, and the PaṅgwāĪ specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĚāĪ type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĚāĪ handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĚāĪ handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet.—Chamṣālī is written in a form of the Tākṛī alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Tākṛī has been cast. The alphabet is as follows:—

ᱠ a ᱡ ka ᱢ ā ᱣ kā ᱤ i ᱦ ki

ᱧ ī ᱨ kī ᱩ u ᱪ ku ᱫ ū ᱬ kū

ᱭ ě, ē ᱮ kě, kē ᱯ ai ᱰ kai ᱱ ō ᱲ kō

ᱳ au ᱴ kau ᱵ kam.

ᱶ ka ᱷ kha ᱸ ga ᱹ gha

ᱺ cha ᱻ chha ᱼ ja ᱽ jha

᱾ ṭa ᱿ ṭha ᱺ ḍa ᱼ ḍha ᱽ ṇa

᱾ ṛa ᱼ ṛha

᱾ ta ᱿ tha ᱺ da ᱼ dha ᱽ na

᱾ pa ᱿ pha ᱺ ba ᱼ bha ᱽ ma

᱾ ya ᱿ ra ᱺ la ᱼ va

᱾ śa ᱿ sha ᱺ sa ᱼ ha ᱽ ṣa

SPECIMENS OF COMPOUND CONSONANTS.

ᱠᱡ kya ᱢᱣ khya ᱣᱤ kra ᱤᱦ tra ᱦᱩ dra ᱦᱫ lha

NUMERALS.

ᱠ 1, ᱢ 2, ᱣ 3, ᱤ 4, ᱦ 5, ᱧ 6, ᱨ 7, ᱩ 8, ᱪ 9, ᱫ 0.

Vocabulary.—A very full vocabulary of ChamĒāĪ is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
- aggē*, before.
- agrīṇā*, to meet.
- ajj*, to-day.
- akkhī bakkhī*, round about.
- aklibālā*, wise.
- aḷakh*, lazy.
- ammā*, a mother.
- aṇkāḷ*, a famine.
- auhrī*, mustard.
- aukhī*, distress, poverty.
- bab*, *babb*, *babbā*, a father.
- baiṇ*, *bhēṇ*, a sister.
- baiṇā*, to sit.
- baṇḍṇā*, to divide.
- batt*, a roadway.
- bauṅṅ*, left (not right).
- bēḷā*, feeble.
- bhēṇ*, *baiṇ*, a sister.
- bhiāg*, morning.
- bhiāgā*, in the morning.
- bhuiṅṅ*, on the ground.
- bī*, seed.
- biār*, wind.
- bihālṇā*, to cause to sit, seat.
- buhār*, custom, tradition.
- būṭā*, a tree.
- chamkṇā*, to be angry.
- chārṇā*, to raise.
- chaskṇā*, to be angry.
- chhāh*, buttermilk.
- chhamāṅ*, forgiveness.
- chhūhṇā*, to touch.
- chīṇḍ*, a noise, shout. Cf. *diṇḍ*.
- chugṇā*, to choose, to graze.
- dhakh*, a little, gently, slowly.
- dhām*, a feast.
- dhēhṇā*, to fall.
- dhiārā*, a day.
- dhīū*, a daughter.
- dikkṇā*, to see.
- diṇḍ*, a noise, shout. Cf. *chīṇḍ*.
- ḍugghā*, deep.

gā, a cow.
galāṇā, to speak, say.
gōchnā, to be lost.
grā, a village.
guāl, *guālū*, a shepherd.
guāṇā, to cause to go, to lose.
hachchhā, white.
hākh, the eye.
hatth, the hand.
hēsā, a part, share.
hiūnd, winter.
hūṇā, to be, become.
idēhā, like this.
idī, here.
īṇā, to come.
ittē, here.
jā, when.
jāgat, a child.
jakhṇī, when.
jhik, down.
jidēhā, like which.
jidī, where.
jihā, (postposition), like, like to.
jittē, where.
jugtī, well.
kachh, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhārī, when ?
kakhṇī, when ?
kamm, work, action.
kammā, a servant.
kaṇak, wheat.
kanē, with.
khākh, the cheek.
khēttar, a field.
khōkh, the bosom.
khuāṇā, to cause to eat, to feed.
khulhṇā, to be opened.
khusṇā, to seize.
ki, why ?
kidēhā, like what ?
kīhā, how ?
killā, alone.
kiṭṭhā, together.

- kōḷā*, a boy.
kudī, where ?
kuṛī, a girl.
kusuthrā, ugly.
kuttē, where ?
ṭakk, the waist.
laṛ, the skirt of a garment.
lārā, a bridegroom, husband.
lārī, a bride, wife.
laṭā, lame.
laṭā-phaṭā, or *laṭī-paṭī*, property, goods.
lauhkā, younger (of a son).
luṇṇā, to reap.
maṇhū, a man.
mās, meat.
matā, much, very.
mōrā, dead.
mugtiārī, abundance.
muṇḍyāḥ, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasṇā, to run.
nīṛ, near.
ōṭh, the lip.
pachhēṇṇā, to recognize.
padhrā, plain, level.
painnā, sharp.
palēṭṇā, to wrap.
parōḷ, a door.
pasāch, an evil spirit, a demon.
patyāṇā, to persuade.
pichchō, behind.
piṭṭh, the back.
puāṇā, to cause to fall, to put (clothes on a person).
puhāl, *puhālū*, a shepherd.
pujjṇā, to arrive.
pūṇā, or *paṇā*, to fall.
puttar, a son.
raṛhṇā, to be angry.
rēhṇā, to remain.
rūṇā, to cry, weep.
sadṇā, to call.
sahāitā, help.
sar, the head.
sikar-mukar, husks.

sikhōlṇā, to teach.
sikkhṇā, to learn.
sirūāl, hair.
sōbhṇā, to please.
sunṇā, a kiss.
tā, then.
tābaṛ-tōṛ, at once, quickly.
ṭaihl, or *ṭēhal*, service.
takrār, confession, agreement.
taulā, quick.
ṭēhal, see *ṭaihl*.
tidēhā, like that.
tikar, for, up to.
ṭirṇā, to fall.
trīmat, a woman.
udī, there.
urē parē, round about.
uttē, there.
uchāṇā, to raise.
uchchā, high.
uṭṭhṇā, to rise.
warṇā, to enter.

NOUNS.—The declension of the Chamēālī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamēālī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā̃*.

Tadbhava masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōṛā*, a horse, *ghōṛē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ā̃* in the nominative plural. Thus, *baiṇ*, a sister, *baiṇī* or *baiṇā̃*, sisters; *gā*, a cow, *gā̃*, cows; *dhīū*, a daughter, *dhīūā̃*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā̃*. Thus, *ghōṛā*, a horse; obl. sing. *ghōṛē*, obl. plur. *ghōṛēā̃*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā̃* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā̃*.

Other masculine nouns do not change in the oblique singular, and add *ā̃* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā̃*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā̃*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā̃* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā̃*.

Feminine nouns ending in a consonant add *ī* in the oblique singular, and *ī* or *ā* in the oblique plural. Thus, *baihṇ*, a sister; obl. sing. *baihṇī*, obl. plur. *baihṇī* or *baihṇā*.

The only important feminine nouns which do not fall within these two classes are *dhīū*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhīūā*, and its obl. plur. *dhīūā*. The latter has its obl. sing. *gāī*, obl. plur. *gāīā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthī*, an elephant, *hāthīē*, by an elephant; *bichchū*, a scorpion, *bichchūē*, by a scorpion.

Feminine nouns ending in *ī* form the agent singular by adding *ē*. Thus, *kurī*, a girl, *kurīē*, by a girl. So also *dhīū*, a daughter, ag. sing. *dhīūē*, and *gā*, a cow, ag. sing. *gāīē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baihṇ*, a sister, ag. sing. *baihṇī*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pahārī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōṛī</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē-rā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēā-rā</i>	<i>ghōṛēō</i> .
<i>Ghar</i> , a house	<i>gharā</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>ghar</i>	<i>ghar</i>	<i>gharā</i>	<i>gharā-rī</i>	<i>gharō</i> .
<i>Hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī-rā</i>	<i>hāthīā</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīā-rā</i>	<i>hāthīō</i> .
<i>Bichchū</i> , a scorpion.	<i>bichchū</i>	<i>bichchūē</i>	<i>bichchū-rā</i>	<i>bichchūā</i>	<i>bichchū</i>	<i>bichchūā</i>	<i>bichchūā-rā</i>	<i>bichchūō</i> .
<i>Kurī</i> , a girl	<i>kurī</i>	<i>kurīē</i>	<i>kurī-rā</i>	<i>kurīē</i>	<i>kurī</i>	<i>kurīā</i>	<i>kurīā-rā</i>	<i>kurīō</i> .
<i>Baihṇ</i> , a sister	<i>baihṇī</i>	<i>baihṇī</i>	<i>baihṇī-rā</i>	<i>baihṇī</i>	<i>baihṇī</i> , <i>baihṇā</i>	<i>baihṇī</i> , <i>baihṇā</i>	<i>baihṇī-rā</i> , <i>baihṇā-rā</i>	<i>baihṇō</i>
<i>Dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē-rā</i>	<i>dhīūē</i>	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūō</i> .
<i>Gā</i> , a cow	<i>gāī</i>	<i>gāīē</i>	<i>gāī-rā</i>	<i>gāīē</i>	<i>gāī</i>	<i>gāīā</i>	<i>gāīā-rā</i>	<i>gāīō</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā̃* or *nā*, a name. Its obl. sing. is *nā̃*, its gen. sing. *nā̃-rā*, nom. plur. *nā̃* or *nā*, and its obl. plur. *nā̃*.

The usual postpositions are :—

Acc. Dat. *jō*, to ; *tikar*, for ; *karī*, for, on account of.

Abl. *kachhā*, from ; *kanē*, with, by means of, together with ; *mañjhā*, from in.

Gen. *rā*.

Locative *bichch*, *mañjh*, in ; *tikar*, up to ; *par*, on ; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindī *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryaḥ* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamēālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamēālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamēālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

bhalā ādmī, a good man.

bhalē ādmī-rā, of a good man.

bhalē ādmī, good men.

bhalī trīmat, a good woman.

bhalī trīmatī-rā, of a good woman.

bhalī trīmatī, good women.

Comparison is indicated as usual by the ablative with *kachchā*. Thus :—

bhēñī-kachhā lammā, taller than the sister.

sabhñī-kachhā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	'Thou
Sing.		
Nom.	<i>haū</i>	<i>tū</i>
Ag.	<i>maī</i>	<i>taī</i>
Obl.	<i>maī</i>	<i>taī</i>
Dat.	<i>miñjō</i>	<i>tijō</i>
Gen.	<i>mērā</i>	<i>tērā</i>

		I	Thou
Plur.	Nom.	<i>asī</i>	<i>tusī</i>
	Ag.	<i>asā̃</i>	<i>tusā̃</i>
	Obl.	<i>asā̃</i>	<i>tusā̃</i>
	Gen.	<i>hamārā</i>	<i>tumī</i>

In the translation of the parable, *maĩ* is sometimes used for the nominative singular of the first person, instead of *haũ*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>is</i>	<i>us</i>
	Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā̃</i>	<i>unhā̃</i>
	Obl.	<i>inhā̃</i>	<i>unhā̃</i>
	Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in ChamĚālī. In the adjoining MaṇḍĚālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative** and **Interrogative Pronouns** are declined as follows :—

		Who	Who ?
Sing.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jīnī</i>	<i>kunī</i>
	Obl.	<i>jis</i>	<i>kus</i>
	Gen.	<i>jisē-rā</i>	<i>kusē-rā</i>
Plur.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jinhā̃</i>	<i>kunhā̃</i>
	Obl.	<i>jinhā̃</i>	<i>kunhā̃</i>
	Gen.	<i>jinhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what ? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kait*. Probably another oblique form occurs in *kiñjō*, for what ? why ?

The Indefinite pronouns are *kōz*, anyone, someone, (agent *kunīaũ*, obl. *kusiaũ* or *kusiō*), and *kichchh*, anything, something (not declined). *Jē-kōz*, whoever ; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apnā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-iau* or *-iauī* (or *-iō*, *-iōi*, *-iau*, *-iauī*) added to a pronoun gives emphasis. Thus, *sēiōi* or *ōiōi*, that very one; *unīauī*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Maṇḍēālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with 's (*sā*, *ōssō*, etc.), which are common further East.¹ The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *ṇā*, even after *ṛ*, *r*, or *l*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paṇā*, to fall, and *īṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāḥṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paṇā*, to fall, as *pūḍā*, instead of *pūndā*.

The present participle of *rēhṇā*, to remain, is *raiḥndā*; of *dēṇā* or *daiṇā*, to give, *dindā*; and of *lēṇā* or *laiṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-i*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārēā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārēā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular:—

<i>pūṇā</i> or <i>paṇā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēī</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēī</i>
<i>lēṇā</i> or <i>laiṇā</i> , to take	„	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēī</i>
<i>dēṇā</i> or <i>daiṇā</i> , to give	„	<i>dittā</i>
<i>karṇā</i> , to do, to make	„	<i>kittā</i>
<i>chhūḥṇā</i> , to touch	„	<i>chhūhtā</i>
<i>baiḥṇā</i> , to sit	„	<i>baiṭhā</i>
<i>īṇā</i> , to come	„	<i>ayā</i> , plur. <i>aē</i> , fem. <i>āī</i>
<i>rēhṇā</i> , to remain	„	<i>rēhā</i>
<i>hūṇā</i> , to become	„	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>galaē</i> , but fem. <i>galāī</i> .
<i>khāṇā</i> , to eat	„	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāī</i> .
<i>chāḥṇā</i> , to wish	„	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāhī</i> .

¹ Dr. Vogel gives *asa*, he is, as used in the old language of inscriptions.

As in Maṇḍēālī, Chamēālī has a **Static Past Participle** indicating state or condition. In Maṇḍēālī (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamēālī it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *ṭirēā*, fallen, *ṭirō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	„ „	<i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	„ „	<i>lēō-rā</i>
<i>dittā</i> , given	„ „	<i>dittō-rā</i>
<i>kittā</i> , done	„ „	<i>kittō-rā</i>
<i>chhūhtā</i> , touched	„ „	<i>chhūhtō-rā</i>
<i>baīḥā</i> , sealed	„ „	<i>baḥhō-rā</i> or <i>biḥhō-rā</i>
<i>ayā</i> , come	„ „	<i>aō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	„ „	<i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *karī* is added, as in *marī-karī*, having struck. Irregular are *pēī-karī*, having fallen, from *pūṇā* or *paunā*, to fall, and *āī-karī*, having come, from *īnā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wāḷā*, to the root. Thus, *mārṇē-wāḷā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *gaḷā + ā*, say ye, becomes *gaḷā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Paṣṭjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pūṇā</i> or <i>paunā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūṇā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>īṇā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēhṇā</i> , to remain	<i>raiḥ</i>	<i>rēhā</i>
<i>baiḥṇā</i> , to sit	<i>baiḥ</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāiē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows :—

“I strike”, “I may strike”, etc.

	Sing.	Plur.
1.	<i>mārā̃</i>	<i>mārā̃</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā̃* of the first person singular and plural generally coalesces with the *ā* of the root into *ā*, so that we get from *galāṇā*, to say :—

	Sing.	Plur.
1.	<i>galā̃</i>	<i>galā̃</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā̃* is also found.

The following verbs form this tense irregularly :—

pūṇā or *paunā*, to fall, has :—

	Sing.	Plur.
1.	<i>pōā̃</i>	<i>pōā̃</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

hūṇā, to become, is declined very similarly, making *hōā̃*, etc., but its third person plural is *hūn*, not *hōn*.

īṇā, to come, has :—

	Sing.	Plur.
1.	<i>īā̃</i>	<i>īā̃</i>
2.	<i>īyē</i>	<i>īā</i>
3.	<i>īyō, īyē</i>	<i>īn</i>

jāṇā, to go, has :—

	Sing.	Plur.
1.	<i>jā̃</i>	<i>jā̃</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

rēṇā, to remain, is regular, except that its third plural is *raiṇ*.

baiṇā, to sit, makes *bēhā̃*, and so on, with *ē* in the first syllable throughout.

dēṇā or *daiṇā*, to give, has :—

	Sing.	Plur.
1.	<i>dēā̃</i>	<i>dēā̃</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dīn</i>

lēṇā, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus :—

sing. masc. *haũ mārḍā hai*, I strike or am striking.

„ fem. *haũ mārḍī hai*, „ „

plur. masc. *asī mārḍē hin*, we strike or are striking.

„ fem. *asī mārḍī hin* „ „

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *haũ mārḍā thiyā*, I was striking.

„ fem. *haũ mārḍī thī*, „

plur. masc. *asī mārḍē thiyē*, we were striking.

„ fem. *asī mārḍī thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindī frequentative and continuative verbs with *karnā* and *rahnā*. Thus :—

haũ mārēā kardā hai, I am striking, I habitually strike.

haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.

haũ mārēā raihnḍā hai, I am striking, I continue striking.

haũ mārī raihnḍī hai, I (fem.) am striking, I continue striking.

Note that with *karnā*, *mārēā* is immutable (as in Hindī), but with *rēhnā*, it changes for gender.

For another example of this tense, compare :—

sē ḍaṅgrā-jō chārēā kardā-hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārḷā*, I shall strike. The masculine plural is *mārḷē*, and the feminine of both numbers *mārḷī*. There is no change for person. A few verbs are slightly irregular :—

pūṇā or *paunā*, to fall, has *pōlā*.

hūṇā, to become, „ *hōlā*.

jāṇā, to go, „ *jāllā*.

rēhnā, to remain, „ *raihlā*.

The verb *īṇā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindī, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *haũ mārḍā*, (if) I had struck.

„ fem. *haũ mārḍī*, „

plur. masc. *asī mārḍē*, (if) we had struck.

„ fem. *asī mārḍī*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindī. Thus :—

haũ ṭirēā, I fell.

maĩ mārēā, I struck him.

haũ ṭirēā hai, I have fallen.

maĩ mārēā hai, I have struck him.

haũ ṭirēā thiyā, I had fallen.

maĩ mārēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jāṇā* with the past participle. Thus, *haũ māreā jāndā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *ī* to the root. Mr. Bailey gives the following sporadic specimens from Chamṣālī, which agree with this in formation :—

samajhṇā, to understand ; *samjhīdā hai*, it is understood.

chāhṇā, to wish ; *chāhīdā hai*, it is needed, it is fitting, it is necessary.

Chāhiyō generally stands for the Hindī *chāhiyē*.

Causal Verbs are formed much as in Hindī. Thus :—

suṇṇā, to hear, causal *suṇāṇā*.

chugṇā, to graze (neut.), causal *chugāṇā*.

pūṇā or *paṇā*, to fall, causal *puāṇā*.

charṇā, to graze (neut.), causal *chārṇā*.

charḥṇā, to rise, causal *chārḥṇā*.

As examples of irregular causals, we may quote :—

khāṇā, to eat, causal *khuāṇā*.

jāṇā, to go, „ *guāṇā*, to cause to go, to lose.

sikkḥṇā, to learn, „ *sikhōlṇā*.

baihṇā, to sit, „ *bihālṇā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāṇā*, to go away ; *lēī ṇā*, to bring ; *lēī jāṇā*, to take away ; *mukāī baihṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karnē lagṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamṣālī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

ੋਯੀ ਯਮਾਨੀ ੋ ਮੈ ਪੁੜ ਬਿਟ । ਉਯਤ ਅੰਤ ਨਿਯੋ
 ਪੁੜੇ ਫੇਫੇ ਯਾਨੇ ਗਲਯ ਫੇਫੇ ਤੇ ਯਾਨੇ ਫੇਫੇ ਤੇ ਤੁਯ
 ਮੋਯ ਤੇ ਜੇ ਨਿਯੋ ਮੈ । ਤੇ ਉਯੀ ਯਪਯੀ ਲਟੀਪਟੀ
 ਉਯਤ ਤੇ ਫੇਫੇ ਮਿਤੀ । ਯਤੋ ਬਿਯੋ ਯਿਯਤੋ ਪਿਯੋ
 ਲੈਤਯੋ ਪੁੜੇ ਗਤੋ ਯਿਯੋ ਪਟੈਲੀ ਫਟੈਲੀ ਯਾਨੀ ਮੁਯੋ
 ਮੋਯ ਤੇ ਮਲੀ ਮੋਯ ਯਤੋ ਉਯੋ ਯਪਯੀ ਲਟੀਪਟੀ
 ਪੁਯੋ ਯਾਨੇ ਫਿਯੋ ਗੁਯੋਯੋ । ਤੇ ਜੇ ਗਤੋ ਯਿਯੋ
 ਗੁਯੋਯੋ ਫੇਫੇ ਤੇ ਉਯੋ ਮੋਯ ਮੰਤੋ ਫੇਫੇ ਯਯਮਲੋ ਪੋਯੋ
 ਯਤੋ ਉਯੋ ਤੇ ਫਿਯੀ ਪੋਯੋ । ਤੇ ਫਿਯੋ ਫੇਫੇ ਯਾਨੀ ਉਯੋ
 ਮੋਯੋ ੋ ੋਯੀ ਯਮਾਨੀ ੋ ਲਯੋ ਲਯੋ ਯਤੋ ਉਯੀ ਉਯੋ
 ਯਪਯੋ ਯਾਨੇ ਮੰਤੋ ਗੁਯੋ ਮੁਯੋ ਤੇ ਤੁਯ ਯਤੋ ਉਯੀ ਮਤੋਯੋ
 ਤੇ ਗਿਯੋ ਗੁਯੋ ਗੁਯੋ ਯਾਨੇ ਬਿਟੋ ਉਯੋ ਯਾਨੇ ਯਪਯੋ

ਪੋਠ ਭਓ । ਪਰ ਝੋਛੇ ਉਸ ਤੋਂ ਹੀ ਮਿੱਥ ਬਿਯ ।
 ਪਰ ਤੂੰ ਜੋ ਸੁਰਤੀ ਧਿਸ ਯਯ ਤੂੰ ਗਲਯ ਸੋ
 ਧਧੇ ਤੇ ਮਿਤਲੁ ਮਨ ਤਿਸ ਤਿਸਤ ਮਝ ਹੋਈ ਥਛੇ ਮਹੀ
 ਮੇਲੇ ਤੋਂ ਭੀ ਤੋਂ ਯਤੋ ਤਉ ਭੁਖ ਸਰਮ ਤੋਂ । ਤਉ
 ਉਠੀ ਮਹੀ ਯਧਲੇ ਧਧੇ ਮਝ ਅਲ ਯਤੋ
 ਉਸ ਤੋਂ ਗਲਲ ਧਧੇ ਮੈਂ ਸੁਰਗੇ ਕ ਯਤੋ ਤਉ
 ਯਸੇ ਧਧ ਮਿਤ ਤੋਂ ਯਤੋ ਯਧੇ ਮੈਂ ਜੋ ਤੋਂਗ ਹੀ
 ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੜੇ ਤੋਂ । ਜਿਤੋਂ ਯਧਲੇ ਮਨੋਰ
 ਸਤੀ ਹੋਧ ਧੁਤ । ਤੋਂ ਜੋ ਉਠੀ ਮਹੀ
 ਯਧਲੇ ਧਧੇ ਮਝ ਯਯ । ਪਰ ਯਤੋ ਤਿਸੇ ਮੁਹ ਤੀ
 ਬਿਯ ਤੋਂ ਉਸੇ ਤੋਂ ਧਧੇ ਉਸ ਤੋਂ ਮਿਖੁ ਯਤੋ ਉਸ ਤੋਂ
 ਅਯ ਯਛੇ ਯਤੋ ਮੈਂਕੀ ਮਹੀ ਉਸ ਤੋਂ ਗਲੇ
 ਲਯ ਯਤੋ ਸੁਰ ਮਿਤ । ਯਤੋ ਪੁੜੇ ਉਸ ਤੋਂ ਗਲਯ
 ਧਧੇ ਮੈਂ ਸੁਰਗੇ ਕ ਯਤੋ ਤੋਂ ਧਧ ਮਿਤ ਤੋਂ
 ਯਤੋ ਯਧ ਜੋ ਤੋਂਗ ਹੀ ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੁੜੇ ਤੋਂ ।

५३० ਯਧ ਯਤੋ ਓਸ ਤੋ ਪੜ੍ਹਲੁ ਲਗ ।
 ਓਹੀ ਓੜ ਮੋਛੋ ਯਹੀ ਧੰਦੋ ਤੋ ਗਲਧ /
 ਮਿਖ ਓੜੀ ਧਾਗੋ ਯਯ ਮੈਂ ਤਹੀ ਏਤਲ ਯਯਕ
 ਤੋ ਯਤੋ ਯਯੀ ਤੋ ਗਲਤ ਯਯ ਧੰਦੋ
 ਹੀ ਗੋਧ ਧਾ ਤੋ ਓਯ ਯੋਲੁ ਤੀ ਮਿੰਤੋ
 ਯਤੋ ਤਿਯੋ ਹੀ ਮਿਤੋ ਤੋ ਮੈ ਯਧਲੋ ਧੰਦੋ
 ਧੰਦੋ ਯਯੋ ਧੁਜੀ ਯਯ । ਧਾ ਤਿਯ ਧਲੋ
 ੨੩ ਤੋ ਪੁੜ ਯਧ ਤਿਯੀ ਤਹੀ ਲਧਿਧੀ
 ਯੰਤੋ ਮੰਤੋ ਗੁਧੋ ਓਸੋ ਤੋ ਤਿਯੋ
 ਯਯ ਲੋ । ਓਹੀ ਓਸ ਤੋ ਗਲਧ
 ਧੰਦੋ ਤੋ ਯਯ ਮੋਛੋ ਯਯੋ ਤੋ ਯਤੋ ਤੋ
 ਮਿਯ ਮੋਛੋ ਤੋ ਮੋ ਤੋ ਤੋ । ਧੁਜੀ ਯਯਯ
 ਯਤੋ ਧੁਜੀ ਤੋਯੋ ਤੋਯੋ ਬਿਧੋ ਤੋ ੨੩
 ਤੋਯੋ ਮਹੀ ਗੋਧ ਬਿਧੋ ਫਿਹੀ ਯੀਯ
 ਤੋਯੋ ਗੋਧ ਯਤੋ ਗੋਧੀ ਗੋਧ ਬਿਧੋ ਮੋ
 ਮਿਲੀ ਗੋਧ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikkī-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkē-puttrē
One-man-of two sons were. Them-from-among by-the-younger-son
bābbē-kanē galayā, 'bābbā, jē ghar-bārī-rā hēsā mērā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
miñjō dē.' Tā unī apnī laṭi-paṭi unhā-jō baṇḍi-ditti.
me-to give.' Then by-him his-own property them-to was-divided-out.
Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh baṭōli-baṭōli-karī
And a-few-days-after the-younger-son everything collected-collected-having
dūr-dēsā-jō chalī-gēā, atē utthē apnī laṭi-paṭi burē-kammā-bichch
a-far-country-to went-away, and there his-own property bad-actions-in
guāi. Jā sē sabbh-kichchh mukāi-baiṭhā, tā us-dēsā-mañjh
was-lost. When he everything having-completed-sat, then that-country-in
barā ankal pēā, atē us-jō aukhī pēi. Tā ō jāi-karī
a-great famine fell, and him-to distress fell. Then he gone-having
us-dēsē-rē ikki-ādmī-rē laṛ laggā, atē unī us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
apnē-khētrā-mañjh sūr chārṇē-jō bhējyā. Atē unī chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished
jē sikar-mukar sūr khāndē-thiē, 'unhā-kanē apnā pēt bharā,'
what husks the-swine eating-were, 'them-with my-own belly I-may-fill,'
par kōi us-jō nī dindā thiā. Par jā sē surti-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,
tā galayā, 'mērē-bābbē-rē kitṇē kāmme hin, jinhā-kachh rōṭi
then it-was-said, 'my-father-of how-many servants are, whom-near bread
khāi-karī dēṇē-jō bhī hai, atē haū bhūkhā mardā-hai. Haū
eaten-having giving-for also is, and I hungry dying-am. I
utthi-karī apnē-bābbē-kachh jāllā, atē us-jō galālā, "bābā, māi
arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me
surgē-rā atē tērē-aggē pāp kittā, atē abē māi is-jōg nī
heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not

jē phirī tērā puttar hōā. Miñjō apñē-kāmmēā-sāhī ikk
that again thy son I-may-become. Me thine-own-servants-like one
 bujjh.”” Tā sē utthī-karī apñē-bābē-kachh ayā. Par
consider.”” Then he arisen-having his-own-father-near came. But
 ajjō-tikar dūr-hī thiā, jē usē-rē bābē us-jō dikkhyā, atō
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
 us-jō dayā āi, atē daurī-karī us-jō gaḷē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
 atē sunnā dittā. Atē puttrē us-jō galayā, ‘hābbā, maī
and kiss was-given. And by-the-son him-to it-was-said, ‘father, by-me
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg nī jē
heaven-of and of-thee sin done-is, and now this-worthy (I-am-)not that
 phirī tērā puttar hōā.’ Par hābbē apñē-muṇḍyāhā-jō
again thy son I-may-become.’ But by-the-father his-own-bondservants-to
 galayā, ‘kharē-kachhā kharē kaprē kaḍhī lēi-āō, atē
it-was-said, ‘good-than good garments having-produced bring-ye, and
 us-jō luāō; atē usē-rē hatthē aṅgūthī, atē pairē juṭō puāō;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
 atē asī khāiē atē khusī kariō; is-karī jē ēh mērā puttar
and we may-eat, and happiness may-make; this-for that this my son
 mari-gēā-thiā, sē jindā hūā; gōchī-gēā-thiā, sē
having-died-gone-was, he living became; having-been-lost-gone-was, he
 mili-gēā.’ Tā khusī karñē laggē.
having-been-got-went.’ Then happiness to-do they-began.

Atē usē-rā barā puttar khētrā-mañjh thiā. Jā gharē-rē
And him-of the-elder son the-field-in was. When the-house-of
 nēṛ puṇyā, gāñē atē nachchñē-rā raṅkā sunṇyā. Tā
near he-arrived, singing- and dancing-of sound was-heard. Then
 ikki-chākrā-jō sādī-karī puchchhyā jē, ‘ēh kyā hai?’ Unī
one-servant-to called-having it-was-asked that, ‘this what is?’ By-him
 us-jō galayā jē, ‘tērā bhāi ayā-hai, atē tērē-bābbē dhām
him-to it-was-said that, ‘thy brother come-is, and by-thy-father a-feast
 lāi is-karī jē sē jindā jāgdā puṇḍī-gēā.’ Unī
was-prepared this-for that he living waking arrived.’ By-him
 chamki-karī andar jānā nī chahēā. Tā usē-rā hābā hāhar
angered-having within to-go not was-wished. Then him-of the-father outside
 ayā, atē us-jō patyāñē laggā. Unī uttar dēi-karī
came, and him-to to-persuade began. By-him answer given-having
 bābbē-jō galayā, ‘dikkh, itnī-barsā-kachhā maī tēri tēhal kardā-hai,
the-father-to it-was-said, ‘see, so-many-years-from I thy service doing-am,

atē kadī tērē galaē-kachhā bāhar nī gēā, par taī ikk chhēlū bhī
and ever thy thing-said-from outside not I-went, but by-thee one kid even
 miñjō ajjē-tikar nī dittā, jē maī apnē-yār-bāsā-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
 khusī. manā. Par jis-belē ēh tērā puttar ayā, jinī
happiness may-celebrate. But at-what-time this thy son came, by-whom
 tērī laṭī-paṭī raṇḍā-mañjh guāī, usē-rē tikar dhām lāī.
thy property harlots-among was-lost, him-of for a-feast was-prepared.'
 Unī us-jō galayā, 'bachchā, tū sadā mērē-kanē hai, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
 jē-kichchh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thine is. Happiness to-do and happy
 hūnā jōg thiyā, jē ēh tērā bhāī marī-gēā-thiyā, phirī
to-become proper was, that this thy brother having-died-gone-was, again
 jindā hūī-gēā; atē gōchī-gēā-thiyā, sē milī-gēā.
living became; and having-been-lost-gone-was, he having-been-found-went.'

GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizārat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizārat is also called after them Gaddērān,—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādī or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows :—

Chamba	.	.	.	.	.	.	.	.	.	.	.	.	.	.	12,446
Kangra	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,500
														TOTAL	14,946

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows :—

Chamba	.	.	.	.	.	.	.	.	.	.	.	.	.	.	26,361
Kangra	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,385
Elsewhere	.	.	.	.	.	.	.	.	.	.	.	.	.	.	183
														TOTAL	30,929

The Bharmaur Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kulūi. To the south lies Kangra, where Kāngrī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādī is a form of Chamāḍī, but, as might be expected, it shows traces of the influence of Kulūi and of Kāngrī. It also possesses several independent features. One of them is the common pronunciation of the letter ś as *kh*, sounding something like the *ch* in the word 'loch,' or in the German 'ach.' Thus the word *śuṣṇā*, to hear, becomes *khṣṇā*; *śikkṇā*, to learn, becomes *khikkṇā*; *śit*, ague, becomes *khīt*; and *daś*, ten, becomes *dakh*. It will be remembered that in other Western Pahārī dialects this ś retains its proper sound like that of the *ss* in 'session,' and does not become *s* as in Hindī. On the other hand in Kāshmīrī and its related languages ś becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāḥṇā*, to go, makes *gachhā* (compare the Kāshmīrī *gaṭṭha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *inā* (Kāshmīrī *yin*), to come, *ichhā*, I may come; *bhōṇā*, to become, *bhuchhā*, I may become.

The Vocabulary of Gādī contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngrī Vocabulary, is here given. It

will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

agūh, before.

akhō, this year.

bab, *babb*, a father.

bagrī, a field.

balṇā, to say.

baṇḍṇā, to divide.

bāt, wind.

bauhar, the upper storey of a house.

bēh, a marriage.

bēkhṇā, to sit.

bēṭarī, a wife.

bharukkh, hunger.

bhōṇā, to become, to be.

bhrukkhṇā, hungry.

biār, wind.

biṭhū-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmīrī *bōn*).

būrḥā, a father.

chhaḍṇā, to finish, complete.

chhēṭrū, a goat, lamb.

chhikkā, a load.

chhiṭī, wood.

chhū-rā, come (past participle).

chimṭā, high.

chōṭī, the peak of a hill.

ḍabhāṇā, to put on (clothes).

dabī-karī, severely (of a beating).

dand, a tooth.

ḍēṇā, to cross (a pass, etc.).

dhār, a hill.

dharīṭnā, to drag.

dhiārā, *dhyārā*, a day, the sun.

dhīū, a daughter.

dōtē, to-morrow.

gabhrū or *gōbhrū*, a boy.

gachhu-rā, see *guchhū-rā*.

gāhṇā, to go (past participle *gachhū-rā*, Kāshmīrī *ga'ṣhu*).

gō, gone (past participle) (Kāshmīrī *gōv*).

gōbhrū, see *gabhrū*.

guāṇā, to cause to go, to lose.

guchhū-rā or *gachhū-rā*, gone (past participle).
guhṇā, to be lost.

hachchhā, white.
hākhar, *hākkhrī*, the eye.
hērnā, to see, look.
hēsā, a share.

ijai, *ijī*, a mother.
īṇā, to come (cf. Kāshmīrī *yin*°).

jabarā, an old man.
jēllā, hard.
jōṛā, a rope.

kāmā, a servant.
khadṇā, to call.
khagṭū, a chip, splinter.
khandā, a flock.
khārāl, hair.
kharat, loss.
khariṇā, to stand up.
khēil, a porcupine.
khikkhṇā, to teach (Kāshmīrī *hēkhun*).
khōṭā, an ass.
khunṇā, to hear.
kiṭṭhā, together, in one place.
kōḍ, a fair.

laiṇā, to take.
lānā, fine, smooth.
lāṇā, to prepare, apply.
lārī, a wife.
lauhkarā, *lauhkrā*, small, younger.
lē-īṇā, *lēi-īṇā*, or *lēi-ēiṇā*, to bring.
lēi-gāhṇā, to take away.
lōdhā, blood.

mā, a mother.
mahṇū, *māhṇū*, a man.
mallē, towards, with, near (= Hindōstānī *pās*).
matā, much, very.
muḷṇā, to be joined, to be met.

nabī, a wife.
nachrōhī, the fourth day from the present.
nai, a river.

nakarj, the day before the day before yesterday, three days ago.

naṛ, a stone.

nhakḥṇā, to run away.

nikkā, a child.

ōḍhaṇ, apparel.

paḷchih painā, to flight.

paraṛ, a foot.

parj, the day before yesterday.

parōhē, the day after to-morrow.

phirī inā, to return.

pichchhūh, behind.

piṭṭh, the back.

puhāl, a shepherd.

pūṇā, to fall.

puṭhī, on, upon (Kāshmirī *pēṭh*).

putr, a son.

raihṇā, *rēhṇā*, to remain, dwell.

sanē, together with.

sānh, a bull.

sarakṇā, to be angry.

sēitē, with, together with, by means of (Kāshmirī *sūty*).

sūṇā, to sleep.

sunind, a dream.

talē, below.

tauḷā, quick.

ṭhaṇḍā, lazy.

trīmat, a woman.

uāj, sound, noise.

uānā, the lower storey of a house.

umbar, age.

Authorities.—A full account of the Gādi dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddi women, the Shepherds of the Outer Himalāyas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumāṇā*, to work, to earn, and it becomes *i* in *kiṭṭhā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *mulnā*, to be met, and *ō* becomes *a* in *balṇā*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kh*. In the word *bhrukkhñā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍṇā*, to divide, for *bhaṇḍṇā*. This is the regular rule in Kāshmirī and other related languages.

Declension.—The declension of the Gādī noun is more like that of Maṇḍēālī than that of Chamēālī, although it also has points in common with the latter. The main point in which it differs from Chamēālī is that, as in Maṇḍēālī and most other Western Pahārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēālī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *talbhava* masculine nouns in *ā*, like *ghōṛā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēhṇ*, a sister, which add *ī*; and feminine nouns in *ū*, like *dhīū*, a daughter, which add *ā*. Thus, *ghōṛē*, horses; *bhēṇī* or *bēhṇī*, sisters; and *dhīūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthī*, an elephant, or elephants; *gōbhrū*, a young man, or young men; and *kuḷī* (the Chamēālī *kuṛī*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *hāthī*, *gōbhrū*, *kuḷī*, *bhēṇī* or *bēhṇī*, *dhīūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōṛā*, a horse, drop the final *ā*. Feminine nouns in *ī*, like *kuḷī*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēhṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms :—

- ghōṛē*, by or in a horse or horses.
gharē, by or in a house or houses.
hāthīē, by or in an elephant or elephants.
gōbhrūē, by or in a young man or young men.
kuḷī, by or in a girl.
kūḷīē, by or in girls.
bhēṇī or *bēhṇī*, by or in a sister or sisters.
dhīūē, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added :—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōṛā</i> , a horse.	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēṣ</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharē</i>
<i>hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīṣ</i>
<i>gōbhrū</i> , a young man.	<i>gōbhrū</i>	<i>gōbhrū</i>	<i>gōbhrūē</i>	<i>gōbhrūā</i>	<i>gōbhrūṣ</i>
<i>kuḷī</i> , a girl.	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i> (sing.), <i>kuḷīṣ</i> (plur.)	<i>kuḷīē</i>	<i>kuḷīṣ</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇīṣ</i>
<i>dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē</i>	<i>dhīūṣ</i>

NOTE.—The genitive of *ghar* may be either *gharā-rē* or (as in Chamēālī) *gharē-rā*.

The usual postpositions are :—

Acc.-dat. *jō*, *bō*, *gō*, to or for.

Instr. *sētē*, with (by means of).

Abl. *thāũ*, *thāũ*, from; *mañjhā*, from in; *sētē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh*, *mā*, *māh*, in; *mallē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamēālī. With *bō*, we may compare the Kulūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sētē*, we may compare the Kāshmirī *sūt* or *sūty*.

Verbs of saying take either *sētē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sētē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chījā sūr khāndē*, *tisā amī khāũ*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkī*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngrī Pañjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>aũ</i> , <i>mũ</i> , <i>āũ</i>	<i>tū</i>
Ag.	<i>mēĩ</i> , <i>mē</i>	<i>taĩ</i> , <i>tē</i>
Obl.	<i>mũ</i>	<i>tuddh</i>
Dat.	<i>mũ</i> , <i>mũhũ</i> , <i>muñjō</i> , <i>miñjō</i> , <i>māgō</i>	<i>tujjō</i> , <i>tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē</i> , <i>assī</i> , <i>assũ</i>	<i>tussē</i> , <i>tussā</i>
Ag.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assũ</i>	<i>tussũ</i>
Gen.	<i>indā</i> , <i>indhā</i>	<i>tūndā</i> , <i>tundhā</i>

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>		<i>uh, ōh</i>
Ag.	<i>innī</i>		<i>unnī</i>
Obl.	<i>is</i>		<i>us</i>
Gen.	<i>isē-rā</i>		<i>usē-rā</i>
Plur.			
Nom.	<i>ih</i>		<i>ōh</i>
Ag.	<i>īyyē</i>		<i>ūīyē</i>
Obl.	<i>iā, inh</i>		<i>ūā, unh</i>
Gen.	<i>iā-rā, inhē-rā, inhā-rā</i>		<i>ūā-rā, unhē-rā, unhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>		<i>sō</i>
Ag.	<i>jinnī</i>		<i>tinnī</i>
Obl.	<i>jas, jissā</i>		<i>tis, tas, tissā</i>
Gen.	<i>jasē-rā</i>		<i>tisē-rā</i>
Plur.			
Nom.	<i>jē, jō</i>		<i>sō, sāī</i>
Ag.	<i>jīyyē</i>		<i>tīyyē</i>
Obl.	<i>jiā</i>		<i>tiā</i>
Gen.	<i>jiā-rā</i>		<i>tiā-rā</i>

Instead of *tis*, *tisē*, we also find *tēs*, *tēsē*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who? which?		What? (neuter)	
Sing.			
Nom.	<i>kun</i>		<i>kiā, kyā</i>
Ag.	<i>kunī</i>		
Obl.	<i>kas</i>		(dat.) <i>ka jō</i>
Gen.	<i>kasē-r</i>		<i>ka jē-rā</i>
Plur.			
Nom.	<i>kun</i>		
Ag.	<i>kīyyē</i>		
Obl.	<i>kiā</i>		
Gen.	<i>kiā-rā</i>		

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom. *kōi*

Ag. *kuṇī*

Obl. *kaskī*

Gen. *kaskī-rā*

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindī *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *apṛē*, self. Its agent is *apū*, genitive *apṇā*, and oblique form *apū*. Note that, as in Chamṣālī, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

ētī, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

īnhā, of this kind; *unhā*, of that kind; *tīnhā*, of that kind, and so on.

ēbē, now; *tanē*, *tēkhanē*, then; *janē*, *jēkhanē*, when; *kanē*, *kanhē*, *kēkhanē*, when?

iṭhī, here; *tēṭhī*, there; *jēṭhī*, where; *kaṭhī* (sic), where?

ērā, *īrā*, *īhrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

ihā, in this manner, thus; *tihā*, in that manner, so; *jihā*, in what manner; *kihā*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hū</i> , <i>hā</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thīē*. The feminine of both numbers is *thī*.

B.—Active Verb.—Several of the most common verbs in Gādi have forms which are strange to other Indian languages.

Such are :—

balṇā, to say.

bēkhṇā, to sit.

bhōṇā, to become.

gāhṇā, to go.

īṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmīrī *bēhun*, to sit; with *bhōṇā*, the Kāshmīrī *b(h)ōwun*, to become; with *gachhū*, I may go, the Kāshmīrī *gatsḥun*, to go; and with *īṇā*, the Kāshmīrī *yin**, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit; *mārṇā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamṛāli, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nū*, as in *mārṇū*, striking, *bēkhṇū*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunū*; from *īṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gahndā* and *gāhnū*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnū*.

The verb *dēṇā*, to give, has its present participle *dindā* and *dēnū*. *Laiṇā*, to take, on the other hand is regular, making *laindā*, and *lainū*.

The verb *balṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuḷūi, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamṛāli form in *ēā* or *yā* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

bhōṇā, to become

bhūā or *bhuchhūrā*

gāhṇā, to go

gō (plur. *gaē* or *gē*) or *guchhūrā*

īṇā, to come

ā (plur. *āē*, fem. *āī*) or *chhūrā* (sic)

bēkhṇā, to sit

baiṭhā, *biṭhūrā* or *bēkhūrā*

dēṇā, to give

dittā

laiṇā, to take

lēū

pūṇā, to fall

pēū

lāṇā, to begin

laggā

Karnā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍṛāli and Chamṛāli, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērū*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārnā*, plur. *mārnē*, fem. sing. and plur. *mārnī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *rakhī gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōṇā</i> , to become	<i>bhūchh(ī)-kar(ī)</i>
<i>gāhṇā</i> , to go	<i>gachh(ī)-kar(ī)</i>
<i>īṇā</i> , to come	<i>ā(ī)-kar(ī)</i> or <i>ichh(ī)-kar(ī)</i>
<i>laiṇā</i> , to take	<i>lē(ī)-kar(ī)</i>
<i>dēṇā</i> , to give	<i>dī-kar(ī)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmirī *sūty*) to the oblique form of the present participle. Thus, *mārandē sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou ; *mārā*, strike ye.

The following are irregular :—

Imperative.

	Sing. 2.	Plur. 2.
<i>gāhṇā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>īṇā</i> , to come	<i>āī</i>	<i>āīā</i>

The Old Present and Present Conjunctive is thus conjugated :—

	' I strike ',	' I may strike '.
	Sing.	Plur.
1.	<i>mārū, mārā</i>	<i>mārū, mārā</i>
2.	<i>mārē</i>	<i>māran, mārā</i>
3.	<i>mārā</i>	<i>māran</i>

Irregular are :—

From *bhōṇā*, to become

	Sing.	Plur.
1.	<i>bhuchhū (-ā)</i>	<i>bhuchhū (-ā)</i>
2.	<i>bhūē</i>	<i>bhūn, bhūā</i>
3.	<i>bhūā</i>	<i>bhūn</i>

From *gāhṇā*, to go

	Sing.	Plur.
1.	<i>gachhū (-ā)</i>	<i>gachhū (-ā)</i>
2.	<i>gachhē</i>	<i>gachhā</i>
3.	<i>gachhā</i>	<i>gāhan</i>

From *inā*, to come

Sing.	Plur.
1. <i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2. <i>āiē</i>	<i>āiā</i>
3. <i>āiā</i>	<i>in</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

‘I shall strike,’ etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mārlā</i>	<i>mārlī</i>	<i>mārūlē</i> , <i>mārlē</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

It will be seen that *mārlā* (-lē, -lī) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case:—

From <i>bhōṇa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāḥṇā</i> , to go,	<i>gachhūlā</i> , <i>gichhūlā</i> or <i>gāhlā</i>
From <i>inā</i> , to come,	<i>chhūlā</i> (sic) or <i>ilā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

‘I strike,’ etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
2. <i>mārdā</i> , <i>mārandā</i> or <i>mārnē</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnē</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
3. <i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdē</i> or <i>mārandē</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus :—

mārdā hũ, mārandā hũ, or mārñũ hũ, I am striking ;
mārdā haĩ, mārandā haĩ, or mārñẽ haĩ, thou art striking ;
mārdĩ hā or mārandĩ hā, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *ñũ* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus :—

mārdā thũ or mārandā thũ, I (masc.) was, thou (masc.) wast, or he was striking.
mārdĩ thĩ, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindī. Thus :—

aũ ā or aũ chhūrā, I came.
mẽĩ mārũ, I struck him.
aũ ā hũ or aũ chhūrā hũ, I have come.
mẽĩ mārũ hā, I have struck him.
aũ ā thũ or aũ chhūrā thũ, I had come.
mẽĩ mārũ thũ, I had struck him.

As will be seen in the case of *īñā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus :—

aũ bhūā or aũ bhuchhūrā, I became ;
aũ gō or aũ guchhūrā, I went ;
aũ baiñhā or aũ biñhūrā, I sat ; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamēālī past participle in *ēā* or *yā* with *gāñā*. Thus :—

aũ māryā gāñdā, I am being beaten.
aũ māryā gāñdā thũ, I was being beaten.
aũ māryā gāñlā, I shall be beaten.

Sometimes we come across the passive formed with *ĩ*, as in other Western Pahārī dialects. Thus *pakarĩñā*, to be seized, *pakarĩ gaẽ*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

<i>bañnā,</i>	to be made ;	<i>bañāñā,</i>	to make.
<i>gāññā,</i>	to go ;	<i>guāññā,</i>	to cause to go, to lose.
<i>khunñā,</i>	to hear ;	<i>khunāññā,</i>	to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahārī languages.

Intensives, like *bañdĩ dēñā*, to divide out, or *guāĩ chhadñā*, to squander, are common.

Inceptives occur in phrases like : *sō kanñkāl bhōñē laggā*, he began to be in want.

Three specimens are given of Gādī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਦਯੀ ਮਤੁ ਤੇ ਮੂਏ ਪੁਤ ਬੀਟ।

ਤਿਯ ਬਠੇ ਲੈਤਯ ਤੇ ਪੁਤ ਧਧੇ ਸੇਠੇਤ ਧਲੂ ਤੇ ਧਪੁ ਘਾਧੀ ਤ

ਤਸ ਤੇ ਸਿੱਧੀ ਗੁਲਖ ਤੇ ਸੀ ਮੇ। ਤੇ ਉਨੀ ਘਾਧੀ

ਧੀ ਮਿਤੀ। ਬੇਧੇ ਪਿਯਤੁ ਪਿਯੇ ਲੈਤਯ ਤੇ ਪੁਤ ਸਤ

ਸਿਯ ਸਿਯ ਮੀ ਪਾਸਸ ਤੇ ਸਲੀ ਸੀ ਯਤ

ਤਈ ਯਪਯੀ ਘਾਧੀ ਲਮਧਯ ਸਤ ਗੁਯਏ ਮਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਯ ਗੁਯਏ ਝੂ ਤੇ ਤਿਸ ਗੁਲਖ ਸਤ

ਧਤ ਧਲੁਯਲੇ ਪਏ। ਤੇ ਸੀ ਝਯਲੇ ਤੇਤ ਲਗ।

ਤੇ ਤਿਸ ਗੁਲਖ ਤੇ ਦਯੀ ਸਤਯਏ ਗਲੇ ਸੀ। ਤੇ

ਤਿਨੀ ਯਪਯੀ ਧਮਤੀ ਤੇ ਸੂਧ ਮੁਧੁ ਤਯੁ।

ਤਿਸ ਤੇ ਸਏ ਬੂ ਤੇ ਤਿਸ ਸੀਯ ਸੂਧ ਧਮ

ਤਿਸ ਧਮੀ ਪਏ। ਤੇ ਤਿਸ ਤੇ ਝਏ ਧ ਮਿਯ

ਬੁ। ਤੁੰ ਗੁਤੀ ਮੰਤੁ ਫੇਰੀ ਆਰੀ ਧਲੁ ਤੁੰ ਮੋਰ
 ਧਧੇ ਤੁੰ ਆਰੇ ਆਰੇ ਆਰੇ ਤਿਨੇ ਤਿਨੇ ਤਿਨੇ ਤਿਨੇ ਮਤੀ ਰੇਰੀ
 ਤਿਨੇ ਯਤਿ ਤੁਖੜ ਮਾਮ ਤੁੰ। ਯਤਿ
 ਓਰੀ ਆਰੀ ਯਪਏ ਧਧੇ ਮਲੇ ਗਿਝੁਲ ਤੁੰ
 ਤਿਨੇ ਤਿਨੇ ਧਲੁਲ ਤੁੰ ਧਪੁ ਮੰ ਗੁਮੇ ਰ ਯਤੁ ਤੁੰ
 ਪਪ ਆਰੇ ਯਧੇ ਗੇ ਗੇ ਗੇ ਰ ਤੁੰ ਫਿਰੀ ਤੁੰ ਪੁਰ
 ਧਧੇ। ਤਿਨੇ ਤੁੰ ਤੁੰ ਤੁੰ ਆਰੇ ਤਿਨੇ ਤਿਨੇ ਗਿਝੀ ਧੀ ਧਾ।
 ਤੁੰ ਓਰੀ ਆਰੀ ਯਪਏ ਧਧੇ ਮਲੇ ਮਲੁ। ਮੰ ਯਤਿ
 ਤਿਨੇ ਮੁੰ ਬੁ ਤਿਨੇ ਤੁੰ ਤੁੰ ਆਰੀ ਧਧੇ ਤੁੰ ਮਾਮਲਗੀ।
 ਤੁੰ ਮੰ ਮੰਤੀ ਆਰੀ ਤਿਨੇ ਮੰਤੋ ਪੁੰਤੀ
 ਆਰੇ ਲਗ ਯਤੁ ਮਤੁ ਫੇਰੇ ਮਿਤੁ। ਪੁਰ
 ਤਿਨੇ ਤਿਨੇ ਧਲੁ ਤੁੰ ਤੁੰ ਧਪੁ ਮੰ ਗੁਮੇ ਰ ਯਤੁ ਤੁੰ
 ਪਪ ਆਰੇ ਤੁੰ ਯਧੇ ਗੇ ਗੇ ਗੇ ਰ ਤੁੰ ਫਿਰੀ ਤੁੰ
 ਪੁਰ ਤੁੰ ਤੁੰ। ਧਧੇ ਯਪਏ ਆਰੇ

જપણે મને ધલુ જે પંખુ ન ગર્જ । તિમે
 કે ધુમે ધરુ જોઈ મળી તિજ જે પડિજઈ ।
 તિમી દેદે મેઠે ધલુ તે મેં કેરુણી દરુ
 તેની દરુલ મરુમુ કુલ । કે જઈ મળી તેની
 ગલ્લ ઘણી ધરુ ને કુલ । પા તે મરુ
 મુંજી જમ્મી ધમ્મી ને જલુ ને મિત્ર ને મેં
 જપણુ પદ્મ મેઠે પ્રમી મરુ । કે તે
 તે પુરુ જ જિમી તે લલિત લમ્પણ
 મંત્ર ગુર્જર મિત્ર તે તિમે તે કે યામ લલે ।
 તિમી તિજ જે ધલુ તે પુરુ કે મરુ
 મું મલે તેમ । જે મેરુ કે મેં તેમ ।
 પા પ્રમી મરુણી જતે પ્રમી કુલ
 મરુ મે ગલ્લ જે તે તેમ મુર્જુ જદે
 મીમકુલ ગુણી મે મુલ્લી મે ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akki-mahṇū-rē	dūi	puttar	thiē.	Tiā-thāñ	lauhkarē-puttrē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from</i>	<i>by-the-younger-son</i>
babbē-sēitē	balū,	‘hē	bāpū,	gharbārī-rā	hēsā jē miñjō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-of</i>	<i>share which to-me</i>
mulḍā-hā	sō	dē.’	Tā	unnī	gharbārī
<i>being-got-is</i>	<i>that</i>	<i>give.’</i>	<i>Then</i>	<i>by-him</i>	<i>the-property</i>
					<i>was-divided-out.</i>
Thōrhē-dhiārē-pichchō	lauhkarā	puttar	sabh-kichh	kiṭṭhā	kari
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>everything</i>	<i>together</i>	<i>having-made</i>
pardēsā-jō	chalī-gō,	atē	tēthī	apṇi	gharbārī
<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>property</i>
guāi-ditti.	Tā	jē	sabh-kichh	guāi-chhaḍū,	tā
<i>was-squandered.</i>	<i>Then</i>	<i>when</i>	<i>everything</i>	<i>was-squandered-completely,</i>	<i>then</i>
tis-mulkhā-mañjh	barā	aṇkāḷ	pēū.	Tā	sō
<i>that-land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	<i>Then</i>	<i>he</i>
					<i>poor</i>
Tā	tis-mulkhē-rē	akkī-sahukārē-mallē	gō.	Tā	tinnī
<i>Then</i>	<i>that-country-of</i>	<i>one-banker-near</i>	<i>he-went.</i>	<i>Then</i>	<i>by-him</i>
apṇi-bagrī-jō	sūr	chārṇē	bhējū.	‘tis-jō	chāu thū jē,
<i>his-own-fields-to</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>Him-to</i>	<i>wish was that,</i>
chijā	sūr	khāndē,	tisā	ami	khāñ.
<i>things the-swine</i>	<i>eat,</i>	<i>those</i>	<i>I-also</i>	<i>may-eat.’</i>	<i>Then</i>
dindā-thū.	Tā	surti-mañjh	ichhi-kari	balū	jē,
<i>giving-was.</i>	<i>Then</i>	<i>memory-in</i>	<i>come-having</i>	<i>it-was-said</i>	<i>that,</i>
					<i>‘my-father-of</i>
gharē	kētrē	kāmē	hin,	tiā-jō	mati
<i>in-the-house</i>	<i>how-many</i>	<i>servants</i>	<i>are,</i>	<i>them-to</i>	<i>much</i>
blhrukkhṇā	mardā-hā.	Aū	uṭṭhī-kari	appē-babbē-mallē	gichhūlā
<i>hungry</i>	<i>dying-am.</i>	<i>I</i>	<i>arisen-having</i>	<i>my-own-father-to</i>	<i>will-go</i>
					<i>then</i>

tis-jō balṭilā, “hē bāpū, mē surgē-rā atē tērā pāp karū;
 him-to I-will-say, “O father, by-me heaven-of and of-thee sin was-done;
 abē is-jōg nā jē phiri tērā puttār baṇṭ. Jihā tērē
 now this-worthy not that again thy son I-may-become. As thy
 hōr kāmē hin tihā miñjō bī rakh.” Tā uṭṭhī-karī
 other servants are so me also keep.” Then arisen-having
 apṇē-babbē-mallē chalū. Sō ajē-tiyā dūr thū, tis-jō hēri-karī
 his-own-father-to he-went. He still far was, him (acc.) seen-having
 babbē-jō dard laggi. Tā sō daurī-karī tis-sēitē pyārī
 the-father-to pity was-attached. Then he run-having him-with affection
 karnē lagā, atē matē phōkū dittē. Puttrē tis-jō
 to-make began, and many kisses were-given. By-the-son him-to
 balū jē, ‘hē bāpū, mē surgē-rā atē tērā pāp karū,
 it-was-said that, ‘O father, by-me heaven-of and of-thee sin was-done,
 tā abē is-jōgā nā jē phiri tērā puttār bhuchhū.’ Babbē
 then now this-fit not that again thy son I-may-become.’ By-the-father
 apṇē kāmē-jō balū jē, ‘kharē kharē oḍhaṇ kādhī
 his-own servants-to it-was-said that, ‘good good apparel having-brought-forth
 lēi-ā, tā tis-jō ḍabhāi-dēā; atē tisē-rē hatthē aṅgūthī, pararē
 bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on
 juṭā. Atē dhām lā, jē assi khāi-karī khusī karā;
 shoes. And a-feast prepare, that we eaten-having rejoicing may-make;
 kihā jē ēh mērā puttār marī-gō-thū, abē phiri jī-bhūā;
 why that this my son dead-gone-was, now again living-became;
 guhī-gō-thū, sō abē muḷi-gō.’ Tā sāi badhāi bannē laggē.
 lost-gone-was, he now got-went.’ Then they rejoiced to-become began.

Tisē-rā mōṭā puttār bagrī-andar thū. Jā gharē-nērē ā,
 Him-of the-elder son the-field-in was. When the-house-near he-came,
 gāṇē-nachchnē-rī uāj khunī. Tā akkī-kāmē-jō khadī-karī
 singing-dancing-of noise was-heard. Then a-servant-to called-having
 puchchhū jē, ‘ēh kī hā?’ Tā unnī us-jō balū
 it-was-asked that, ‘this what is?’ Then by-him him-to it-was-said
 jē, ‘tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī
 that, ‘thy brother came; so by-thy-father a-feast prepared-is, this-thing-for
 jē tis-jō rājī-bājī muḷū.’ Unnī sarkī-karī apṇē-manē
 that him-to in-good-case he-was-got.’ By-him angered-having in-his-own-mind
 balū jē, ‘andar nā gachhā.’ Tisē-rē būrḥē bahār
 it-was-said that, ‘within not I-may-go.’ Him-of by-the-father outside
 ichhī-karī tis-jō patiāū. Tinnī babbē-sēitē balū,
 come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūnī bahrē tērī tēhal kardē bhūi. Tē aū kadi
 'see, by-me so-many years thy service a-doing became. Then I ever
 tērī-gallā-thāū bahār nā bhūā. Pat tē kadē muñjō akki
 thy-word-from outside not became. But by-thee ever to-me one
 bakri-rā chhēlū nā dittā, jē mē apnē-yār-bāsā-sēitē khusi
 goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jē tērā ēh puttār ā, jinnī tērā laṭā-paṭā
 may-make. Who thy this son is, by-whom thy goods
 luchpanē-maṣijh guāi-dittā, tē tise-rē-tāī dhām lāi.
 debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.
 'Tinnī tis-jō balū, 'hē puttār, tū sadā mū-mallē rēhndā.
 By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērā hā, sō tērā hā. Par khusi karṇi atē khusi
 What mine is, that thine is. But rejoicing to-be-done and rejoiced
 bhūpā jarūr thū, is-gallā jē ēh tērā bhāi muā-thū,
 to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; guhī-gō-thū, muḷi-gō.
 now living became; lost-gone-was, got-went.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

ਯਮੀ ਗਤੁੜੁ ਓ ਯੁਓ ਮੂਫੇ ਮੋ ਮੋ
 ਯਮਕ ਗਟ ਬੀਟ । ਯੰ ਯੰਮ ਮੀ ਯਮੀ ਯੰਮ
 ਪੁਯੋ ਕੰ ਤੋਂਮ ਤਿਯੋ ਤਿਯੋ ਸੋ ਗਤੁੜੁ ਯਮੀ
 ਯਮਕੀ ਯੋ ਯੋਤੁੜੀ ਤੋਂਮੀ ਬੀ ਮੋਟੀ ਬੰ ਪਯੁਤੁੜੁ
 ਬੁ ਯਤੋ ਮੂਫੇ ਯੋ ਯੁਯੋ ਤਿਯੋ ਤੋਂਮੀ ਬੀ
 ਤੋਂਮੋ ਯੰਯੁ ਬੰ ਪਯੁਤੁੜੁ ਬੁ ਯਤੋ ਤੋਂਮੋ ਯੋ
 ਯਯਯੀ ਯਯਯੀ ਯਮਕੀ ਯਮੀਤੁੜੀ ਬੀ ।
 ਯਮੀ ਯਤੋ ਤਿਯੋ ਤਿਯੋ ਯੀ ਲਤੁੜੀ ਤਮਤੁੜੀ ਯਮੀ ।
 ਯੁਯੋ ਤਲ ਯਮੁ । ਮੋ ਗੇ ਤਮਸੋ ਤੋਂਮੋ ਯਤੋ ।
 ਯੋ ਯੋ ਮੋ ਤਰਯਗਤੁੜੁ ਗਯੋ ਤੋਂਮੋ ਸੋ ਮੋ ਤਮੀ

ਪਛੜੀਏ ਗਏ । ਭੀ ਤਿਯੋਂ ਸੁੰਢ ਭੀ

ਦੁਖ ਤੇ ਮਲਿਕ ਸਾਧੇ ਚੁਕੇ ਮਲੇ

ਲੈਓ ਗਏ ਤੇ ਸੁੰਢੇ ਚੁਕੇ ਸੇਓ ਤੇ

ਦੁਖ ਭਰੀ ਭੀ ਤੇ ਮਤੁਕੁ ਦਸੁ ਭੀ

ਸਾਧੁ ਸਭ ਸਿਧ ਸਰੁ ਮੇਧ ਦੁਖੁ ਮੇ

ਮੂਏ ਮੂਏ ਧੋਤੁ ਚੁਕੇ । ਤੇ ਚੁਕੇ ਤਿਯੋਂ ਥੀ ਸਭ

ਮਾਲ ਪੁਕੁਏ ਲੈਓ । ਤਿਯੋਂ ਸਭ ਮਾਲ

ਘੁੰਦੁ ਮਲਿਕ ਸਤਿਗੁਰੁ ਸਮ ਸਮ

ਬੁਝੈ ਮਿਤੀ । ਮਲਿਕ ਤੀ ਧਲੁ ਭੀ

ਮਤੁਕੁ ਸੁੰਢ ਸਮ ਦੰਮ ਤਿਯੋਂ ਤੇ ਚੁਕੇ ਤੁਸੁ

ਦੁਖ ਸੇ ਸੁੰਢੇ ਭਰੀ ਮਿਤੀ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akki-mahṇū-rē gharē dūi chōr chōrī karnē gaē-thiē. Jā
One-man-of in-the-house two thieves theft to-do gone-were. When
 sand dī-karī andar pujjē, tā hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahṇū akki-janānī, jē bauharī rēhndī-thī, chōṭī-thaū
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakaṛūrā-thū; atē dūi, jē bun uānē rēhndī-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaṅghā-thaū pakaṛūrā-thū, atē us-jō apṇī-apṇī-kanārī
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction
 dharīrandī-thī. Sārī rāt tiyyē tīsē-rī larī-jhagrī
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 karī. Burā hāl karū. Chōr is-tumāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mā bhayāg bhūchh-gai, hōr sō chōr tēṭhī
remained. The-meantime-in morning became, and those thieves there
 pakarīē-gaē. Jā tiā-chōrā-jō gharā-rē māl-kā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near
 lēi-gaē, tā chōrē rājē-sēitē arj karī jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā dēā, appan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūi dūi bēh nā bhūn.' Tā rājē tiā-thaū
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchchhṇē lāi. Tiyyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhinnē sachch sachch khunāi-dittī. Mālke bhī
master before true true was-made-to-be-heard. By-the-master alas
 balū jē, 'mahārāj, ohōr sachch bandē-hin.' Tā rājā
it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasū, atē sū chōr chharī-dittē.
laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.

ੴ ਧਾਨੀ ਸੰਮ ਦਭੇ-ਦਭੇ ਧਾਨ ਝਾਨੈ । ੴ ਧਾਨੀ ਸੰਮ ।

ੴ ਧਾਨੀ ਸੰਮ ਮੇਧੀ ਸੁਇਮੀ ਤੇ ਯੈ ॥

ਮੇਧੀ ਦਲੰਮੀ ਗੰਤ ਝਾਨੈ ਮਤਕ ਲੇਭ ।

ੴ ਧਾਨੀ ਸੰਮ ਝਾਨੈ ਮਤਕ ਦਭੈਯੈ ॥

ਗੰਤ ਯਾਇਯੈ ੴ ਮਤਕ ਦਭੈਯੈ ੴ ਧਾਨੀ ਸੰਮ ॥

[No. 4.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (CHAMĒĀLĪ).****GĀDĪ DIALECT.****(STATE, CHAMBA.)****SPEOIMEN III.****A FOLK-SONG.****TRANSLITERATION AND TRANSLATION.**

Rājā-Dharmī-chandē baṛē baṛē dharam kumāē.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.
By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandā Dēvī suṇindī-jō āī.
(To-) Rājā-Dharmī-chand Dēvī a-dream-for came.
 Dēvī balandī, 'mañjh-Kāngṛē dēhrā lēṇā.'
Dēvī says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāngṛē dēhrā baṇāiā.
By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mātā Ambikā-rā dēhrā baṇāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvī appeared to him in a dream.

She said, 'build a temple in mid Kāngṛā.'

Rājā Dharmī-chand built a temple in Kāngṛā.

He built a temple in honour of Mother Ambikā.

CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizārat is Standard Chamēālī, that of the Gaddērān is Gādī, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamēālī than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindi and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmīrī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.

aggar, *aggē*, *agrhē*, in front, before, cf. *hāgrē*.

aiṇū, *aiṇū*, *ēiṇū*, to come.

aiṛā, ugly, bad.

ajj, to-day.

ākhri, the eye.

aṇkāḷ, a famine.

babb, *babb*, *bōbb*, a father.

baḍḍā, big.

baṇḍā, to divide.

barh, a year.

baū, a father.

bēir, *bhēhar*, outside.

bēṣṇū, to sit.

bhākh, a statement of a party in court.

bhēḍḍū, *bhraḍḍ*, a sheep.

bhēhar, *bēir*, outside.

bhīn, a younger sister.

bhōṇū, to be, to become.

bhradd, *bhēḍḍu*, a sheep.

bhrukkhā, hungry.

bhyāg, morning.

buṭṭ, a tree.

chanā or *charnā*, to graze (intr.).

chānā or *chārnā*, to cause to graze, to feed (cattle).

chaūthē, two days after to-morrow, two days before yesterday, the third day
from to-day.

chhaḍḍā, to place.

chhēl, beautiful.

chōṭi, a hill-top.

dāh, pity, compassion.

daiḍḍi, an elder sister.

daliddrī, lazy.

dānt, an ox.

dēṇā, *dīṇā*, to give.

dhēū, *dhiū*, a daughter.

dhunṇā, to prepare, make ready.

dih, a day, the sun.

dōttē, to-morrow.

ēbbē, now.

ēṇū, see *aīṇū*.

ēṇhā, from here.

ēṇi, here.

ēṭṭā, *ēṭṭōṭṭā*, so (this) much or many.

ēṭṭhī, here.

gā, a cow.

gabhrū, a boy, lad.

gāṇṇhū, to go.

girāiyā, a village.

giṭṭhē, together, cf. *kiṭṭhā*.

guāṇā, to lose.

hachchhā, white.

hāgrē, before, cf. *aggar*.

haṇṇā, to walk.

hatt, a hand.

hēṭṭh, below.

hī, yesterday.

idhā, here.
indē, down.
itēā, like this.

janēi, betrothal, marriage.
jērī, where.
jētrōrēā, which much or many.
jētṭhī, where.
jhaṇū, to fall.
jidhēō, when.
jitēā, like which.
jō, a wife.
jugtē, well, thoroughly.

kainī, *kēinī*, why ?
kāmā, a servant.
kanā, from.
kanē, *kinē*, *kēnī*, with, together with.
katāb, a book.
kēinī, see *kainī*.
kēnī, see *kanē*.
kētrōrēā, how much or many ?
khalāṇā, to give to eat.
khāṇā, to eat.
khōtā, an ass.
kidhēō, when ?
kidhēō, sometimes, ever.
kinē, see *kanē*.
kitēā, like what ?
kiṭṭhā, together, cf. *giṭṭhā*.
kōi, *kōrī*, where ?
kuḷī, a girl, a daughter.

lādhē, near.
lainā, to take.
likrā, a garment.
lūṇā, to clothe.

mañjhā, from in.
māṇs, *muṇs*, a man.
manā, *marnū*, to die.
mānū, *mārṇū*, to beat.
maṛdū, a man.
matā, much, many, very.
māṭhṛā, small, younger.
mēhṇū, a man.

muṇṣ, māṇs, a man.
muṭyār, full grown.

nak, the nose.
naṣṇā, to run.
nēr, nīr, near.
nikkā, small.
nīr, nēr, near.

ōṭṭhī, there.

padhr, a plain level country.
paīḍ, paīr, pēr, a foot.
paiṭ, belly.
pākhrū, a bird.
parhē, day before yesterday.
parśū, day after to-morrow, day before yesterday.
paṭṭī, a field.
pēṇū, pīṇū, to drink,
pēōṇā, to give to drink.
pēr, see paīḍ.
pichchō, pichchū, behind.
pīṇḍā, the body.
pitṭh, the back.
pran, upon.
pujṇā, to arrive.
puttar, a son.

raiṇṇhū, to remain.

śadāṇā, to call.
sētē, with, together with.
śikhrnā, to learn.
śir, head.
śiruāl, hair.
śuklī, the moon.
śuṇāṇā, to cause to hear, to tell.
śuṇṇā, to hear.

taulā, swift, quick.
tērī, there.
tidhēō, then.
ṭīr, the eye.
trīmat, a woman.

ubrē, up.
uēṇḍī, pēṇḍī, round about.

utēā, like that.

uthrā, high.

utrōrēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēālī movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmirī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '*manni'. Similarly the word for 'eating' is *khāṭā*, the feminine of which is not *khāṭī*, as we might expect, but *khāṭi*. So the feminine of *khāpā*, to eat, is not *khāpī*, but *khāpi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmirī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,¹ and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likrē* for *lukrē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindī *bhī*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggār* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Pisācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārnā*, to strike, becomes *mānā*, and *chārnā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāṭhī dialect of Garhwāli. In the Pisācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asrā*, our; *tuārā*, your; *miṇḍā*, my; and *tiṇḍā*, thy. But it also occurs in other words, as in *maṛdū*, a man. A similar change occurs in the Kāfir Pisācha languages, where we have, *e.g.*, the Bashgali *dyur*, far; and *bar*, outside. Again, in Kāshmirī *r* and *ḍ* are frequently interchanged.

¹ *E.g.* Kiūṭhali *būḷ*, a sister, obl. *bauḷ*.

In Gādī we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkhñā*, hungry; *bhradd* or *bhēddū*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *śikhrnā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kuḷī*, a girl, the Chamēālī *kuṛī*, and Kāshmīrī *kūr*.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamēālī these make their oblique forms by adding *ā*, as in *gharā*. Gādī follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛā</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthī</i>	(sg.) <i>hāthī</i> , (pl.) <i>hāthīē</i> .	<i>hāthīā</i>	<i>hāthīō</i>
<i>kuḷī</i> , a girl	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷīē</i>	<i>kuḷīē</i>	<i>kuḷīō</i>
<i>bhīñī</i> , a sister	<i>bhīñī</i>	<i>bhīñī</i>	<i>bhīñīē</i>	<i>bhīñīē</i>	<i>bhīñīō</i>
<i>dhēā</i> , a daughter	<i>dhēāē</i>	<i>dhēāā</i>	<i>dhēāē</i>	<i>dhēāē</i>	<i>dhēāō</i>
<i>gā</i> , a cow	<i>gāī</i>	(sg.) <i>gāī</i> , (pl.) <i>gāīā</i> .	(sg.) <i>gāīē</i> , (pl.) <i>gāīē</i> .	<i>gāē</i>	<i>gāīō</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamēālī.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-tēī*, for.

Ablative, *kanā*, *kachchhā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēnī*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādī, *sētē* is connected with the Kāshmīrī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for nouns like *ghōṛā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamēālī and Gādī no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ū* instead of *ō*, and in Kuḷūī infinitives end in *ñā* or *ñū*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhñū*, and *maṛdū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhñū* is *mēhñū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nū*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *ī*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīnī-kanā lammā*, taller than the sister; *sabhnā-kanā kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>aū, haū</i>	<i>tū.</i>
Ag.	<i>mī, maī</i>	<i>tī, taī.</i>
Obl.	<i>mō, mū</i>	<i>tau.</i>
Gen.	<i>miñḍā, miḍā</i>	<i>tiñḍā, tiḍā.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Ag.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Obl.	<i>āssū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asṛā</i>	<i>tuārā, tuhārā.</i>

The genitives singular and plural should be noted. In the singular they end in *ḍā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asīḍā*, our; *tāḍā*, thy; and *tusiḍā*, your. This cerebralization does not occur in the other pronouns.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (fem. <i>ēsē</i>)	<i>us</i> (fem. <i>ussē</i>)
Gen.	<i>ēsērā</i>	<i>usērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janēi-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahṇū-kachchhā puchohhyā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinī</i>	<i>tinī, tēnī, tisenī.</i>
Obl.	<i>jis, jas</i> (fem. <i>jassē</i>)	<i>tis.</i>
Gen.	<i>jisērā, jasērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tinhā.</i>
Obl.	<i>jinhā</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have once *tisenī* for the agent singular of *sē* (*tisenī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who ?
Sing.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunī.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunhā.</i>
Obl.	<i>kunhā.</i>
Gen.	<i>kunhērā.</i>

The neuter Interrogative Pronoun is *kutū* or *kitū*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone; and *kichohh*, anything, something. *Kōi* has its agent *kēnnī*, and its genitive *kisērā*. *Kichohh* does not change in declension.

Jē-kō is whoever, and *jē-kichohh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *aĩ* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *aĩti* or *āti* as in *matī rōfi aĩti*, there is much bread (Sp. I.), and *kuḷi tōhē niōri āti*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamṛāli, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thi*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *ṇā* or *ṇū*. After *r* the termination is *nā* or *nū*. Thus, *jhaṇṇā* or *jhaṇṇū*, to fall; *bhōṇā* or *bhōṇū*, to become; *mārṇā* or *mārṇū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *ṇū* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *mārṇū* is *mānū*; similarly we have *chārṇū* or *chānū*, to graze (cattle); while for *kārṇū*, to do, we have *kanū* or even *kāhnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmīrī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *i*, and an *i* is also epenthetically inserted before the *ṇ* or *n* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māinī* or *mainī*. 'To strike the boy' is *gabhrū mānū*, while 'to strike the girl' is *kuḷi mainī*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *ṇ* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *ṇ* of the termination *ṇā* or *ṇū*. Thus, the infinitive of *gāh*, go, is *gāhṇhū*, to go, and of *raiḥ*, remain, *raiḥṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jhaṇṇū*, to fall, *jhaṇṭā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōṇtā*, becoming. The Chamṛāli forms in *dā* are also used, so that we have also *jhaṇḍā* and *bhōṇḍā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khātā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārṭā* or *mātā*, striking; *kartā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *i*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mātā* is *māitī* or *maiti*, and of *khātā*, *khaīti*.

The following present participles are slightly irregular :—

<i>gāhṇhū</i> , to go,	present part.	<i>gāthā</i> .
<i>aṇṇū</i> , to come,	„ „	<i>ēṭṭā</i> or <i>ṭṭā</i> .
<i>raiṇṇhū</i> , to remain,	„ „	<i>rēhntā</i> .
<i>bōlṇū</i> , to speak,	„ „	<i>bōttā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	„ „	<i>bhōntā</i> or <i>bhūṭā</i> .

In the case of *bōlṇū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *z*. Thus, *mātā*, pl. *māte*; fem. sing. and pl. *māitṭ*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēā* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kuḷūi form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aṇṇū</i> or <i>ēṇṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āī</i> , <i>yāī</i> .
<i>gāhṇhū</i> , to go	<i>gēā</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēī</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāhṇū</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēā</i> (f. <i>kī</i>) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lā</i> (f. <i>lī</i>).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raiṇṇhū</i> , to remain,	<i>rēhā</i> .
<i>naṣṇū</i> , to run	<i>naṭhā</i> .
<i>bēṣṇū</i> , to sit	<i>bēṭhā</i> .
<i>khāṇū</i> to eat	<i>khaū</i> (pl. <i>khāē</i> ; f. <i>khāī</i>).

Note that there is another verb *kāhṇū*, meaning 'to say' which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pēōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittā</i> , given	<i>dittōrā</i> .
<i>rēhā</i> , remained	<i>rēhōrā</i> .

Past Participle.

naṭhā, run*bēṭhā*, seated*khaũ*, eaten

Static Participle.

naṭhōrā.*bēṭhōrā*.*khāōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *aīṇū* or *ēīṇū*, to come, has *aīchhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *ṇā(ṇū)* of the Infinitive to *ṇēbālā* (*ṇēbālā*). Thus, *jhaṇṇū*, to fall, *jhaṇṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

	Imperative.	
	2nd sing.	2nd plur.
<i>aīṇū</i> or <i>ēīṇū</i> , to come	<i>ā</i> , <i>āēh</i>	<i>aīchhā</i> , <i>īchhā</i> .
<i>gāhṇhū</i> , to go	<i>gāh</i>	<i>gāhā</i> , <i>gāā</i> or <i>jā</i> .
<i>raiṇṇhū</i> , to remain	<i>rēhī</i>	<i>rēhī</i> .

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārũ*, I may strike. In the Parable we have *khāũ*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khāũ* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *au mārtā ā* or *au ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *au mārtā ai*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *au mārtā* (for *mātā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *au mārtā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṇṇā*, to fall, Mr. Bailey gives *jhaṇṇtā*, instead of *jhaṇṭā* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamēālī we have *haũ mārlā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiũṭhālī and other connected dialects of the Simla Hill

States. In Kiūṭhālī the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *ī* or *ē*, but in one place, in the Parable, we have *bōlūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhaṛṇū*, to fall, with *ī* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jhaṛīmā</i>	<i>jhaṛīmē</i> .
2. <i>jhaṛīlā</i>	<i>jhaṛīlē</i> .
3. <i>jhaṛīlā</i>	<i>jhaṛīlē</i> .

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēīlē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i>)	<i>māmmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person :—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhūṇū</i> , to become	<i>bhōmā</i> or <i>bhūmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āīṇū</i> or <i>ēīṇū</i> , to come	<i>āīmā</i> or <i>ēīmā</i>	<i>āīlā</i> or <i>ēīlā</i> .
<i>gāhṇhū</i> , to go	<i>gammhā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāhṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lēmā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raiṇhū</i> , to remain	<i>rēmhā</i>	<i>rēlhā</i> .
<i>naśṇū</i> , to run	<i>naśmā</i>	<i>naśēlā</i> .
<i>bēṣṇū</i> , to sit	<i>bēśmā</i>	<i>bēśēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindī. Thus :—

aū jhaṛēā, I fell.
mī mārā, I struck him.

aũ jhaṛěā ā, I have fallen.
mĩ mārā ā, I have struck him.
aũ jhaṛěā thěā, I had fallen.
mĩ mārā thěā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhñhũ*. Thus, *aũ mārěā gāthā*, I am being struck; *aũ mārěā gammhā*, I shall be struck; *aũ mārěā gēā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāñḍī dēñũ*, to divide out; *guāi chhaḍñũ*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sē bhrukkkhñā maraṇ laggā, he began to die hungry (i.e. of hunger).
rājī bhūñā laggē, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maĩ*, as in *mũ-pran arjī-parchā maĩ kar*, do not make a charge against me (Specimen II).

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

[illegible]

ਤੰ ਜੁਲਾ ਕਰੋ: ਅੰ ਫੈਤੁ ਜੰਗੇ ਧੰਧੇ ਨਤੋ ਮੰਨੇ ਭੀ ਮਾ
 ਰੋਹੁ ਏਤਾ ਕਰੋ ਕਰੋ ਤੁਖਰੁ ਮਤੋ ਏ: ਕਰੋ ਭੋਲਾ ਅੰ
 ਕਪਰੇ ਧੰਧੇ ਅੰ ਮੰਨੇ ਕਰੋ ਤੇਜਾ ਫੈਤੁ ਮੰਨੇ ਧੰ ਕਰੋ
 ਜੁਗੇ ਭ ਕਰੋ ਤੰਗੇ ਧੰ ਧੰ ਅੰ ਕਰੋ ਕਰੋ ਤੰਗੇ ਧੰ
 ਤੁਰੁ ਮੰਨੇ ਧੰ ਤੰਗੇ ਮੰਨੇ ਤੰਗੇ ਮੰਨੇ ਕਰੋ ਤੰਗੇ ਧੰ
 ਧੰ ਮੰਨੇ ਤੰਗੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਕਰੋ: ਕਰੋ
 ਤੰਗੇ ਮੰਨੇ ਤੰਗੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਕਰੋ: ਕਰੋ
 ਕਰੋ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਕਰੋ: ਕਰੋ
 ਤੰਗੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਕਰੋ: ਕਰੋ
 ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਮੰਨੇ ਕਰੋ: ਕਰੋ

ਤੇ ਮਨੀ ਫਿਰ ਫਿਰੀ ਤੇ ਖੇਤੁ ਧੀ ਤੇ ਮਨੀ ਮੇ ਚਪੜੇ
 ਧੰਨ ਜਨਮ ਜੋਤਿ ਖਸੀ ਮਤ ਧੰਨ ਤੇ ਦੇਤੀਤ ਧੰਨ ਧੰਨ
 ਜੀਤੀ ਤੀਤੀ ਧੰਨ ਧੰਨ ਦੇਤੀ ਮਨ ਮੰਤੁ ਮਨਮੋ ਤੇ ਭੇਜੇ
 ਤੇ: ਧੰਨ ਜੋ: ਤੇਤੀ ਤੀਤੀ ਧੰਨ ਤੇ ਧੰਨ ਤੇ ਜਨਮ ਤੇ ਮਨ
 ਤੇਤੀ ਤੇ ਮੰਤੁ ਧੰਨ ਜੋ ਤੇਤੀ ਧੰਨ ਧੰਨ ਧੰਨ ਮਨ ਭੇਤੀ ਮਨ
 ਤੇਤੀ ਮਨ ਧੰਨ ਮਨੀ ਤੇ ਦੇਤੀਤ ਤੇ: ਮਨੀ ਮਨੀ
 ਧੰਨ ਜੋ ਮਨ ਤੇਤੀ ਤੇਤੀ ਧੰਨ ਜੋ ਮਨੀ ਮਨ

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikki-mēhñū-rē dō puttar thīē, unhā-mañjhā maṭhrē
One-man-of two sons were, them-from-in by-the-younger
 babbē-sētē bōlū, 'hē bā, gharbārī-rā hēsā jē miṇḍā
the-father-to it-was-said, 'O father, property-of share what mine
 ā mō dē.' Unī gharbārī tindhā-nī baṇḍī ditti.
is me give.' By-him property them-to having-divided was-given.
 Thōrē dihē pichchā maṭhrā puttar sab kichchh kiṭṭhā karī
A-few days after the-younger son all everything together having-made
 pardēsā-nī chālī-gēā, atē apñī gharbārī airē kammā-mañjh
a-foreign-country-to went-away, and his-own property ugly deeds-in
 guāi-chhaḍī. Jā sab guāi bēṭhā, tis-dēsā baḍḍā
was-lost. When all having-lost he-sat, that-country(-in) a-great
 aṇkāl pēū; tã sē bhrukkñā maraṇ laggā. Tã tis-dēsā-rē
famine fell; then he hungry to-die began. Then that-country-of
 ikki sahūkārē-rē gālī bēṭhā. Tinī apñī paṭī sūr
one banker-to having-gone he-sat. By-him his-own field(-in) swine
 chānā bhējā. Tã tisnī manē bōlū, 'jē sikrē
to-feed he-was-sent. Then by-him mind-in it-was-said, 'what husks
 sūr khātē, aū bhī khāū,' atē tis-nī kōi nā dētā-thia.
the-swine eat, I too may-eat,' and him-to any-one not giving-was.
 Tã sudhī āi-karī bōlū, 'miṇḍē bābbē-rē matē kāmē-nī
Then sense-(into) come-having it-was-said, 'my father-of many servants-to
 matī rōṭī aīti, atē aū bhrukkñā martā-aī, aū uṭhī-karī
much bread is, and I hungry dying-am, I arisen-having
 apñē-habbē-kinē gammā atē tis-nī bōlūmā, "hē bā, aū
my-own-father-to will-go and him-to I-will-say, "O father, by-me
 surgē-rā atē tiṇḍā bī pāp kittā, atē abē tiṇḍā puttar
heaven-of and of-thee also sin was-committed, and now thy son
 bhūṇā jōgā nā rēhā; jihī tiṇḍē hōr kāmē ātē, tihī
to-become worthy not I-remained; as thy other servants are, so

mũ bī rakh.”” Tã uṭhī-karī appē babbē-kēnī gēā.
me(-to) also keep.”” Then arisen-having his-own father-to he-went.
 Ōh āi-tiã dūr thiā tã tis-nī hēri-karī babbē-nī dāh āī, atē
He yet far was then he (acc.) seen-having the-father-to pity came, and
 dauṛī-karī tis-nī piārī kī, atē matē phōkū dittē. Tã
run-having him-to love was-made, and many kisses were-given. Then
 puttrē tis-nī bōlū, ‘hē bā, aũ surgē-rā bī tã tiṇḍā
by-the-son him-to it-was-said, ‘O father, by-me heaven-of also and of-thee
 hī pāp kittā, tã tiṇḍā puttar baṇṇā jōgā nā
also sin was-committed, and thy son to-become worthy not
 rēhā.’ Babbē appē kāmē-nī bōlū, ‘kharē kharē
I-remained.’ By-the-father his-own servants-to it-was-said, ‘good good
 likrē kaḍhī lēi-ichhā, atē us-nī lūā; usē-rē hatthā
clothes having-brought-out bring, and him-to put-on; his on-hand
 aṅgūṭhī, pērā juṭē; atē baḍḍī dhām dhuṇī lā, kī sab
ring, on-feet shoes; and a-great feast preparing bring, that all
 khāmē, atē rājī bhūmē; kitī jē ḥh minḍā puttar
we-may-eat, and happy we-may-be; why that this my son
 marī-gēorā-thiā, sē jītā bhūā; hirōrā-thiā, abē mili-gyā.’ Tã
dead-gone-was, he alive became; lost-was, now found-went.’ Then
 sē rājī bhūṇā laggē.
they happy to-be began.

Usē-rā jēṭhā puttar paṭī-māh thiā. Jã gharē nēr
His elder son the-field-in was. When the-house near
 yā, tã gājā-bājā ṣuṇā. Tã ikkī kāmā śadāi-karī
he-came, then music-etcetera was-heard. Then one servant having-called
 puchchhyā, ‘ēh kutū bhū?’ Tēnī tis-sētē balū, ‘tiṇḍā
it-was-asked, ‘this what is?’ By-him him-to it-was-said, ‘thy
 bhāi yā, tã tiṇḍē-babbē badhāi thaṭī, kī rājī-bājī
brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound
 ghar yā.’ Tã airū mūh karī bhēhar baiṭhā.
house(-to) he-came.’ Then ugly face having-made outside he-sat.
 Tisē-rā baū bhēhar yā, tã sē patēā. Tinī appē
His father out came, then he entreated. By-him his-own
 bā-sētē balū, ‘hēr, ēṭrī barhē mū tiṇḍī ṭēhal katē
father-to it-was-said, ‘look, so-many years I thy service a-doing
 bhūi, tã tiṇḍā sikkhrē-bahār nā gyā; tã minḍē
became (i.e. passed), and thy instructions-out not I-went; and me-to
 taī kadi ikk bakrī-rā chhēlū bī nā dittū, kī appē
by-thee ever one goat-of young-one even not was-given, that my-own

yār sajpā-sētē khusī katā; paṇ jā ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jini tiṇḍī ghar-bārī airū kammā-mañjh guāi, tāi
son came, by-whom thy property ugly deeds-in was-lost, by-thee
 usē-rē-tāi dhām lāi.' Tēni tis-nī balū, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O 'son,
 tū sadā mū-kanē bhūtā, jē miṇḍā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
 khusī kanā atē rāji bhūṇā jarūr thiā, kēhī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāi marī-gēorā-thiā, sē jindā bhūā; hirōrā-thiā, sē
brother dead-gone-was, he alive became; lost-was, he
 mili-gyā.'
found-went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

ਤੁਥ ਫੇਮ ਨੇਤੋਲਮਮੇ ਤੇ ਰੰਗ ਰਾਖਤ ਮੇ ਰੇ
 ਨੇ ਮੁਨੀ ਮੇਰੇ ਤੁਥੇ ਗੁਰਨੇ ਮੇ ਤੇ ਕਸੇਮੇ ਰੇਤੁਥੇ
 ਕਸੇ ਮੇਰੇ ਤੁਥੇ ਗਾਠੇ ਯੁ ਰਾਮੀ ਗਠੇ ਪਾਠੀਯ
 ਰਾ ਮੁਤੀਯੇ ਬੀ ਪਾਮੀ ਪਾਠੀਯ ਤੇਮੇ ਰੇ ਮਮੇ
 ਨੇਥੇ ਤੇ ਰੇ ਕਸੇਮੇ ਰੇਤੁਥੇ ਰੇ ਖਾਥੇ ਕਸੇ ਮੇਰੇ
 ਨੇਥੇ ਨੇਥੇ ਪੁੰਨੇ ਰੇਪਾ ਕਸੇਮੇ ਰਾਮੇ ਨੇਥੇ ਪੁੰਨੇ
 ਯਾ ਮੁਨੀਯੇ ਰੇਪਾ ਕਸੇ ਮੇਰੇ ਤੁਥੇ ਪੁੰਨੇ ਮੁੰਨੇ
 ਮਮੇਰੇ ਮੇਰੇ ਰਾਮੇ ਪਾਮੀ ਰੇ ਮੁਨੀਯੇ ਕਸੇਮੇ ਯਾ
 ਰੇਤੁਥੇ ਪਾਮੀ ਤੁਥੇ ਗੁਰਨੇ ਗਠੇ ਰੇ ਮੁਨੀਯੇ ਕਸੇਮੇ

ਯਹੋ ਹੋਰੀ ਨ ਖੁਰੀ ਜੇਨ ਜੇ ਤੀਰਤ ਭਧਰੇ ਸਮ
 ਪਾਸੇ ਖੁਰੀ ਹੋਰੀ ਜੇ ਸੀਤ ਯਹੋ ਹੋਰੀ ਨ ਖੁਰੀ
 ਧਰੀ ਭਧਰੇ ਨਹੀਂ ਤੇ ਖੁਰੀ ਹੀ ਸਨ ਧਰਨ ਅਤੇ
 ਨਹੀਂ ਪਾਸੇ ਨ ਸਭੇ ਸੀਤ ਸਨ ਨਹੀਂ
 ਹੋਰੀ ਤੇ ਨਿਮ ਰੋਨ ਹੀ ਸੋਸੀ ਸੀ ਧਰਨ
 ਕਧਰੇ ਯਹੋ ਹੀ ਨੇਹੇ ਸਧਰੇ ਪਾਸੇ ਸੀ ਕਧਰੇ
 ਨ ਅਤੇ ਸਨੇਰੇ ਯਹੋ ਨ ਖੁਰੀ ਭਧਰੇ ਸਨੇਹੇ
 ਪਾਸੇ ਸੀਤੀ ਨ ਸੁਨੇ ਧਰਨ ਤੇ ਯਹੋ ਸਨੇਹੇ
 ਰੇ ਸੁਨੇ ਸਧਰੇ ਸਧਰੇ ਧਰਨ ਨ ਕਧਰੀ ਖੁਰੀ
 (੨) ਕਧਰੇ ਯਹੋ ਕਧਰੇ ਧਰਨ ਸੋਨੇ ਨ ਤੇ
 ਨੇਹੇ ਕ ਪਾਸੇ ਸੀਤੀ ਧਰਨ ਨ ਖੁਰੀ ਤੇ ਨੇਹੇ

ਓ ਪ੍ਰਭ ਕਰੇ ਅਧਾ ਭੁਗਿ ਓਹੀ ਨਾਨਕ ਨ ਤੁ
 ਸਨੀ ਨ ਅਧਾ ਨ ਤੁਭਰ ਨਾਨਕ ਕੰਤ ਤੀਰ
 ਤੁਮੀ ਨਾਮ ਪਾਸੇ ਸਾਂਝੀ ਨ ਸਨੀ ਕਰੇ ਤੁ
 ਪ੍ਰਭ ਕਰਾਨੇ ਪਾਸੇ ਸਾਂਝੇ ਨਾ ਤੁਭਰ ਅਧਾ ਤੁਮੀ
 ਨਾਮ ਓਹ ਪ੍ਰਭ ਕਰੇ ਤੇਰੇ ਸਾਂਝੇ ਓਧਰ
 ਕਪੜੇ ਉਧਰੇ ਅਗੇ ਤੁਭਰ ਸਾਂਝੇ ਓਧਰ ਤੇਰੇ
 ਨ ਤੁਭਰ ਨਾਮ ਪਾਸੇ ਨਾਨਕ ਨਾਮ ਪਾਸੇ ਨ
 ਤੁਭਰ ਸਨੀ ਨਾਨਕ ਨਾਨਕ ਅਧਾ ਨਾਨਕ ਨਾਨਕ
 ਨਾਨਕ ਨਾਨਕ ਪਾਸੇ ਨਾਨਕ ਨਾਨਕ ਨਾਨਕ
 ਨਾਨਕ ਨਾਨਕ ਪਾਸੇ ਨਾਨਕ ਨਾਨਕ ਨਾਨਕ
 ਨਾਨਕ ਨਾਨਕ ਪਾਸੇ ਨਾਨਕ ਨਾਨਕ ਨਾਨਕ

५२ धरुं रं भुला कउ भुलुं मरुं उ
 उने मरुं धरुं उ उने उरुं धरुं न
 मरुं मरुं उरुं धरुं मरुं उरुं उरुं मरुं
 मरुं उरुं उरुं धरुं रं उरुं उरुं मरुं क
 भुला उं उरुं मरुं धरुं रं भुला उं उरुं
 उरुं उरुं मरुं उरुं मरुं उरुं मरुं उरुं
 कउ उरुं मरुं उरुं मरुं-मरुं मरुं मरुं
 उरुं मरुं उरुं धरुं रं उरुं उरुं मरुं
 उरुं मरुं कउ मरुं नरुं उरुं मरुं उरुं
 भुला रं धरुं मरुं उरुं रं उरुं उरुं उ
 उरुं धरुं रं धरुं उं भुला नरुं उरुं क

[illegible]

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōṭikri-rē Rāṭhī-Narpatē-rī ēh jē, — Kuḷi
Statement one Lōhṭikri-of Rāṭhī-Narpat-of this that, — A-daughter
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi āssē dōnhā bhāi giṭṭhē
my-brother-Juālā-of is. Her betrothal by-us both brothers together
 kī. Tīkrigārhā Parsrām-nī dittōri thī. Phiri Parsrāmē
was-made. Tīkrigārh(-of) Parsrām-to given she-was. Then by-Parsrām
 hōri jō kari-lēi. Tā jē asē-rī janēi-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure
 assū-kanā lēi-lēā. Pañj rupayyē ak sō nagad lēā.
us-from was-taken. Five rupees one hundred cash was-taken.
 Pañjā-ghaṭ chāli rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭi-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,
 kudāli-mā bhagē. Phiri ēh kuḷi asrē-gharē rēhi.
mattock-in were-deducted. Then this daughter in-our-house remained.
 Phiri bhāi-Juālē gallā jē, 'kuḷi asrē-gharē rēhi.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.
 Jē kuḷi lēnā (for lēlā), sē tiṇḍā rupayyā dēmā.' Phiri
Who the-daughter will-take, he thy rupee will-give.' Then
 kuḷi rēhi. Sē miṇḍē-gharē rēhi. Jā kuḷi
the-daughter remained. She in-my-house remained. When the-daughter
 baḍḍi mutyār hūi (for bhūi), tā kuḷi-rī chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with
 laggī. Phiri trē-chōūr-mahinē chāl laggōri
began. Then (for-)three-four-months the-intrigue begun
 rēhi. Tā ikk-rōj rāti chōri-kari
remained (i.e. continued). Then one-day at-night theft-doing (i.e. stealthily)
 Parjā apṇē-gharē-nī lēi-gēā. Phiri mī apṇi-jō-kanē
Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with
 salāhā kī jē, 'kuḷi kui gēi?' Phiri miṇḍi jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rē gharē gēi. Ussā Syālē-mahṇū-kachchhā puchchhyā
Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked
 jē, 'asrī kuḷi idī āi ki nahī āi?' Parjē bōlū
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'haū lēi-ā.' Phiri jōi bōlū jē, 'kuḷi
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tā lēi-ā, par asrē rupayyē kuī?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chalī-jā. Rupayyē jē tumhārē laggōrē ātē, tinhā bharī-dēmā.
go-away. The-rupees which your spent are, those I-will-fully-refund.'
 Phiri miṇḍi jō chalī-āi. 'Mū-pran arjī-parchā maī kar.
Then my wife came-away. 'Me-on petition-application not make.
 Haū bharī-dēmā.' Ut-prant aṭṭhuē-rōz mī Uchhbā apnā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own
 guāl bhirī bhējyā. Mī Uchhbē-nū (for nī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou
 gāhā-(for gāhī)-karī Parjē-Jagtē-kanā puchchh jē, "tū miṇḍi
gone-having Parjā(-and)-Jagtā-from ask that, "thou my
 kuḷi lēi-gēā. Rupayyē dīṇē kī nahī dīṇē?"
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?"
 Phiri Parjē gallā jē, 'tū chalī-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihō tiṇḍē-gharē ēilē, tērē (for tiṇḍē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tiṭhā-uprant dasē-pandrē-dihō Parjā jā kuḷi atē Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā
 chār (for chōūr) hūē (for bhūē) bhalē māṇs Parganē-rē ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-karī miṇḍē-gharē āē. Mī puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēnī āē?' Unhā bōlū jē, 'tiṇḍē-gharē-kanā āssē kuḷi
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tā niōrī.' Mī bōlū jē, 'kuḷi tā
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly
 tuhē niōrī-ātī. Miṇḍā ḍēḍh sō rupayyē miṇḍē-mūhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence
 aggē chhad. Mī rupayyē sahūkārā-kanā chukī ātē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bōlū jē, 'bhyāgā rupayyē-rī gall tōū-kanē āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

karī-lēmē.' Rāt-māh phirī kuḷī jã Parjā chalī-naṭhē.
will-arrange.' The-night-in then the-girl as-well-as Parjā ran-away.
 Jã bhyāg bhūi, tã 'Jagtē bōlū jē, 'Parjā tã
When morning became, then by-Jagtā it-was-said that, 'Parjā indeed
 kuḷī lēi-gēā.' Jagtē bōlū jē, 'haū apṇē-gharē-nī
the-daughter took-away.' By-Jagtā it-was-said that, 'I my-own-house-to
 kuḷī lēi-gēā. Parjā kitã tuhārē rupayyē dēmā, kitã tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your
 kuḷī pujāi-dēmā.' Phirī Jagtā apṇē-gharē-nī chalī-gēā. Tã
daughter will-return.' Then Jagtā his-own-house-to went-away. Then
 kuḷī Parjā puchchhū jē, 'tū-tā mō-nī ghinī-lā.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).
 Tiṇḍā babb tidī thiā. Tinī miṇḍē-babbē-rē rupayyē dittē kī
Thy father there was. By-him my-father-of rupees were-given or
 na dittē ? ' Tã Parjē bōlū jē, 'bhāi, rupayyē miñjō
not were-given ? ' Then by-Parjā it-was-said that, 'O, the-rupees to-me
 nahī jurē.' 'Tã mī bōlū jē, "jisē-rē rupayyē ātē, haū
not are-got.' 'Then by-me it-was-said that, "whom-of rupees are, I
 tisē-rē gharē-nī chalī-gēi.'" Tã kuḷī miṇḍē-gharē
him-of house-to went-away.'" Then the-daughter in-my-house
 achhī-rēhī. Tã kōi-mahinē bī mērē (for miṇḍē)-gharē
having-come-remained. Then for-about-a-month also in-my-house
 rēhī. Tã Parjē mū-pran arjī ditti
she-remained. Then by-Parjā me-upon petition was-given
 phōjdārī-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpāt, by caste Rāṭhī, an inhabitant of Lōṭṭikrī, to the following effect :—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Ṭikrīgarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house ; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees ?' ¹ Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not ?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees ; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not ?' Then said Parjā, 'Alack ! I have not been able to get the money.' (And this was what the girl told me she said to him) :—' So I said to him, "I intended to go to the house of some one who had money." ' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

¹ Among the Churahis, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 154. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀḲĪ.

PaṅgwāḲī is the name of the dialect of ChamṣāḲī spoken in Pangi.

The position of Pangi in regard to the other portions of the Chamba State has been described in the introduction to ChamṣāḲī, and need not be further discussed here.

To the north of Pangi lies the Tibeto-Burman-speaking province of Zanskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmirī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Pangi itself is named PaṅgwāḲī. It is a form of ChamṣāḲī, and is therefore the furthest outpost of Western Pahārī looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Pangi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Pangi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Pangi was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Pangi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for PaṅgwāḲī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that PaṅgwāḲī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ṣīr*, the eye; *gīh* or *gī*, a house; *kōā*, a son; *ṣappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, *āū*, come (past. part.).

abē, now.

agar, in front.

antar, in.

āsi, mouth (Kāshmirī *ōs'*).

bab, *bau*, *baū*, a father.

baḍḍā, big.

badhē, rejoicing.

bāg, a field.

bāhar, *bēhar*, outside.

baīh, up.

baijū, seed.

barā, *barhā*, a year.

bau, *baū*, *bab*, a father.

¹ Chamba Gazetteer (1904), page 8.

bēhar, bāhar, outside.
bhañ, a buffalo.
bhāñ, a younger brother.
bhaiñ, a younger sister.
bhārā, bharōṭū, a load.
bharilh, outside.
bhaū, an elder brother.
bhōṇā, bhūṇā, to become.
bichch, in.
bidhṇā, to send.
bisunā, to sit.
bunh, down.
būṭ, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow ;
 two days before yesterday.
dāh, compassion.
ḍakhē-jē, towards the direction of.
dand, dant, a tooth.
dēddi, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhēsṛū, dancing.
dhiārā, a day.
ḍhukhā, hungry.
dī, to.
dōstī, for.
ḍzērī, jērī, where.
ḍzikhaṇ, jikhaṇ, when.
ḍzōi, with.
ḍzōlli, jōlli, a wife.
ḍzōth, jōth, a hill.
ēttū, this many.
gā, gone.
gaḍḍrī, a stream.
gharēth, a husband.
ghēṇā, to go.
ghit, a song.
gichingar, ignorant.
gih, gi, a house.
girā, a village.
gōrā, a cow.

guāṇā, to cause to go, to lose.
hachchhā, white.
hānā, to be defeated.
hanṭhṇā, to walk.
hatth, the hand.
hē, yes.
hēnū, to see.
hī, yesterday.
ijjī, a mother.
īṇā, to come.
īrī, here.
īriā, from here.
itṭhī, here.
jarōṭī, debauchery.
jē, to.
jēlhānū, a woman.
jērī, ḍzērī, where.
jikhaṇ, ḍzikhaṇ, when.
jintā, alive.
jōchṇā, to yoke.
jōlli, ḍzōlli, a wife.
jōsan, the moon.
jōth, ḍzōth, a stream.
jugtī, well.
kamā, kāmā, a servant.
kanā, from.
kanē, together with.
kanū, to do.
kattū, how much ? how many ?
kattrū, how much ? how many ?
kēhrī dēṇā, to divide.
kēṇī, along with.
khūr, khūr, the foot.
kiā, from.
kikhaṇ, when ?
kis, why ?
kiū, how ?
kōā, a son, a boy.
kōrī, where ?
kūi, kūrī, a daughter, a girl.
kupāl, the head.
kūrī, kūi, a daughter, a girl.

lāṇā, to prepare.
likṛē, garments.
liṇḍ, an ox.
magar, the head.
māhṇū, a man.
mānā, to beat.
mañjā, a bed.
maṛḍ, a man.
matā, much.
maṭhar, *maṭhṛā*, small.
nakh, the nose.
naṣṇā, to run.
nēhī, no.
nēṇā, to take.
nīṛ, near.
paddhar, a plain.
pār, beneath.

parē, the day before yesterday.
pasūr, the day after to-morrow.
patā, behind.
patyōr, after.
pūr, to-morrow.
puṭṭh, upon.
sagāl, a fox.
saihr, a city.
sappar, a hill.
ṣuṇḍ, far.
takṛā, wise.
thuthṇā, to conciliate.
tikar, up to.
tikhan, then.
ūṛē, down.
urī, there.

Several of the above words suggest connexion with Kāshmirī. Thus *bunh*, down, may be compared with the Kāshmirī *bōn*; *kūrī*, a girl, with *kūr*^a; *puṭṭh*, upon, with *pēṭh*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *i* becoming *ai* in *baijū* (Hindī *bīj*), a seed. As in Churāhī *u* becomes *i* in *likṛē*, clothes.

In Kāshmirī, epenthesis is a common feature of the language. Thus the base *kōr*-, a girl, becomes *kūr*^a, when the nominative termination ^a is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōṛā*), a boy. But when the word is made feminine by changing the final *ā* to *i*, we get *kūi* or *kūrī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *mārali*, but the final *i* is thrown back before the *l*, and we actually have *māril*.

We are reminded of Kulūi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōllī* or *dzōllī*, a wife; *jikhan* or *dzikhan*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchṇā*, for *jōtnā*, to yoke.

The curious change of *r* to *ṛ* in *maṛḍ*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hērnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *hāñā*, for *hārnā*, to be defeated. It may be noted that in Sindhi the word for "man" is also *maṛḍ*.

In just the same way *l* is dropped before another consonant, as in *bōtā*, for *bōltā*, I am saying.

In the Pīṣācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūi* or *kūrī*, a girl; *kōā* (for *kōṛā*), a boy; *dzōi* (for *jōri*), with. So, the word *gih*, a house, represents the Sanskrit *griha*, in

which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēli*, having been found. In the word *tlāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dānd* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghīt*, a song, and *ghēnā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā form of the Piśācha languages, in the word *ghadā*, an ass.¹

In the Piśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgali word for 'sister' is *sus*, in Shiṇā it is *sah*, and in Pashai it is *sāi*. Similarly, in PaṅgwāḲī the word for 'buffalo' is not *bhaīs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard Chamṣālī.

Masculine *tadbhava* nouns in *ā* like *ghōrā*, a horse, can also end in *ū*, so that we have *chhēlū*, a kid; *bakrū*, a he-goat; *aṇḍhērū*, an egg; *attrū*, so many; *mānā* or *mānū*, to strike; *dittā* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōrē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōrē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gīh*, a house, *gīhē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *ī* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūī*, a girl or girls; *kūī* or *kūīā*, of a girl or girls; oblique singular and plural, *kūī* : *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē pṭṭi barē-tē tēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are :—

Accusative-Dative. *dī*, *jē*, to; *dōstī*, for.

Ablative. *kanā*, *kīā*, from; *kē*, *kanē*, with, together with; *lāi*, with, by means of.

Locative. *bichh*, in; *puṭṭh*, on; *antar*, in.

¹ Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *gadhā*).

² The genitive termination was originally *rē*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōkārē gī gā*, he went to the house of a banker; and *mē bau* (for *bauē*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gīhē*, and again we have *jēḥā kōā bāg* (for *bāgē*) *tḥyā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāl bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kiā* and *aū* (nominative) *pāp kiā* for 'I did sin,' and we have *maṭhar kōā* (for *kōē*) *apū māl ikiṭṭh kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddī-kiā lammā*, taller than the sister; *sabī-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē, maī.</i>	<i>tē, taī.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē, mān.</i>	<i>tē, tān.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēn.</i>	<i>tūh, tāhn.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, as.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, asē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inkēā.</i>	<i>unkēā.</i>

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ēsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnī, jēnī, jēn.</i>	<i>tēnī, tēn.</i>
Obl.	<i>jīs.</i>	<i>tēs.</i>
Gen.	<i>jīsē.</i>	<i>tēsē.</i>
Plur.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnh, jīnhī.</i>	<i>tēnh, tēnhī.</i>
Obl.	<i>jīn.</i>	<i>tēn.</i>
Gen.	<i>jīnkēā.</i>	<i>tēnkēā.</i>

The **Interrogative Pronouns** are *kas*, who? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on; and *kī*, what? obl. sing. *kīs*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever; *jē kichchh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī*; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. *Shinā* (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahi*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *nā* or *nū* to the root. Thus, *bīṣnā* or *bīṣnū*, to sit. If the root ends in *r* or *ṛ*, the *nā* or *nū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *śuṣṇā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārnā* or *mārnū*, or, more usually, *mānā* or *mānū*, to strike; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *biśaṇ*, to sit; *māran*, to strike; *karan*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus :—

sē maraṇ (for *maran*) *lagā*, he began to die (of hunger).

badhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.

tēnī sūr chāraṇ bidhā, he sent (him) to feed swine.

Note the two verbs *īṇā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *biśtā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle. Thus :—

<i>bhūṇā</i> , to become.	pres. part. <i>bhūṭā</i> .
<i>īṇā</i> , to come.	„ „ <i>ītā</i> .
<i>ghēṇā</i> , to go.	„ „ <i>ghētā</i> .
<i>dēṇā</i> , to give.	„ „ <i>dētā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nētā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāū*, eaten; *pīū*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṇā</i> , to become.	past part. <i>bhūā</i> or <i>bhōū</i> .
<i>īṇā</i> , to come.	„ „ <i>ā</i> or <i>ūū</i> .
<i>ghēṇā</i> , to go.	„ „ <i>gā</i> , pl. <i>gōē</i> , f. <i>gēi</i> .
<i>manā</i> , to die.	„ „ <i>mō</i> (<i>mōē</i> , <i>mōi</i>).
<i>dēṇā</i> , to give.	„ „ <i>dittā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nīā</i> (also <i>nīū</i>).
<i>kanū</i> , to do.	„ „ <i>kiā</i> (also <i>kīū</i>).
<i>bujṇā</i> , to know.	„ „ <i>buddhā</i> .
<i>biśṇā</i> , to sit.	„ „ <i>biṭṭhā</i> .

Once or twice we come across Standard Chamēālī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamēālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yōr* or *yōrā*.

gā, gone, „ *gayōr* (*ā*).

dittā, given, „ *ditōr* (*ā*).

biṭṭhā, seated, „ *biṭhōrā*.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *bāṇṭī dēṇā*, to divide out ; *ghinī ghēṇā*, to take away.

The verb *īṇā*, to come, is irregular, making *yaī-kaī*, having come.

The **Noun of Agency** is formed by changing the *nā* (or *nā*) of the infinitive to *nēwālā* (or *nēwālā*). Thus :—

bisṇā, to sit ; *bisṇēwālā*, one who sits or is about to sit.

mānā, to strike ; *mānēwālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *biś*, sit there ; *biśā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

bhūṇā, to become.

īṇā, to come.

ghēṇā, to go.

Imper. 2 sing.

bhō.

āī.

gā or *ghē*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōā*, I may be, and *kuṭṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōū*, and *kuṭṭū* may also be used, though Mr. Bailey (*biśū*, I shall sit) and the Parable (*khāū*, I will eat) employ this form for the future. In the Parable *khāū* may equally well be translated 'I may eat.' In Kāshmirī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *āū biśtā*, I sit, or am sitting, feminine *āū biśtī*, and so for all persons of the singular. The plural is *ās biśtē* (fem. *biśtī*), we sit or are sitting. Similarly *āū mātā*, I strike, or am striking ; *āū bōtā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth* ; fem. sing. and plur. *tith*). It does not change for person. Thus, *āū biśtath*, I was sitting ; *ās biśtēth*, we were sitting ; *sē biśtith*, she was sitting, or they (fem.) were sitting. Similarly *āū mātath*, I was striking, and so on.

The **Future** is formed by adding *al* to the root. Thus, *biśal*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśil*. Similarly from *mānā*, to strike, *māral*, *mārēl*, *mārīl*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṇā*, to go, we have *ghēl* ; from *khāṇā*, to drink, *khāl* ; from *dēṇā*, to give, *dēl* ; and from *nēṇū*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūṇā, to become, future *bhōl*.

īṇā, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēṭa*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāũ*, I will eat, and Mr. Bailey gives *biśũ*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aũ biśtā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *biśtath*, (if) I had sat, etc. We have an example of it in the Parable, *aũ katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamṣālī and Hindī. Thus :—

aũ biṭṭhā, I sat.

mē mārā, I struck him.

aũ biṭṭhā sā, I have sat.

mē mārā sā, I have struck him.

aũ biṭṭhā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aũ pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tē baũ* (for *baũē*) *dhām lāũ-si*, thy father has prepared a feast, in which not only is the nominative *baũ* used instead of the agent *baũē*, but also we have *lāũ*, when we should expect *lāi*, although the *si* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

aũ mārā ghēṭā, I am being struck.

aũ mārā ghēl, I shall be struck.

aũ mārā gā, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāṇā, to eat.

khalāṇā, to give to eat.

pīṇā, to drink.

piwāṇā, to give to drink.

ṣuṇṇā, to hear.

ṣuṇāṇā, to cause to hear.

charṇā, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PANGWĀLĪ DIALECT.

(STATE, CHAMBA.)

[illegible]

ਧੈਲੁ ਮੈਂ ਦਓਂ ਗੀ ਝਤੇ ਝਮੇਂ ਤਰੇ । ਤਰੇ ,
 ਖੜੇ ਤੇ ਮਾਤੀ ਹੋਈ ਤਰੀ ਤੇਂ ਘਰੇ ਮੁਖ
 ਮਾਝ ਲਗ । ਘਰੇ ਘਪੁੰ ਦਓਂ ਤੇ ਮਲੀ
 ਘੁੰਤ ਤੇਂ ਤੇਮ ਤੇ ਧੈਤ ਤੇ ਦਓਯ ਮੈਂ ਸੁਮੇ
 ਪਪ ਮਿਯ ਘਤੇ ਤੰਦੀਪਪ ਮਿਯ । ਘਦ ਤੇਂ
 ਮੋਯ ਤੁਝੇ ਤੇਂ ਗ ਮੁ ਰੇਤ । ਤਿਓਂ ਤੇਂ ਮਮੇ
 ਤਰੇ ਤਿਓਂ ਮੈਂ ਦੀ ਰਖ । ਤੇਂ ਖੜੇ ਤੇਂ ਮਮੇ
 ਘਪੁੰ ਦਓਂ ਤਰੇ ਤੇਂ ਗ । ਤੇਂਤ ਮੁਖ ਬੁ ਮੈਂ
 ਮਮੇ ਮਮੇ ਦਓਂ ਤੇਂ ਮਤੇ ਲਗੀ ਮਮੇ ਤੇਂ ਮੋਯ
 ਮਿਤੀ ਗਲ ਮੁਹੀ ਮੀ ਚਮੀ ਮਿਤੀ ।

ਮੋਯ ਧੈਲੁ ਤੇ ਦਓਯ ਘਤੇ ਸੁਮੇ ਦੀ
 ਪਪ ਮਿਯ ਤੇਂ ਤੇਂ ਦੀ ਪਪਮਿਯ । ਤੇਂ ਤੇਂ
 ਮੋਯ ਘਤੇ ਮਿਓਂ ਦਝੁ । ਦਓਂ ਘਪੁੰ ਮਮੇ
 ਤੇ ਧੈਲੁ ਖੁਏ ਖੁਏ ਲਿਯਤੇ ਮਮੀ

ਘਿਰੁ ਤੰ ਤੇਸੁ ਤੇ ਲੁਧੁ । ਤਬੇ ਯੰਗੁਰੀ
 , ਲੁਧੁ ਖੁਏ ਭੁਟੇ ਲੁਧੁ । ਤੰ ਧਰੀ ਧਰੁ
 ਲੁ ਤੰ ਧਰੇ ਯੁਧੁ ਧੁਧੁ 23 ਜੇ ਯੁਧੁ
 ਜੇ ਧੁ ਜੇ ਭਿਤੁ ਸੁ ਤੁਭੇ ਧੁ ਜੇ
 ਜੇਭੇ ਸੁ । ਤੁਭੇ ਧਰੇ ਯੁਧੁ ਲਗੇ ॥

ਯੇਠੁ ਯੁਧੁ ਧਰੁ ਧੁ । ਯੇਠੇ ਸੀਤੁ
 ਜੀਭੇ ਧੁ ਤੁਭੇ ਯੁਧੁ ਯੇਧੁ ਧੁਧੁ ਸੁਧੁ ।
 ਤੁਭੇ ਯੁਧੁ ਯੁਧੁ ਧੁ ਤੇਸੁ ਧੁਧੁ ਲਗੁ
 23 ਯੁਧੁ ਤੁਭੇ ਸੁ । ਤੁਧੀ ਤੇਸੁ ਤੇ
 ਧੁਧੁ ਤੁਭੇ ਧੁਧੁ ਧੁਧੁ ਸੁ ਤੰ ਤੰ ਧੁਧੁ
 ਧੁਧੁ ਲਭੇ ਸੀ ਯੁਧੁ ਜੇ
 ਧੁਧੁ ਧੁਧੁ ਧੁਧੁ । ਤੁਭੇ ਜੇ ਧੁਧੁ
 ਧੁਧੁ ਤੰ ਧੁਧੁ ਧੁਧੁ ਸੁ । ਤੁਭੇ
 ਧੁਧੁ ਧੁਧੁ ਧੁਧੁ ਧੁਧੁ

ਬੁਥੁ ਲਗ । ਯਪੁੰ ਧੰਤਿ ਤੇ ਧੰਲੁ
 ਲਗ ਤੇ ਮੈਂ ੨੩ੀ ਧੰਤਿ ਤੇ ਏਤਲੁ ਮੀ
 ਤੇ ਧੰਮ ਜਿਯੰ ਧੰਤੁ ਰੁ ਤਿਯੰ ਤੇ ਮੈਂ ਤੇ
 ਫਿਰ ਫੇਲੁ ਦੀ ਰੁਮਿਤੁ ਮੀ ਧੰਤਿ ਯਪੁੰ
 ਧੰਤੁਤਿ ਮਰੇ ਮੈਂ ਮਰਤੁਬ । ਮੈਂਤਿ ਤੇ
 ਮੈਂਤਿ ਧੰਤੁ ਤੇ ਮਲ ਮੈਂਤੀ ਮੈਂ
 ਗੁਰੰਤਿ ਫੇਲੁ ਤੇ ਮੀ ਮੈਂਤੀ ਧੰਤੁ
 ਲੰਤਿ । ਤੇ ਮੀ ਤੇ ਮੈਂ ਧੰਲੁ ਤੇ ਮੈਂਤਿ
 ਤੇ ਮੈਂ ਮੈਂ ਮੈਂ ਧੰਤੁ । ਮੈਂ ਮੈਂ ਮੈਂ
 ਧੰਤੁ ਮੈਂ ਮਤੁ ਤੇ ਧੰਤੁ । ਤੇ
 ਧੰਤੀ ਧੰਤੁ ਦੀ ਮਤੁ ਤੇ ਮੈਂਤੀ ਦੀ
 ਤੇ ਬਿਯੰ ਮੀ ਤੇ ਤੇ ਮੈਂ
 ਬਿਯੰ ਮੈਂ ਤੇ ਤੇ ਤੇ ਮੈਂ
 ਮੈਂ ਮ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṄGWĀLĪ DIALECT.

(STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik baũ dō kōā thē. Maṭhar kōā apũ haũ-jē
(Of) one father two sons were. The-younger son his-own father-to
bōlū, 'hē bauā, mē ghar-bārī hēsā kēhri-dē.' Taũ
said, 'O father, my property(-of) share having-divided-give.' Then
apũ ghar-bārī bāṇṭi-dittī. Thōrhē dhiārē patyōr maṭhar
his-own property was-divided-out. A-few days after (by-)the-younger
kōā apũ māl ikitṭh kī, phirī dūr-mulkhē naṣi-gā.
son his-own property together was-made, again in-a-far-country ran-away.
Phirī apũ māl jarōṭī nuāi-chhāi. Jaũ sabh
Again his-own property (in-)debauchery was-squandered. When all
nuāi-baṭī, taũ tēs-mulkhē kāl bhōi-gā; taũ sē
was-squandered-completely, then in-that-country a-famine became; then he
dhukhā maraṇ lagā. 'Taũ sahōkārē gi gā; tēnī apũ
hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
bāg sūr chāraṇ bidhā. 'Tēnī apũ-manē kī,
field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
'jē śākrē sūr khātē inī-bichā aũ bī khāũ.' Taũ
'what husks the-swine eat those-from-among I too will-eat.' Then
kōi nā dētā. Jaũ tēsē dhyān ā, unī bōlū,
any-one not gives. When his thought came, by-him it-was-said,
'mē-bau gi kattē kamē hanē; tēnē khāṇ-jē matī
'my-father in-house how-many labourers are; to-them eating-for much
rōṭī hanī, tã aũ dhukhā maraṇ lagā. Aũ apũ baũ-jē
bread is, and I hungry to-die began. I my-own father-to
chalī-ghētā, tã tēs-jē bōtā, "hē bauā, mē surgē pāp
am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
kiā atē tē bī pāp kiā; ab tē kōā bhūṇē
was-committed and thy even sin was-committed; now thy son to-be
jōgā nā rēhā; jīũ hōr kāmē hanē, tiũ mō bī rakkh."'
worthy not I-remained; as other labourers are, so me too keep."'
Taũ kharā bhōi-kāi apũ baũ ḍakhē-jē gā. Taũ-tā
Then erect become-having his-own father direction-to he-went Still

dūr thyā, sē kāk-kāk baũ-jē dāh lagī-kāk bhōi ;
 far he-was, him seen-having father-to compassion begun-having became ;
 dōur ditti, gal kyārī kī, phāchi ditti.
 running was-given, (on-)neck embracing was-made, kisses were-given.

Kōā bōlū, 'hē bauā, aũ (for mē) surgā bī pāp kiā
 The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tã tē bī pāp kiā, tã tē kōā aũ kiū bañū ?'
 and thy even sin was-committed, and thy son I how may-be-made ?'

Baũ apũ kāmē-jē bōlū, 'kharē kharē
 The-father his-own labourer-to said, 'good good
 likrē kaḍḍhī-ghinā, tã tēs-jē luā ; hatthē aṅgūṭhī
 clothes bring-ye-forth, and him-to put-ye-on ; on-hand a-ring
 luā, khūrē juṭē luā, tã baḍḍī dhām lā, tã badhē
 put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
 karā, yukā ēh mē kōā mō-thyā, sē jintā sā ; hērau-thyā, sē
 make-ye, because this my son dead-was, he living is ; lost-was, he
 mēi-gā.' Taũ badhē karan lagē.
 found-went.' Then merriments to-make they-began.

Jēthā kōā bāg thyā. Jōũ gihē nīr ā,
 The-elder son (in-)the-field was. When of-the-house near he-came,
 taũ ghīt dhēsṛū rōwā śunā. Taũ ik kāmā bhyā ;
 then singing dancing noise was-heard. Then one labourer was-called ;
 tēs puchchhan lagā, 'ēh kī bhō-sū ?' Unī tas-jē
 him to-ask he-began, 'this what becoming-is ?' By-him him-to
 bōlū, 'tē bhāī āũ-sā, tã tē baũ dhām
 it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast
 lāũ-sī, kī sē rāj-bāj pujjēā.' Taũ sē chakhlō-ā ; tã
 prepared-is, that he safe-sound arrived.' Then he angry-came ; then
 antar nā gā. Taũ baũ bēhar āī-kāk thuthan
 inside not he-went. Then the-father outside come-having to-conciliate
 lagā. Apũ baũ-jē bōlan lagā, 'hēr, mē ētti barē
 began. His-own father-to to-say he-began, 'see, by-me so-many years
 tē tēhal kī, tē bōk-kiā bāhar nā bhōā ; tē mō-jē
 thy service was-done, thy sayings-from out not I-became ; by-thee me-to
 ik ohhēlū bī nā dittū kī aũ apũ bachhbhēi-kanē
 one kid even not was-given that I my-own friends-with
 mōj katath. Jōũ tē kōā ā, jēn tē
 happiness might-have-made. When thy son came, by-whom thy
 māl jarōṭi-mē guāi-chhāī, taũ tasi-dōstī dhām lāi.'
 property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōlū, ' hē kōā, tū rōj mō-kē asā ;
By-him him-to it-was-said, ' O son, thou daily (always) me-with art ;
 jē mō-kē asū, sē sabh tē asū ; taū asī badhē bī
whatever me-with is, that all thine is ; then we happiness also
 karaṇ tã khusī bī bhūṇ thiā, kī tē bhāī
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thiā, sē jintā sā ; hīrau-thyā, ab mēi-gā.'
dead-was, he living is ; lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamṣāl.	Gādī or Bharmaurī.
1. One . . .	Ikk . . .	Ak . . .
2. Two . . .	Dō . . .	Dai . . .
3. Three . . .	Trai . . .	Trāi . . .
4. Four . . .	Chaur . . .	Chaur, choṭr . . .
5. Five . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhi . . .	Chhiḥ . . .
7. Seven . . .	Satt . . .	Satt . . .
8. Eight . . .	Atṭh . . .	Atṭh . . .
9. Nine . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Dakh . . .
11. Twenty . . .	Bih . . .	Bih, bihi . . .
12. Fifty . . .	Pañjāh . . .	Pañjāh . . .
13. Hundred . . .	Sau . . .	Khau . . .
14. I . . .	Haū . . .	Aū, mū, ſū . . .
15. Of me . . .	Mērā . . .	Mērā . . .
16. Mine . . .	Mērā . . .	Mērā . . .
17. We . . .	Asi . . .	Assē, assū . . .
18. Of us . . .	Hamārā . . .	Indhā . . .
19. Our . . .	Hamārā . . .	Indhā . . .
20. Thou . . .	Tā . . .	Tā . . .
21. Of thee . . .	Tērā . . .	Tērā . . .
22. Thine . . .	Tērā . . .	Tērā . . .
23. You . . .	Tusi . . .	Tussē, tussū . . .
24. Of you . . .	Tamhārā . . .	Tandhā . . .
25. Your . . .	Tamhārā . . .	Tandhā . . .

PHRASES IN THE CHAMĒĀṬI DIALECTS.

Churāhi.	Paṅgwāli.	English.
Ak, ikk	Yak, ik	1. One.
Dō, dōi	Dāi, dō	2. Two.
Trē, trāi	TLāi	3. Three.
Chōār	Chaur	4. Four.
Pañj	Pañj	5. Five.
Chhē, chhā	Chhēā, chhē	6. Six.
Satt	Satt	7. Seven.
Aṭṭh	Aṭṭh	8. Eight.
Naō	Naō	9. Nine.
Daś	Daś	10. Ten.
Bih	Bih	11. Twenty.
Pañjah	Pañjāh	12. Fifty.
Śo	Saō	13. Hundred.
Aū	Aū	14. I.
Minḍā	Mē, mē	15. Of me.
Minḍā	Mē, mē	16. Mine.
Ahē	As, ās	17. We.
Asēṛā	Hē	18. Of us.
Asēṛā	Hē	19. Our.
Tū	Tā	20. Thou.
Tinḍā	Tē, tē	21. Of thee.
Tinḍā	Tē, tē	22. Thine.
Tohē, tās	Tus, tūh	23. You.
Tuhārā, tuārā	Tūh	24. Of you.
Tuhārā, tuārā	Tūh	25. Your.

English.	Chamṣāṇi.	Gādi or Bhamauri.
26. He . . .	Ō, sō . . .	Ōh, uh, sō . . .
27. Of him . . .	Usō-rā . . .	Usōrē . . .
28. His . . .	Usō-rā . . .	Usōrē . . .
29. They . . .	Ō. sō . . .	Ōh, sō . . .
30. Of them . . .	Unhō-rā . . .	Unhōrē, unhōrē, ūārē
31. Their . . .	Unhō-rā . . .	Unhōrē, unhōrē, ūārē
32. Hand . . .	Hatth . . .	Hatth . . .
33. Foot . . .	Pair . . .	Parā . . .
34. Nose . . .	Nakk . . .	Nakk . . .
35. Eye . . .	Hakk . . .	Hākkhri, hākkhar . . .
36. Mouth . . .	Mūh . . .	Mūh . . .
37. Tooth . . .	Dand . . .	Dand . . .
38. Ear . . .	Kann . . .	Kann . . .
39. Hair . . .	Baḷ . . .	Kharāḷ . . .
40. Head . . .	Sar . . .	Śir . . .
41. Tongue . . .	Jibbh . . .	Jibbh . . .
42. Belly . . .	Pēt . . .	Pēt . . .
43. Back . . .	Pitṭh . . .	Pitṭh . . .
44. Iron . . .	Lohā . . .	Lohē . . .
45. Gold . . .	Sunnā . . .	Sunnē . . .
46. Silver . . .	Chāndi . . .	Chāndi . . .
47. Father . . .	Bab, babb . . .	Bab . . .
48. Mother . . .	Mā . . .	Mā, iji, ijai . . .
49. Brother . . .	Bhāi . . .	Bhāi . . .
50. Sister . . .	Bhēp, baihp . . .	Bhēp . . .
51. Man . . .	Māphū, admī . . .	Māhpū . . .
52. Woman . . .	Trimat . . .	Trimat . . .

Churāhl.	Paṅgwāl.	English.
Ō	Sē, oh	26. He.
Usērā	Ēsā	27. Of him.
Usērā	Ēsā	28. His.
Ō	Un	29. They.
Unhērā	Un-kēsā	30. Of them.
Unhērā	Un-kēsā	31. Their.
Hatth, hatt	Hatth	32. Hand.
Paṭ, pēṭ	Khūr, khūr	33. Foot.
Nak	Nak, nakh	34. Nose.
Ṭir, ākhṛī	Ṭir	35. Eye.
Mūh	Āsi	36. Mouth.
Dant	Dant, dand	37. Tooth.
Kann	Kann	38. Ear.
Kēs, siruāl	Kēs	39. Hair.
Śir	Magar, kupāl	40. Head.
Jibh	Jibh	41. Tongue.
Paiṭ	Pēṭ	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lohā	Lohā	44. Iron.
Sunnā	Sunnā	45. Gold.
Chāḍī	Ruppā	46. Silver.
Babb, babb	Bau, babb, baū	47. Father.
Yāhē, mā	ī, ijī	48. Mother.
Bhāi, bhāi	Bhāi (elder), bhāi (younger)	49. Brother.
Bhīn (younger)	Daddī, dēddī (elder), bhāi (younger)	50. Sister.
Māhṇā, māṇḍā	Māhṇā, māhṇā, māṇḍā	51. Man.
Trimat	Jhālāṇḍā, jālāṇḍā	52. Woman.

English.	Chamṣālī.	Gādi or Bharmaurī.
53. Wife . . .	Lāṛī . . .	Lāṛī, nabl, bēṭarī . . .
54. Child . . .	Bachohā, jāgat, kuṛī (<i>a girl</i>)	Nikkē, bachohē . . .
55. Son . . .	Putr, puttār . . .	Putr . . .
56. Daughter . . .	Dhiā . . .	Dhiā . . .
57. Slave . . .	Kammā . . .	Kāmā . . .
58. Cultivator . . .	Karsān . . .	Karsān . . .
59. Shepherd . . .	Puhāl, puhālā . . .	Pāhl, puhāl . . .
60. God . . .	Parmēsur . . .	Pramēsur . . .
61. Devil . . .	Bhūt, pasāoh . . .	Rākis, bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj, dhyārā . . .
63. Moon . . .	Chandramā . . .	Chandarmā . . .
64. Star . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Agg . . .	Āg . . .
66. Water . . .	Pāṇī . . .	Pāṇī . . .
67. House . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttā . . .	Kutr, kutār . . .
71. Cat . . .	Billī . . .	Billī, bilārī . . .
72. Cock . . .	Kukkar . . .	Kukar . . .
73. Duck . . .	Batak . . .	Batak . . .
74. Ass . . .	Khōtā, gadhā . . .	Khōtā, gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chirī, ohirā . . .	Chirī . . .
77. Go . . .	Jā . . .	Gāh . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Baih . . .	Bekh . . .

Churāhi.	Paṅgwāli.	English.
Jō	Jolli, dzollī	53. Wife.
Bachohā	Bachchā	54. Child.
Puttar	Kōā	55. Son.
Dhiū, dhōā	Kūī, kuṛī	56. Daughter.
Kāma	Kamā, kāmā	57. Slave.
Kirān	Jimdār	58. Cultivator.
Puāl	Puhāl	59. Shepherd.
Parmēsūr	Pramēsūr	60. God.
Bhūt	Bhūt	61. Devil.
Sārj, dih	Dēs	62. Sun.
Chandramā, śuklī	Jōsan	63. Moon.
Tārā	Tārā	64. Star.
Agg	Ag	65. Fire.
Pāṇī	Pāṇī	66. Water.
Ghar	Gih, gī	67. House.
Ghōṛā	Ghōṛā	68. Horse.
Gā	Gōrā, gā	69. Cow.
Kuttā	Kuttar	70. Dog.
Billī, bēṛālī	Balā, balār	71. Cat.
Kukkhar	Kukkaṛ	72. Cock.
Batak	Batak	73. Duck.
Khōtā, gadhā	Khōtā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chīṛī, pākhrā	Chārī, pakhrā	76. Bird.
Gah	Gā	77. Go.
Khā	Khā	78. Eat.
Bās	Bis	79. Sit.

English.	Chamṣālī.	Gādi or Bharmaurī.
80. Come . . .	Ā, (inf.) Ipā . . .	Āi . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khaṛā hō . . .	Khaṛā bhō . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Dōṛ . . .	Daṛ . . .
86. Up . . .	Uppar . . .	Upar . . .
87. Near . . .	Nērē, nīṛ . . .	Nērē . . .
88. Down . . .	Jhik . . .	Bunh . . .
89. Far . . .	Dūr . . .	Dūr . . .
90. Before . . .	Aggē . . .	Agūh . . .
91. Behind . . .	Pichchō . . .	Pichūh . . .
92. Who . . .	Kuṇ . . .	Kun . . .
93. What . . .	Kai . . .	Kiā, kyā . . .
94. Why . . .	Kiñjō . . .	Kajō . . .
95. And . . .	Hōr, atē . . .	Atē, hōr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .
98. Yes . . .	Hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hē . . .	Hē . . .
101. A father . . .	Bab . . .	Bab . . .
102. Of a father . . .	Babbē-rā . . .	Babā-rā, babē-rā . . .
103. To a father . . .	Babbā-jō . . .	Babā-jō . . .
104. From a father . . .	Babbā-kachhā . . .	Babē-thaū . . .
105. Two fathers . . .	Dō babb . . .	Dūi bab . . .
106. Fathers . . .	Babb . . .	Bab . . .

Churābī.	Paṅgwāṇī.	English.
Ā, āṣh	Āī	80. Come.
Mār	Kuṭṭ	81. Beat.
Khaṛṣ uṭh	Khaṛṣ bho	82. Stand.
Mar	Mar	83. Die.
Dṣ	Dṣ	84. Give.
Dauṛ, khiṭḍṣ, naṣ	Dōṛ, naṣ	85. Run.
Upar, ubrṣ	Baīh	86. Up.
Nīṛ, lādhṣ	Nīṛ	87. Near.
Hēṭh, iṇḍṣ	Bunh, ūṛṣ	88. Down.
Dūr	Dūr	89. Far.
Aggṣ, aggar, hāgrṣ, agrhṣ .	Agar	90. Before.
Pichchū, pichchṣ	Patū, patṣ	91. Behind.
Kaṇū	Kaū	92. Who.
Kutū, kitū	Kī	93. What.
Kainī, kṣīnī	Kis	94. Why.
Hōr	Hōrā	95. And.
Par	Par	96. But.
Jṣ	Yiṇ	97. If.
Hā	Ā	98. Yes.
Nā	Nā	99. No.
Hāṣ	Hāṣ	100. Alas.
Babb	Bau	101. A father.
Babbṣ-ra	Bauṣ	102. Of a father.
Babbā-nī, babbṣ-nī	Bau-jṣ	103. To a father.
Babbā-kanā, babbṣ-kanā	Bau-kiā	104. From a father.
Dṣ babb	Dūī bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chamṣālī.	Gādi or Bharmaurī.
107. Of fathers . . .	Babbā-rā . . .	Babā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babā-thaū . . .
110. A daughter . . .	Dhiā . . .	Dhiā, kuḷi . . .
111. Of a daughter . . .	Dhiā-rā . . .	Dhiā-rā, kuḷi-rā . . .
112. To a daughter . . .	Dhiā-jō . . .	Dhiā-jō, kuḷi-jō . . .
113. From a daughter . . .	Dhiā-kachhā . . .	Dhiā-thaū, kuḷi-thaū . . .
114. Two daughters . . .	Dō dhiā . . .	Dāi dhiā, dāi kuḷi . . .
115. Daughters . . .	Dhiā . . .	Dhiā, kuḷi . . .
116. Of daughters . . .	Dhiā-rā . . .	Dhiā-rā, kuḷi-rā . . .
117. To daughters . . .	Dhiā-jō . . .	Dhiā-jō, kuḷi-jō . . .
118. From daughters . . .	Dhiā-kachhā . . .	Dhiā-thaū, kuḷi-thaū . . .
119. A good man . . .	Bhalā ādmī . . .	Kharā māhṇā . . .
120. Of a good man . . .	Bhalā ādmī-rā . . .	Kharā māhṇā-rā . . .
121. To a good man . . .	Bhalā ādmī-jō . . .	Kharā māhṇā-jō . . .
122. From a good man . . .	Bhalā ādmī-kachhā . . .	Kharā māhṇā-thaū . . .
123. Two good men . . .	Dō bhalā ādmī . . .	Dāi kharā māhṇā . . .
124. Good men . . .	Bhalā ādmī . . .	Kharā māhṇā . . .
125. Of good men . . .	Bhalā ādmī-rā . . .	Kharā māhṇā-rā . . .
126. To good men . . .	Bhalā ādmī-jō . . .	Kharā māhṇā-jō . . .
127. From good men . . .	Bhalā ādmī-kachhā . . .	Kharā māhṇā-thaū . . .
128. A good woman . . .	Bhalī trīmat . . .	Kharī trīmat . . .
129. A bad boy . . .	Burā jāgat . . .	Burā gabhrī . . .
130. Good women . . .	Bhalī trīmat . . .	Kharī trīmat . . .
131. A bad girl . . .	Burī kuḷi . . .	Burī kuḷi . . .
132. Good . . .	Bhalā, kharā . . .	Kharā, bhalā . . .
133. Better . . .	(Us-kachhā) kharā . . .	Matā kharā . . .

	Pāṅgwālī.	English.
Babbē-rā . . .	Bauē . . .	107. Of fathers.
Babbā-nī, babbē-nī . . .	Baṇ-jē . . .	108. To fathers.
Babbā-kanā, babbē-kanā . . .	Baṇ-kiā . . .	109. From fathers.
Dhī . . .	Kṇī . . .	110. A daughter.
Dhēṇī-rā . . .	Kṇī-ā . . .	111. Of a daughter.
Dhēṇā-nī . . .	Kṇī-jē . . .	112. To a daughter.
Dhēṇā-kanā . . .	Kṇī-kiā . . .	113. From a daughter.
Dō dhēṇē . . .	Dūī kṇī . . .	114. Two daughters.
Dhēṇē . . .	Kṇī . . .	115. Daughters
Dhēṇā-rā . . .	Kṇīā . . .	116. Of daughters.
Dhēṇā-nī . . .	Kṇī-jē . . .	117. To daughters.
Dhēṇā-kanā . . .	Kṇī-kiā . . .	118. From daughters.
Bhalā mēhṇū . . .	Bhalā mēhṇū . . .	119. A good man.
Bhalē mēhṇū-rā . . .	Bhalē mēhṇū-ā . . .	120. Of a good man.
Bhalē mēhṇū-nī . . .	Bhalē mēhṇū-jē . . .	121. To a good man.
Bhalē mēhṇū-kanā . . .	Bhalē mēhṇū-kiā . . .	122. From a good man.
Dō bhalē mēhṇū . . .	Dūī bhalē mēhṇū . . .	123. Two good men.
Bhalē mēhṇū . . .	Bhalē mēhṇū . . .	124. Good men.
Bhalē mēhṇū-rā . . .	Bhalē mēhṇū-ā . . .	125. Of good men.
Bhalē mēhṇū-nī . . .	Bhalē mēhṇū-jē . . .	126. To good men.
Bhalē mēhṇū-kanā . . .	Bhalē mēhṇū-kiā . . .	127. From good men.
Bhalī trimat . . .	Bhalī jhalāpū . . .	128. A good woman.
Burā gabhrū . . .	Burā kōē . . .	129. A bad boy.
Bhalī trimatē . . .	Bhalī jhalānū . . .	130. Good women.
Burī kuḷī . . .	Burī kūī . . .	131. A bad girl.
Bhalā, kharā . . .	Bhalā, kharā . . .	132. Good.
(Ēs-kanā) kharā . . .	(Tēs-kiā) kharā . . .	133. Better.

English.	Chamṣṣi.	Gādi or Bharmauri.
134. Best . . .	Sabhni-kachhā kharā . . .	Sabhi-thaṣi kharā . . .
135. High . . .	Uchohā . . .	Uthṛā . . .
136. Higher . . .	(Us-kachh) uchohā . . .	Matā uthṛā . . .
137. Highest . . .	Sabhni-kachhā uchohā . . .	Sabhi-thaṣi uthṛā . . .
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ghōṛi . . .	Ghōṛi . . .
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .
141. Mares . . .	Ghōṛi . . .	Ghōṛi . . .
142. A bull . . .	Sānh . . .	Sānh . . .
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Sānh . . .	Sānh . . .
145. Cows . . .	Gāi . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kutr . . .
147. A bitch . . .	Kutti . . .	Kutri . . .
148. Dogs . . .	Kuttē . . .	Kutr . . .
149. Bitches . . .	Kutti . . .	Kutri . . .
150. A he-goat . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakri . . .	Bakri . . .
152. Goats . . .	Bakrē . . .	Bakrē . . .
153. A male deer . . .	Harap . . .	Harap . . .
154. A female deer . . .	Harpi . . .	Harpi . . .
155. Deer . . .	Harap . . .	Harap . . .
156. I am . . .	Haṣi hai . . .	Aṣi hāi, hā . . .
157. Thou art . . .	Tā hai . . .	Tā haī, hā . . .
158. He is . . .	Ō hai . . .	Ōh hā . . .
159. We are . . .	Asi hin . . .	Aasē hāi, han . . .
160. You are . . .	Tusi hin . . .	Tussē hin, han . . .

Churāhi.	Paṅgwāl	English.
Sabhnā-kanā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthṛā . . .	Uthā . . .	135. High.
Ēs-kanā uthṛā . . .	(Tēs-kiā) uthā . . .	136. Higher.
Śabhnā-kanā uthṛā . . .	Sabī-kiā uthā . . .	137. Highest.
Ghōṛā . . .	Ghōṛā . . .	138. A horse.
Ghōṛī . . .	Ghōṛī . . .	139. A mare.
Ghōṛē . . .	Ghōṛē . . .	140. Horses.
Ghōṛī . . .	Ghōṛī . . .	141. Mares.
Dānt . . .	Chūr . . .	142. A bull.
Gā . . .	Gōṛā . . .	143. A cow.
Dēnt . . .	Chūr . . .	144. Bulls.
Gāī . . .	Gōṛē, chūrī . . .	145. Cows.
Kuttā . . .	Kuttar . . .	146. A dog.
Kuttī . . .	Kuttrī . . .	147. A bitch.
Kuttē . . .	Kuttrē . . .	148. Dogs.
Kuttī . . .	Kuttrī . . .	149. Bitches.
Bakrā . . .	Bakrā . . .	150. A he-goat.
Bakrī . . .	Bakrī . . .	151. A female goat.
Bakrē . . .	Bakrē . . .	152. Goats.
Haran . . .	Haraṇ . . .	153. A male deer.
Harnī . . .	Harṇī . . .	154. A female deer.
Haran . . .	Haraṇ . . .	155. Deer.
Aū ā . . .	Aū asā, sā, as . . .	156. I am.
Tā ā, ās . . .	Tā asā, sā, as . . .	157. Thou art.
Ō ā, ās . . .	Sē asā, sā, as, ahi . . .	158. He is.
Ahē ās . . .	As asē, sē, as . . .	159. We are.
Tuhē ās . . .	Tus asē, sē, as . . .	160. You are.

English.	Chamṣāṇi.	Gādi or Bharmauri.
161. They are . . .	Ō hin . . .	Ōh hin, han . . .
162. I was . . .	Hañ thiya . . .	Añ tha . . .
163. Thou wast . . .	Tñ thiya . . .	Tñ tha . . .
164. He was . . .	Ō thiya . . .	Ōh tha . . .
165. We were . . .	Asi thiyē . . .	Assē thīē . . .
166. You were . . .	Tusi thiyē . . .	Tussē thīē . . .
167. They were . . .	Ō thiyē . . .	Ōh thīē . . .
168. Be . . .	Ho . . .	Bho . . .
169. To be . . .	Hāpā . . .	Bhōpā . . .
170. Being . . .	Hundā . . .	Bhōndā . . .
171. Having been . . .	Hōi-kari . . .	Bhūchh-kari . . .
172. I may be . . .	Hañ hōā . . .	Añ bhuchhū . . .
173. I shall be . . .	Hañ hōlā . . .	Añ bholā, bhuchhūlā . . .
174. I should be . . .	Hañ hundā . . .	.....
175. Beat . . .	Mār . . .	Mār . . .
176. To beat . . .	Māpā . . .	Mārnā . . .
177. Beating . . .	Mārdā . . .	Mārdā . . .
178. Having beaten . . .	Mārī-kari . . .	Mārī-kari . . .
179. I beat . . .	Hañ mārda . . .	Añ mārda, māranda, mārñū . . .
180. Thou beatest . . .	Tñ mārda . . .	Tñ mārda, māranda, mārñē . . .
181. He beats . . .	Ō mārda . . .	Ōh mārda, māranda . . .
182. We beat . . .	Asi mārde . . .	Assē mārde, māranda, mārñū . . .
183. You beat . . .	Tusi mārde . . .	Tussē mārde, māranda, mārñū . . .
184. They beat . . .	Ō mārde . . .	Ōh mārde, māranda . . .
185. I beat (<i>Past Tense</i>) . . .	Mañ mārēā . . .	Meñ mārā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tañ mārēā . . .	Tañ mārā . . .
187. He beat (<i>Past Tense</i>) . . .	Uni mārēā . . .	Uni mārā . . .

Churāhi.	Paṅgwāli.	English.
Ō atō	Sō asō, sō, as, ahi	161. They are.
Aũ thōā	Aũ thyā	162. I was.
Tā thōā	Tā thyā	163. Thou wast.
Ō thōā	Sō thyā	164. He was.
Ahō, this	As thyō	165. We were.
Tuhō thiō	Tus thyō	166. You were.
Ō thiō	Sō thyō	167. They were.
Bhō	Bhō	168. Be.
Bhōpū	Bhōpā	169. To be.
Bhundā, bhōntā	Bhūtā	170. Being.
Bhōi-kari	Bhōi-kari, bhōi-kai	171. Having been.
Aũ bhōā	Aũ bhōā	172. I may be.
Aũ bhōmā	Aũ bhōi	173. I shall be.
Aũ bhōntā, bhundā	Aũ bhūtā	174. I should be.
Mār	Kuṭṭ	175. Beat.
Mārṇā, māpū	Kuṭṭṇā	176. To beat.
Mārdā, mārṭā	Kuṭṭdā	177. Beating.
Māri-kari	Kuṭṭi-kai	178. Having beaten.
Aũ mārṭā, mārṭā ā, ā mārṭā	Aũ kuṭṭtā	179. I beat.
Tā mārṭā, mārṭā ā, ā mārṭā	Tā kuṭṭtā	180. Thou beatest.
Ō mārṭā, mārṭā ā, ā mārṭā .	Sō kuṭṭtā	181. He beats.
Ahō mārṭō, mārṭātō, ātō mārṭō.	As kuṭṭtō	182. We beat.
Tuhō mārṭō, mārṭātō, ātō mārṭō.	Tus kuṭṭtō	183. You beat.
Ō mārṭō, mārṭātō, ātō mārṭō	Sō kuṭṭtō	184. They beat.
Mī mārēā	Maī kuṭṭā	185. I beat (<i>Past Tense</i>).
Tī mārēā	Taī kuṭṭā	186. Thou beatest (<i>Past Tense</i>).
Uni mārēā	Tēni kuṭṭā	187. He beat (<i>Past Tense</i>).

English.	Chamṣāji.	Gādi or Bharmauri.
188. We beat (<i>Past Tense</i>)	Asā mārēā . . .	Assē mārā . . .
189. You beat (<i>Past Tense</i>)	Tusā mārēā . . .	Tussē mārā . . .
190. They beat (<i>Past Tense</i>)	Unhā mārēā . . .	Ūiyē mārā . . .
191. I am beating . . .	Haū mārā hai . . .	Aū mārā-hū, mārāndā-hī
192. I was beating . . .	Haū mārā-thiyā . . .	Aū mārā-thū . . .
193. I had beaten . . .	Maī mārēā-thiyā . . .	Maī mārā-thū . . .
194. I may beat . . .	Haū mārā . . .	Aū mārā, mārū . . .
195. I shall beat . . .	Haū mārā . . .	Aū mārā, mārūlā . . .
196. Thou wilt beat . . .	Tū mārā . . .	Tū mārā . . .
197. He will beat . . .	Ō mārā . . .	Ōh mārā . . .
198. We shall beat . . .	Asī mārā . . .	Assē mārā, mārūlā . . .
199. You will beat . . .	Tusī mārā . . .	Tussē mārā . . .
200. They will beat . . .	Ō mārā . . .	Ōh mārā . . .
201. I should beat . . .	Haū mārā . . .	.....
202. I am beaten . . .	Haū mārā jāndā-hai . . .	Aū mārā gāhndā . . .
203. I was beaten . . .	Haū mārā jāndā-thiyā . . .	Aū mārā gāhndā-thū . . .
204. I shall be beaten . . .	Haū mārā-jālā . . .	Aū mārā gāhlā . . .
205. I go . . .	Haū jāndā . . .	Aū gāhndā, gāhnū . . .
206. Thou goest . . .	Tū jāndā . . .	Tū gāhndā . . .
207. He goes . . .	Ō jāndā . . .	Ōh gāhndā . . .
208. We go . . .	Asī jāndā . . .	Assē gāhndā . . .
209. You go . . .	Tusī jāndā . . .	Tussē gāhndā . . .
210. They go . . .	Ō jāndā . . .	Ōh gāhndā . . .
211. I went . . .	Haū gā . . .	Aū gā, gāhndā-rā . . .
212. Thou wentest . . .	Tū gā . . .	Tū gā, gāhndā-rā . . .
213. He went . . .	Ō gā . . .	Ōh gā, gāhndā-rā . . .
214. We went . . .	Asī gā . . .	Assē gā, gāhndā-rā . . .

Churāhi.	Paṅgwāli.	English.
Ahē mārēā . . .	As kuṭṭā . . .	188. We beat (<i>Past Tense</i>).
Tuhē mārēā . . .	Tus kuṭṭā . . .	189. You beat (<i>Past Tense</i>).
Unā mārēā . . .	Tēnhi kuṭṭā . . .	190. They beat (<i>Past Tense</i>).
Aũ mārēā-ā . . .	Aũ kuṭṭā asā . . .	191. I am beating.
Aũ mārēā-thēā . . .	Aũ kuṭṭā thyē . . .	192. I was beating.
Mī mārēā-thēā . . .	Maī kuṭṭā-thyē . . .	193. I had beaten.
Aũ mārā . . .	Aũ kuṭṭā . . .	194. I may beat.
Aũ māmmā . . .	Aũ kuṭṭā . . .	195. I shall beat.
Tū mārēā . . .	Tū kuṭṭā . . .	196. Thou wilt beat.
Ō mārēā . . .	Sē kuṭṭā . . .	197. He will beat.
Ahē māmmē . . .	As kuṭṭū . . .	198. We shall beat.
Tuhē mārēlē . . .	Tus kuṭṭē . . .	199. You will beat.
Ō mārēlē . . .	Sē kuṭṭē . . .	200. They will beat.
Aũ mārēā, mātā . . .	Aũ kuṭṭā . . .	201. I should beat.
Aũ mārēā-gāthā . . .	Aũ mārēā-ghēthā . . .	202. I am beaten.
Aũ mārēā-gēā . . .	Aũ mārēā-gā . . .	203. I was beaten.
Aũ mārēā-gammhā . . .	Aũ mārēā-ghēl . . .	204. I shall be beaten.
Aũ gāthā . . .	Aũ ghēthā . . .	205. I go.
Tū gāthā . . .	Tū ghēthā . . .	206. Thou goest.
Ō gāthā . . .	Sē ghēthā . . .	207. He goes.
Ahē gāthē . . .	As ghēthē . . .	208. We go.
Tuhē gāthē . . .	Tus ghēthē . . .	209. You go.
Ō gāthē . . .	Sē ghēthē . . .	210. They go.
Aũ gēā . . .	Aũ gā . . .	211. I went.
Tū gēā . . .	Tū gā . . .	212. Thou wentest.
Ō gēā . . .	Sē gā . . .	213. He went.
Ahē gēē . . .	As gēē . . .	214. We went.

English.	Chamṣālī.	Gādi or Bharmaurī.
215. You went . . .	Tusi gē . . .	Tussē gē, guohhā-rē .
216. They went . . .	Ō gē . . .	Ōh gē, guohhā-rē . .
217. Go . . .	Jā . . .	Gāh . . .
218. Going . . .	Jandā . . .	Gāhndā . . .
219. Gone . . .	Gēō-rā . . .	Gō, guohhā-rē . . .
220. What is your name ? .	Tērā nā kai hai ? .	Tundhā nā kyā ? .
221. How old is this horse ?	Is ghōrē-ri kitnī umar hai ?	Ēs ghōrē-ri kētri umar hā ?
222. How far is it from here to Kashmir ?	Idhā-kachhā Kasmir kitnē dūr hai ?	Ēthiā-thaū Kasmir kētri dūr hā ?
223. How many sons are there in your father's house ?	Tumhārē babbē-rē gharē kitnē puttār hin ?	Tērē babē-rē gharā-mā kētrē putr hin ?
224. I have walked a long way to-day.	Ajj haū dūrā-tikar haṇḍā	Ajj aū matē dūr haṇḍhā .
225. The son of my uncle is married to his sister.	Mērē chāchē-rē puttārē usē-ri bhēṇ byāhi.	Mērē kakkā-rē putrē usē-ri bhēṇī sēitē byāh karū.
226. In the house is the saddle of the white horse.	Hachchhē ghōrē-ri kāṭhi gharē andar hai.	Hachchhē ghōrē-ri kāṭhi gharā-mā hā.
227. Put the saddle upon his back.	Usē-ri piṭṭhi uppar kāṭhi bāh.	Usē-ri piṭṭhi-par kāṭhi pā .
228. I have beaten his son with many stripes.	Maī usē-rē puttrā-jō matā mārē.	Usē-rē gabhrā-jō maī matē kōrē-sēitē mārū.
229. He is grazing cattle on the top of the hill.	Sē dāgrā-jō dhārē-ri chōṭi-par chārē kardā hai.	Dhārā-ri chōṭi puṭhi gōrū chārū-kardā-hā.
230. He is sitting on a horse under that tree.	Sē us rukkhē-rē hēṭh ghōrē-par biṭhō-rā-hē.	Ōh us rukkhā talē ghōrē par biṭhā-rā hā.
231. His brother is taller than his sister.	Usē-rā bhāi apni bhēṇi-kachhā lammā hai.	Usē-rā bhāi apni bhēṇi thaū lammā hā.
232. The price of that is two rupees and a half.	Iddhē-rā mul dhāi rupayyē hai	Usē-rā mul dhāi rupayyē hā.
233. My father lives in that small house.	Mērā bab us nikkē gharā andar raihindā-hai.	Mērā bab us lauhkrē gharā-mā raihindā-hā.
234. Give this rupee to him	Us-jō ōh rupayyā dē	Ēh rupayyā us-jō dē .
235. Take those rupees from him.	Us-kachhā sē rupaiyyē lē	Ōh rupayyā us-thaū lē .
236. Beat him well and bind him with ropes.	Us-jō jugti mār, atē jōri kanē jakar.	Us-jō dabi-kari mār, atē jōrē-sēitē bannh.
237. Draw water from the well.	Khūhē-kachhā pāni kaḍh .	Khūhē-thaū pāni kaḍh .
238. Walk before me .	Mērē aggē chal .	Mēri agūh chal .
239. Whose boy comes behind you ?	Kusē-rā jāgat tērē pichchhē indā-hai ?	Tērē pichhūh kasē-rē gabhrā hā chālā-rē ?
240. From whom did you buy that ?	Taī sē kus-kachhā kharidē ?	Taī ōh kas-thaū kharidū-hā ?
241. From a shopkeeper of the village.	Grāē-rē ikk haṭwānī-kachhā.	Girā-rē haṭwānī-thaū .

Churāhi.	Paṅgwāli.	English.
Tuhē gēṣ . . .	Tus gōṣ . . .	215. You went.
Ō gēṣ . . .	Se gōṣ . . .	216. They went.
Gēṣ . . .	Gē . . .	217. Go.
Gāthā . . .	Ghētā . . .	218. Going.
Gēṣ . . .	Gā . . .	219. Gone.
Tiṇḍā nā kitā ā ? . . .	Tē nā ki ? . . .	220. What is your name ?
Ēs ghōṛē-ri kētrōṛi umbar ā ?	Ēh ghōṛā katt bahrā bhāṭā ?	221. How old is this horse ?
Idhā-kanā Kāsmīr kettrōṛi dūr ā ?	Iṛiyā Kāsmīr kattṛā dūr ahi ?	222. How far is it from here to Kashmir ?
Tiṇḍē-babbē-rē gharē kētrōṛē puttār ātē ?	Tē banō giḥ katt kōā asē ?	223. How many sons are there in your father's house ?
Ajj aū baṛi dūr haṇṭṣā .	Ajj aū dūr haṇṭhū . . .	224. I have walked a long way to-day.
Miṇḍē chachē-rē puttṛē usē-ri bhiṇi-kanē janēi ki.	Mē kakkē kōā usē daddi dzoi byāh.	225. The son of my uncle is married to his sister.
Gharē hachchhē ghōṛē-ri kāṭhi ā.	Giḥē antar hachchhē ghōṛē kāṭhi asī.	226. In the house is the saddle of the white horse.
Usē-ri piṭṭhi-par kāṭhi bāh.	Asē piṭṭh-putṭh kāṭhi rakkh.	227. Put the saddle upon his back.
Mī tisē-rē puttṛā pran matī mār ditti.	Mē asā kōā matā kuṭṭā .	228. I have beaten his son with many stripes.
Ō dhārā-ri chōṭi prani gōrū chātā-ā.	Ōh rāhi chōṭi putṭh gōrū chārtā lagorā asā.	229. He is grazing cattle on the top of the hill.
Sō us būṭṭē hēṭṭh ghōṛē prani bēṭhōrā-ā.	Ōh ghōṛē putṭh us būṭē pār biṭhōrā asā.	230. He is sitting on a horse under that tree.
Usē-rā bhāṣ usē-ri bhiṇi-kanā lammā ā.	Usē bhāi usē daddi-kiā lammā asā.	231. His brother is taller than his sister.
Usē-rū mul aḍhāṣ rupayyē ā.	Usē mull aḍhāi rupayyā asā.	232. The price of that is two rupees and a half.
Miṇḍā bābb us nikke gharā-mā bastā-ā.	Mē bau us maṭhṛē giḥ antar biētā ahi.	233. My father lives in that small house.
Us-ni rupayyā dē . . .	Ēh rupayyā as-dī dō-dō .	234. Give this rupee to him.
Ō rupayyē us-kanā lai .	As-kiā ōh rupayyē nē .	235. Take those rupees from him.
Us-ni jugṭi māri-kari dōṛā-lā bannh.	Us-dī jugṭi kuṭṭhōr rajurī lāi bannh.	236. Beat him well and bind him with ropes.
Khūhā-kanā pāṇi kaḍḍh .	Khūhē-kiā pāṇi kaḍḍh .	237. Draw water from the well.
Mū hāgrē chal . . .	Mē agar agar haṇṭh .	238. Walk before me.
Kusē-rā gabhrū tiṇḍē piḥchōṣ ēṭā ?	Kasā kōā tē patō ītā ? .	239. Whose boy comes behind you ?
Ō tāi kus-kanā mule lēā ? .	Tāi ōh kas kiā ghinā ? .	240. From whom did you buy that ?
Girāyyē-rē haṭṭwāni-kanā	Girāṣ haṭwāni-kiā . . .	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwālī has been, for questions of geographical convenience, classed as a dialect of Chamēālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwālī should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmīrī, and Paṅgwālī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmīrī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwālī also shows signs of Chamēālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwālī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects :—

										Number of speakers, 1901.
Bhadrawāhī	}	.	.	.	.	.	.	.	.	20,977
Bhaḷēsī	}	.	.	.	.	.	.	.	.
Pāḍarī	.	.	.	.	.	.	.	.	.	4,540
TOTAL										25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhaḷēsī are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhlā, with the accent on the second syllable, while Kāshmīrīs call it Bōdarkāh. Bhaḷēsī is a form of Bhadrawāhī, spoken in Bhāles, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Siri, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmīrī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Ḍōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Ḍōgrī and Chamēālī to their south and Ḍōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmīrī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English; the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmirī, the base *māl-* means 'father.' When the letter * is added to form the nominative singular, the long *ā* becomes *ō*, and we get *mōl**, and when the letter ' is added the *a* becomes *ō'*, and we get the nominative plural *mō'l'*.

Again, in Kāshmirī, the base of the word meaning 'a weaver' is *wāwar-*. If we add * to form the nominative singular, it changes the preceding *a* to *u*, so that we get *wāwur**, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *wōwur**. In Kāshmirī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmirī examples certain small letters written above the lines. These indicate a series of very short vowels *˘*, *˙*, *˚*, *˛*, and *˜* much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pādārī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote :—

<i>tṣhērō</i> , a he-goat,	<i>tṣhaillī</i> , a she-goat.
<i>kō</i> , a boy,	<i>kūi</i> , a girl.
<i>batṣhī</i> , a cow,	oblique form <i>būtṣhē</i> .
<i>ghōrī</i> , a mare,	oblique form <i>ghōūrē</i> .
<i>hāthī</i> , an elephant,	oblique form <i>haithē</i> .
<i>bitṣharalō</i> , he will fall,	<i>bitṣharailai</i> , she will fall.

Bhaḷēsī is very similar. Thus we have :—

<i>khirkēl</i> , he will fall,	<i>khirkūl</i> , she will fall.
<i>ūi</i> , come thou,	<i>ēiā</i> , come ye.

The infinitive 'to come' is *aiṇu*.

In Pādārī epenthesis is much more prominent. We may quote :—

<i>gēōbhur</i> , a son,	<i>gōbhar</i> , sons.
<i>kōi</i> , a daughter,	<i>kūiar</i> , of a daughter.

ghōrī, a mare,*ghūrēr*, of a mare.*gā*, a cow,*gōi*, cows.*bhēn*, a sister,*bhin*, sisters.*han*^o, he is,*hin*ⁱ, she is.*dzhāra*, fallen (masc.),*dzhairi* (fem.).*bhō*, he became,*bhūi*, she became.*azna*, he comes; *aiznī*, she comes; *ōzul*, he will come; *azil*, she will come;*aznal*, you will come (masc.); *ēznīl*, you will come (fem.).*bishul*, I shall sit; *bēshal*, thou wilt sit.*kōtul*, he will strike; *kōtēl*, she will strike.

and many others.

In Pādārī the vowel *y* is often inserted before *i* or *ē* as in Kāshmīrī. Thus, *pyiṭṭh*, the back; *dyittā*, for *dittā*, given; *lyēkhan*, to write. So also the possessive pronouns *miün*, my; *tiün*, thy; *hiün*, our, are little more than orthographical variations of *myün*, *tyün*, *hyün*. The optional forms, *mēn*, *tēn* and *hēn*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhṇa* (Hindī *bhūkhā*), hungry; *bhradḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhṇa* underwent a further change, becoming *ḍhukkhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhlukkhō*, hungry (Bhad.¹).

bhra or *ḍhlā*, a brother (Bhad.).

bhrābū (Chamēālī), *bhrabbū* (Paṅg.).

ḍhlabbu (Bhad.), *ḍhliḍbhū* (Bhal.), a red bear.

bhēḍḍū, *bhradḍ* (Churāhī), *bhaiḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhal.), a sheep.

barāg (Kului), *ḍhlāhg* (Bhad.), *ḍlāg* (Bhal.), *dlāhg* (? *ḍhlāhg*) (Pād.), a leopard.

Cf. *Bhadhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *banhdnū*, Pād. *dlanḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhal., *ḍlaū*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in

tlāi (Paṅg.), *trāi* or *tlāi* (Bhad.), *tlāē* (Pād.), three.

tshēṭhl (Bhad.), Sanskrit *kshētra*, a field.

ṭhliggō (Bhad.), the back; *trak-* (Kāshmīrī), *trika* (Sanskrit), the lower part of the back.

trī (India generally), *ṭhlī* (Bhad.), a woman.

kētrū or *kēṭlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlae*, also seems to belong to this set, but its origin is obscure.

¹ Bhad.=Bhadrawāhī. Bhal.=Bhalāsi. Paṅg.=Paṅgwālī. Pād.=Pādārī.

The change of *bhr* to *ḍhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *ṭhl* in the Piśācha languages, as in the Pashai *puṭhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ṭṣ* and *j* becomes *z* or *ḍz*. Thus in Bhad. we have *ṭṣūūr*, four; *ṭṣarnū*, to graze; *ēṭṣhī*, the eye; *manz*, in; *zakhaṇ*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ijjī*. In the middle of a word it is sometimes dropped, as in *chāṇū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kāshmiri *dānd*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *maṛḍ*, a man. The same change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛī*, where? *zarā* or *zari*, where; *irā* or *ēṛī*, here, and so on. In *kuī*, a girl, a medial *ṛ* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwālī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍarī, as will be seen from the following:—

	my	thy	our	your
Chameālī	<i>mērā</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhadrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērū</i>	<i>tusērū</i> .
Churāhī	<i>mīṇḍā</i>	<i>tiṇḍā</i>	<i>asṛā</i>	<i>tuārā</i> .
Paṅgwālī	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍarī	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i>	<i>hiūṇ, hē</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśācha) *ēnd-ēsh*, my, and *iti-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmiri *son*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwālī and Kāshmiri is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwālī.	Bhadrawāhī.	Bhaḷēsī.	Pāḍarī.	REMARKS.
Ass	<i>khōṭā</i>	<i>khanthan</i>	<i>khōṭrā</i>	...	
Bear (Black bear) .	<i>rikkh</i>	<i>itsh</i>	<i>ṭitsh</i>	<i>yatsh</i>	
Bear (Red bear) .	<i>bhrabbā</i>	<i>ḍhlabbu</i>	<i>ḍhlihbā</i>	...	
Bird	<i>pakhrā</i>	<i>ṭgarōllī</i>	...	<i>pōkkhar</i>	Ksh. <i>pākhī</i> , <i>ṭṭīr</i>

English.	Paṅgwāji.	Bhadrawāhī.	Bhaṣṣī.	Pāḍarī.	REMARKS.
Body . . .	sarīr	jind	...	jān	
Boy . . .	kōā	māṭṭhu, mōṭṭhī	kō	gēōbhur	Ksh. gūbur
Bread . . .	rōṭī	rōṭṭī	...	ruaiṭī	
Brother . . .	bhāṭ, bhāi	ḍhāṭ, bhrā	kāk, bhēi	bhāō	Ksh. bōy*
Buffalo . . .	bhaĩ	bhaĩ	bhaĩ	maĩh	Ksh. mōs
Cow . . .	gā	batghī	gañ	gā	Ksh. gāv
Daughter . . .	kuṛī, kūi	kōi, kūi	kūr, kuī	kōi	Ksh. kūr*
Day . . .	din	zhēz	...	disī	Ksh. dōh
Egg . . .	aṇḍhēru	ṭhūl	...	ṭhūl	Ksh. ṭhāl
Eye . . .	ṭīr	ēṭhi	...	ṭīr	Ksh. achhī, eye ; ṭōr*, eyelid
Face . . .	...	tuttar	...	tōtar	
Father . . .	bab, bau	bābō, bāsi, bau	bāb, bāji	bab	Ksh. bab, bāb
Field . . .	...	ṭshēṭhī	...	...
	bāg	bāgri	...	baigī	
Fish . . .	machchī	masī	...	machchhī	
Girl . . .	kūi	kūi, kōi	kuī	kōi	Ksh. kūr*
Goat (maso.) . . .	bakrī	ṭshēṛō	ṭshēṛō	bakrā	Ksh. ṭāwul
Goat (fem.) . . .	bakrē	ṭshailli	ṭshēllē	bakri	Ksh. ṭāwōṭj*
Good, clean, beautiful	kharā	ohhail	...	chhēr	Ksh. khōr*
Hair . . .	kēs	śīr-āl	...	rōṭṭh	Ksh. wāl
Head . . .	kupāl	dōg	...	magir	
Hill . . .	jōth, ḍōth	dhār	dhār	phāṭ	
Husband . . .	gharēth	mupāṭ	rōn, mūpāṭ	dhaini	Ksh. rūn*
Kite (the bird) . . .	ill	śēp	..	glēs	
Leopard . . .	...	ḍhlāhg	ḍlag	ḍlahg	
Man . . .	maṛḍ, mābhṛī	maṛḍ	muṭṭēr	mauhṛī	Ksh. mahanyuv*
Moon . . .	jōsan	chānapī	...	ṭsainnō	Ksh. sēn*
Mother . . .	ijjī	hāj	hai	ij	
Mouth . . .	śai	śā	...	tōtar	Ksh. ōs, ōs*
Night . . .	rāt	ḍlāz	...	...	Ksh. rāt

English.	Paṭṭwāṭī.	Bhadrawāhī.	Bhaṭṭāl.	Pāṭāl.	REMARKS.
Ox	lipḍ	dānt	dānt	badhēl	Ksh. <i>dānd</i> .
Plain, a	paddhar	paddhrṭ	...	mādān	Ksh. <i>mōdān</i>
Rain (subst.)	mēgh	dēn	...	mēgh	
River	daryē	nīrṭ	...	gaḍor	<i>Cf.</i> Stream
Run, to	naṣpē	naṣpṭ	...	naṣap	
Say, to	bōlpā	zaupṭ	dzōpṭ	bōlap	Ksh. <i>dapun</i>
Seed	baijṭ	biḍḍ	...	bēḍḍā	Ksh. <i>bīs</i>
Sheep	bhēḍ	bhaiḍḍ	ḍhḷēḍḍ	daingṭ	
Sister	dēddī, bhaiṭ	baiḥṭ, baiḥp	binyi	bhēp	Ksh. <i>bēnē</i>
Sleep, to	sōpē	zhulṭṭ	...	uṭhap	
Small	maṭhrē	nikṭo	nikṭṭ	māṭhar	
Son	kōē	kō	kō	kuē	<i>Cf.</i> Daughter
		māṭṭhṭ, mōṭṭhṭ	...	...	<i>Cf.</i> Small
			bōkut	...	Ksh. <i>bōkut*</i>
Stream (subst.)	gaḍḍri	gaḍ	...	pāaip	<i>Cf.</i> River and Water.
Sun	dēs	dihāṭo	...	dīus	
Thief . . . .	...	ṭsaur	...	ṭsōr	Ksh. <i>ṭsur</i>
Tongue	jibh	zibbh	...	ḍzēbh	Ksh. <i>sēv</i>
Tooth	dand	dant	...	dann, dand	Ksh. <i>dand</i>
Town	saihr	sāhr	...	saihr	Ksh. <i>shēhr</i>
Tree . . . .	...	būṭā	...	bōṭṭ	Kumauni <i>bōṭṭ</i>
Village	girā	ḍlāū	ḍlāū	ṭhēo	
Water	pāpī	pāpī	pāpī	pāaip	Ksh. <i>pōn*</i> <i>Cf.</i> Stream
Wife	jōlli, ḍzōlli	ṭhḷi	zanān	ḍzail	Ksh. <i>triy</i>
Woman . . . .	...	ṭhḷi	...	...	Ksh. <i>trīy</i>
			kuṭṭē	...	
				khihon, ghioṭṭ	
	jēlhāpṭ	...	...	...

Numerals.

	Paṅgwāli.	Bhadrawāhi.	Pāḍari.	Kāshmiri.
1	yak	ak	yak	akh
2	dai	dai	dai	r ^h
3	tlāi	tlāi	tlāē	trōh
4	chaur	tsūir, tsōir	tsōir	tsōr
5	pañj	panta	pānz	pānta
6	ohhē	sāh	ṭahai	shēh
7	satt	satt	satt	sath
8	atṭh	atṭh	atṭh	ōṭh
9	naō	naī	nau	nav
10	daś	daś	daś	dah
20	bih	bih	bih	wuh
100	sau	sauū	sau	hath
.				

Authorities.—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhī, Bhaḷēsī and Pāḍari. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHAḤĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that BhaḤĒSĪ is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōṛū*, a horse, is *ghōṛē-rū* in Bhadravāhī and *ghōṛēū* in BhaḤĒSĪ. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for BhaḤĒSĪ, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns, in *ū*, like *ghōṛū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōṛā*, *ghōṛau*, or *ghōṛō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages :—

ghōṛū, a horse.

	Bhadravāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>ghōṛū</i> (-ā, -au, -ō)	<i>ghōṛū</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛē-jō</i>	<i>ghōṛē</i> .
Abl.	<i>ghōṛē-kara</i>	<i>ghōṛā</i> .
Gen.	<i>ghōṛē-rū</i>	<i>ghōṛēū</i> .
Loc.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Voc.	<i>ghōṛā</i>	
Plur.		
Nom.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛēṭ</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛan-jō</i>	<i>ghōṛan</i> .
Abl.	<i>ghōṛan-kara</i>	<i>ghōṛān</i> .
Gen.	<i>ghōṛā-kēṛū</i>	<i>ghōṛ-kēū</i> .
Loc.	<i>ghōṛan-mā</i>	<i>ghōṛan-madž</i> .
Voc.	<i>ghōṛāu</i>	

For the locative we may also add *mā* (Bhad.) or *madž* (BhaḤ.) in the singular. Thus, *ghōṛē-mā*, *ghōṛē-madž*. For the ablative other BhaḤ. postpositions are *ēṭ* and *ēḥṭ* and BhaḤ. may use *kaṇēā*, as in *ḍḷaṇṇā haṭṭibālē kaṇēā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the BhaḤ. genitive plural, we may have *karu* instead of *kēru*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as :—

ghar, a house.

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>ghar</i> (<i>ghōr</i>)	<i>ghar</i> .
Ag. and Loc.	<i>gharē</i>	<i>gharē</i> .
Gen.	<i>ghar-rū</i> , <i>gharē-rū</i>	<i>gharēū</i> .
Abl.	<i>gharē-kara</i>	<i>gharā</i> .
Obl.	<i>gharē</i>	<i>gharē</i> .
Plur.		
Nom.	<i>ghar</i>	<i>ghar</i> .
Ag.	<i>gharēṭ</i>	<i>gharan</i> .
Gen.	<i>ghar-kērū</i>	<i>ghar-kēū</i> .
Abl.	<i>gharan-kara</i>	<i>gharān</i> .
Obl.	<i>gharan</i>	<i>gharan</i> .

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the BhaḤ. abl. in *ā*.

hāthī, an elephant.

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>hāthī</i>	<i>hāthī</i> .
Ag. and Loc.	<i>hāithē</i>	<i>hāthiē</i> .
Gen.	<i>haithē-rū</i>	<i>hāthēū</i> .
Abl.	<i>haithē-kara</i>	<i>hāthiā</i> .
Obl.	<i>haithē</i>	<i>hāthē</i> .
Plur.		
Nom.	<i>hāthī</i>	<i>hāthī</i> .
Ag.	<i>haithēṭ</i>	<i>hāthiē</i> .
Gen.	<i>hāthī-kērū</i>	<i>hāthi-kēū</i> .
Abl.	<i>hāthī-kara</i>	<i>hāthiān</i> .
Obl.	<i>hāthī</i>	<i>hāthiān</i> .

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the BhaḤ. agent plural is *hāthiē*, not *hāthiān* as we might expect. *Hāthiē* is the form given by Mr. Bailey.

naū, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū*, *bauē-rū*, dat. *naūē-jō*, *bauē-jō*, and so on.

For feminine nouns, we have :—

kūī, a daughter.

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>kūī</i>	<i>kūī</i> .
Ag. and Loc.	<i>kūiā</i>	<i>kūiē</i> .
Gen.	<i>kūiē-rū</i>	<i>kūiēū</i> .
Abl.	<i>kūiē-kara</i>	<i>kūiā</i> .
Obl.	<i>kūiē</i>	<i>kūiē</i> .

kūi, a daughter.

	Bhadrawāhī	Bhaḷēsī
Plur.		
Nom.	<i>kūiā</i>	<i>kuīā.</i>
Ag.	<i>kūiē</i>	<i>kuīē.</i>
Gen.	<i>kūi-kērū</i>	<i>kuī-kēū.</i>
Abl.	<i>kūi-kara</i>	<i>kuīān.</i>
Obl.	<i>kūi</i>	<i>kuīan.</i>

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *batshī*, a cow, has *būṭshē* in the other cases of the singular, and *būṭshīā*, etc. in the plural.

baiḥṇ, a sister.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	<i>baiḥṇ</i>	<i>bhaiṇ.</i>
Ag.	<i>baiḥṇā</i>	<i>bhaiṇē.</i>
Gen.	<i>baiḥṇē-rū</i>	<i>bhaiṇēū.</i>
Abl.	<i>baiḥṇī-kara</i>	<i>bhaiṇā.</i>
Obl.	<i>baiḥṇī</i>	<i>bhaiṇē.</i>
Plur.		
Nom.	<i>baiḥṇī</i>	<i>bhaiṇ.</i>
Ag.	<i>baiḥṇē</i>	<i>bhaiṇē.</i>
Gen.	<i>baiḥṇī-kērū</i>	<i>bhaiṇī-kēū.</i>
Abl.	<i>baiḥṇī-kara</i>	<i>bhaiṇīān.</i>
Obl.	<i>baiḥṇī</i>	<i>bhaiṇin.</i>

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhaḷ. *ēū*, *kēū*, are as usual adjectives, becoming *rē*, *kērē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēī*, *kēī*, when agreeing with a feminine noun: thus, (Bhad.) *ḍḷaūē-rē hēṭrībālē-kara*, from a shopkeeper of the village; (Bhad.) *chittē ghōrē-rī kāṭhī*; (Bhaḷ.) *chittē ghōrēī zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined:—

	I		THOU	
	Bhadrawāhī.	Bhaḷēśī.	Bhadrawāhī.	Bhaḷēśī.
Sing.				
Nom. . . .	<i>aū</i>	<i>aū</i>	<i>tū</i>	<i>tū</i>
Ag. . . .	<i>mē</i>	<i>mē</i>	<i>tū</i>	<i>tē</i>
Obl. . . .	<i>mē</i>	<i>mē</i>	<i>tū</i>	<i>tū</i>
Abl. . . .	.....	<i>mērā</i>	.....	<i>tērā</i>
Gen. . . .	<i>mērū</i>	<i>mēū</i>	<i>tērū</i>	<i>tēū</i>
Plur.				
Nom. . . .	<i>as</i>	<i>as</i>	<i>tus</i>	<i>tus</i>
Ag. . . .	<i>asē</i>	<i>asan, ahan</i>	<i>tusē</i>	<i>tusan, tuhan</i>
Obl. . . .	<i>asan</i>	<i>asan, ahan, abl. asān</i>	<i>tusan</i>	<i>tusan, tuhan, abl. tusān</i>
Gen. . . .	<i>ishū</i>	<i>asē-rū</i>	<i>tishū, tushū</i>	<i>tusē-rū</i>

In the genitive singular, note how Bhaḷēśī, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	THIS		THAT	
	Bhadrawāhī.	Bhaḷēśī.	Bhadrawāhī.	Bhaḷēśī.
Sing.				
Nom. . . .	<i>ih, ēh</i>	<i>ēh</i>	<i>oh</i>	<i>oh</i>
Ag. . . .	<i>inī</i>	<i>inī</i>	<i>unī</i>	<i>unī</i>
Obl. . . .	<i>is, ish, ēs</i>	<i>is</i>	<i>us</i>	<i>us</i>
Abl. . . .	.....	<i>isā</i>	.....	.....
Gen. . . .	<i>isē-rū, ēsērū</i>	<i>isēū</i>	<i>usē-rū</i>	<i>usēū</i>
Plur.				
Nom. . . .	<i>inhā, in, ēn</i>	<i>inā</i>	<i>ūnhā, ōnhā, un</i>	<i>unā</i>
Ag. . . .	<i>inē, ēnē</i>	<i>inhē</i>	<i>unē</i>	<i>unhē</i>
Obl. . . .	<i>inan, ēnā</i>	<i>inan</i>	<i>unan</i>	<i>unan</i>
Abl. . . .	.....	<i>inān</i>	.....	<i>unān</i>
Gen. . . .	<i>in-kārā, ēn-kārā</i>	<i>in-kēū</i>	<i>un-kērū</i>	<i>un-kēū</i>

In the Bhadrawāhī forms, Mr. Bailey writes every *u* as cerebral. Thus, *ini*, *inaṃ*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

		WHO, WHICH		THAT	
		Bhadrawāhī.	Bhaḷṣī.	Bhadrawāhī.	Bhaḷṣī.
Sing.					
Nom.	.	<i>zē, zai</i>	<i>dzē</i>	<i>tē, sē, tai</i>	<i>tē, sē</i>
Ag.	.	<i>zainī</i>	<i>dzēnī</i>	<i>tainī</i>	<i>tēnī</i>
Obl.	.	<i>zis</i>	<i>dzis</i>	<i>tis, tēs, tas, tash</i>	<i>tas</i>
Abl.	.	.....	<i>dzisā</i>	.....	<i>tasā</i>
Gen.	.	<i>zisē-rū</i>	<i>dzisēu</i>	<i>tisē-rū</i>	<i>tasēu</i>
Plur.					
Nom	.	<i>zanā, zen</i>	<i>dzēnā</i>	<i>tēnā, tanā</i>	<i>tēnā</i>
Ag.	.	<i>zēnēī, zanēī</i>	<i>dzinhē</i>	<i>tēnēī, tanēī</i>	<i>tinhē</i>
Obl.	.	<i>zēnan, zainan, zēn</i>	<i>dzinan, dzin</i>	<i>tēnan, tanan, tēn</i>	<i>tinan</i>
Abl.	.	.....	<i>dzinān</i>	.....	<i>tinān</i>
Gen.	.	<i>zēn-kērū, zain-kērū</i>	<i>dzin-kēu</i>	<i>tēn-kērū, tan-kērū</i>	<i>tēn-kēu</i>

The Interrogative Pronouns are :—

		WHO ?		WHAT ?	
		Bhadrawāhī.	Bhaḷṣī.	Bhadrawāhī.	Bhaḷṣī.
Sing.					
Nom.	.	<i>kaṇ</i>	<i>kaṇū</i>	<i>kuṇ</i>	<i>kī, kē</i>
Ag.	.	<i>kainī</i>	<i>kēnī</i>	not noted	not noted
Obl.	.	<i>kis, kas</i>	<i>kis</i>	"	"
Abl.	.	.....	<i>kisā</i>	"	"
Gen.	.	<i>kisē-rū</i>	<i>kisēu</i>	<i>kolhē-rū</i>	<i>kuṇēu</i>
Plur.					
Nom.	.	<i>kaṇ</i>	<i>kaṇū</i>	.....	.....
Ag.	.	<i>kēnēī, kanēī</i>	<i>kunhē</i>	.....	.....
Obl.	.	<i>kainan, kain</i>	<i>kinan, kin</i>	.....	.....
Abl.	.	.....	<i>kinān</i>	.....	.....
Gen.	.	<i>kain-kērū</i>	<i>kin-kēu</i>	.....	.....

The Indefinite Pronouns are:—

Bhadrawāhī—*kōi*, anyone, someone; ag. *kēichē*; gen. *kēichē-rū*; *kichohh*, anything, something (immutable); *zai kōi*, whoever; *zai kichohh* or *zēn kichh*, whatever.

Bhaḥṣī—*kōi*, anyone, someone; dat. *kēichē*; gen. *kēichēū*; *kichch*, anything, something (immutable); *dzē kōi*, whoever; *dzē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows:—

	Bhadrawāhī.	Bhaḥṣī.
Sing.		
1	<i>āi</i> , I am	<i>ahū</i> , <i>hū</i>
2	<i>ās</i>	<i>ahas</i> , <i>has</i>
3	<i>āhē</i> , <i>ai</i> , <i>aē</i>	<i>ahā</i> , <i>hā</i>
Plur.		
1	<i>āhm</i>	<i>aham</i> , <i>ham</i>
2	<i>āhth</i>	<i>ahth</i> , <i>hath</i>
3	<i>āhn</i> , <i>ān</i>	<i>ahan</i>

The Past Tense is masc. *thiū* (Bhaḥ. *thiū*), pl. *thiē* (Bhaḥ. *thiē*); (Bhad.) fem. sing. and plur. *thi*; (Bhaḥ.) fem. sing. *thē*, plur. *thi*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiā*, *thiau*, *thiō*. Similarly for Bhaḥṣī.

The following are the paradigms of the **Active Verbs**:—

	Bhadrawāhī	Bhaḥṣī
Infinitive	<i>kuṭṇū</i> , to strike	<i>kuṭṇū</i> .
Present participle	<i>kuṭṭū</i> , striking	<i>kuṭṭū</i> .
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū</i> .
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō</i> .
Conjunctive participle	<i>kuṭṭā</i> , having struck	<i>kuṭṭōi</i> .
Ditto in compound verbs	<i>kuṭṭi</i> , having struck	?
Noun of agency	<i>kuṭṇēbālū</i> , a striker, one about to strike	<i>kuṭṇēbālū</i> .

The doubling of the *ṭ* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadrawāhī is formed by changing the *tū* (*tā*, *tau*, *tō*, etc.) of the present participle to *tā*. The usual form in *i* is, however, employed in compound verbs, as in *malī gāhṇū*, to be found.

In Bhaḥṣī the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ē*, not to *i*. Thus, *kuṭṭē*, *kuṭṭō*. In the plural, they take *i*, as usual. Thus, *kuṭṭi*, *kuṭṭi*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhī	Bhaḷēsī
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
To go	<i>gāhṇū</i>	<i>gāhṇū.</i>
To remain	<i>rēhṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zaṇṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
To know	<i>zāṇṇū</i>	<i>dzāṇṇū.</i>
To bring	<i>āṇṇū</i>	<i>aṇṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhaḷēsī
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhautū</i>	<i>bhōtū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ēttū</i>	<i>ēintū.</i>
Past. Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>āūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahātū.</i>
Past Part.	<i>jaū</i> (pl. <i>jē</i>)	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēi</i>).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khātū.</i>
Past Part.	<i>khāñ</i>	<i>khāū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
Pres. Part.	<i>pītū</i>	<i>pītū.</i>
Past Part.	<i>pīñ</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dētū.</i>
Past Part.	<i>dēñ</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zaṇṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zāñ</i>	<i>dzōñ.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
Past Part.	<i>kiñ</i>	<i>kēū.</i>

	Bhadrawāhī	Bhaḥḥēṣī
To know	<i>zāṇnū</i>	<i>dzāṇnū.</i>
Past Part.	<i>zāṇṭ</i>	<i>dzāṇṭ.</i>
To bring	<i>āṇnū</i>	<i>aṇnū.</i>
Past Part.	<i>āṇṭ</i>	<i>ōṇṭ.</i>
To take away	<i>naiṇnū</i>	<i>nēṇnū.</i>
Pres. Part.	<i>naitū</i>	<i>nētū.</i>
Past Part.	<i>nēṭ</i>	<i>nēṭ.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tē gāhṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭṭā* (for *kuṭā*), strike ye.

Irregular Imperatives are:—

	Bhadrawāhī	Bhaḥḥēṣī
To come	<i>ējṇū</i>	<i>aiṇnū.</i>
come thou	<i>ēi</i>	<i>ūi.</i>
come ye	<i>ējā</i>	<i>ēiā.</i>
To remain	<i>rēhṇū</i>	...
remain thou	<i>rāh</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthēṭ*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ-* is doubled.

	Bhadrawāhī		Bhaḥḥēṣī
	masc.	fem.	
Sing.			
1	<i>kuṭṭau</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	„	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	„	<i>kuṭṭan.</i>

The following forms are irregular:—

	Bhadrawāhī	Bhaḥḥēṣī
To be, become	<i>bhōṇū</i>	<i>bhōṇa.</i>
Sing. 1	<i>bhaṇṭ</i>	<i>bhōṭ.</i>
2	<i>bhaṇs</i>	<i>bhōs.</i>
3	<i>bhaṇē</i>	<i>bhō.</i>

		Bhadrawāhī	Bhaḷēsī
To be, become		<i>bhōṇū</i>	<i>bhōṇū.</i>
Plur.	1	<i>bhaum</i>	<i>bhōm.</i>
	2	<i>bhauth</i>	<i>bhōth.</i>
	3	<i>bhaun</i>	<i>bhōn.</i>
To come		<i>ějṇū</i>	<i>aiṇū.</i>
Sing.	1	<i>ějji</i>	<i>ēiā.</i>
	2	<i>ějjas</i>	<i>ēis.</i>
	3	<i>ějjē</i>	<i>ēiē.</i>
Plur.	1	<i>ějjam</i>	<i>ēm.</i>
	2	<i>ějjath</i>	<i>ēith.</i>
	3	<i>ějjan</i>	<i>ēin.</i>
To go		<i>gāhṇū</i>	<i>gāhṇū.</i>
Sing.	1	<i>gēṭ</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gāṇ</i>	<i>gāhan.</i>
To remain		<i>rēhṇū</i>	...
Sing.	1	<i>rēhṭ</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rāhṇ</i>	...
To eat		<i>khāṇū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zaunū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhaḷēsī follows Pādarī in this tense, rather than Bhadrawāhī. Thus:—

		BHADRAWĀHĪ.		BHAḶĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	kuṭalō, kuṭlō	kuṭailai	kuṭṭan, kuṭṭēn	kuṭṭan
	2 . . .			kuṭṭal	kuṭṭal
	3 . . .			kuṭṭal	kuṭṭal
Plur.	1 . . .	kuṭmalō, kuṭmē	kuṭmailai	kuṭmal	kuṭmal
	2 . . .	kuṭalē, kuṭlē	kuṭailai	kuṭṭal	kuṭṭal
	3 . . .	kuṭalō, kuṭlō	kuṭailai	kuṭṭan	kuṭṭan

It will be seen that, as in the case of Pāḍarī, BhaḤḤĒSĪ drops its terminations. The following are irregular :—

	Bhadrawāhī	BhaḤḤĒSĪ
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējṇū</i>	<i>aiṇū</i>
Sing. 1	<i>ējēlō</i>	<i>ēin</i>
2		<i>ēyēl</i>
3		<i>ēyēl</i>
Plur. 1	<i>ějmelē</i>	<i>ēimēl</i>
2	<i>ējēlē</i>	<i>ēyēl</i>
3		<i>ēin</i>
To go	<i>gāḥṇū</i>	<i>gāḥṇū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2	<i>gālē</i>	<i>gāhal</i>
3		<i>gāhan</i>
To remain	<i>rēhṇū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīṇū</i>	<i>pīṇū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēṇū</i>	<i>dēṇū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairnū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāṇnū</i>	<i>dzāṇnū</i>
Sing. 1	<i>zānlō</i>	<i>dzāṇan</i>
To bring	<i>āṇnū</i>	<i>aṇnū</i>
Sing. 1	<i>aiṇalō</i>	<i>aṇan</i>
To take away	<i>naiṇū</i>	<i>nēṇū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadravāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ṭṣ* in Kāshmirī feminines.

		BHADRAWĀHĪ.		BHAIṢṢĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.					
1 . . .	<i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>	
2 . . .	<i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭus (-tōs)</i>	<i>kuṭṭē</i>	
3 . . .	<i>kuṭṭē</i>	<i>kuṭchā</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>	
Plur.					
1 . . .	<i>kuṭṭam</i>	<i>kuṭcham</i>	<i>kuṭṭam</i>	<i>kuṭṭam</i>	
2 . . .	<i>kuṭṭath, kuttat</i>	<i>kuṭchath</i>	<i>kuṭṭath</i>	<i>kuṭṭath</i>	
3 . . .	<i>kuṭṭaṇ</i>	<i>kuṭchaṇ</i>	<i>kuṭṭē</i>	<i>kuṭṭī</i>	

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

					Bhadravāhī.	Bhaiṣaī.
Sing.						
Masc.	.	.	.	.	kuṭṭā thī	kuṭṭā thī
Fem.	.	.	.	.	kuṭṭī thī	kuṭṭē thī
Plur.						
Masc.	.	.	.	.	kuṭṭā thī	kuṭṭē thī
Fem.	.	.	.	.	kuṭṭī thī	kuṭṭē thī

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrawāhī *biṭṣharṇū* and the BhaḤṣī *khirkṇū*, both meaning 'to fall'. Thus:—

	Bhadrawāhī	BhaḤṣī.
I fell	<i>aũ biṭṣharū</i>	<i>aũ khirkū</i>
I struck him	<i>mēi kuṭṭū</i>	<i>mēi kuṭṭū</i>
I have fallen	<i>aũ biṭṣharū āi</i>	<i>aũ khirkū hāi</i>
I have struck him	<i>mēi kuṭṭū āhē</i>	<i>mēi kuṭṭū hā</i>
I had fallen	<i>aũ biṭṣharū thiū</i>	<i>aũ khirkū thiū</i>
I had struck him	<i>mēi kuṭṭū thiū</i>	<i>mēi kuṭṭū thiū</i>

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadrawāhī
To eat	<i>khāṇū.</i>
To cause to eat	<i>khuaṇū.</i>
To drink	<i>pīṇū.</i>
To give to drink	<i>piāṇū.</i>
To hear	<i>śuṇṇū.</i>
To cause to hear	<i>śuṇāṇū.</i>
To graze	<i>tsarnū.</i>
To cause to graze	<i>tsārṇū.</i>

No examples, except *tsārṇū*, to cause to graze, are available for BhaḤṣī.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Akī-zōṇē dūi mōṭṭhē thiē. Tēnan-manzrā nekṛē
One-person (-of) two sons were. Them-from-among by-the-younger
 apṇē-bauē-sēhī zañ, 'hē bā-zī, zē hasō mī maltē,
his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 dī-dē.' Phiri tainī tēnan apṇī ghōr-bārī banṭi-ditti.
give.' Then by-him to-them his-own property was-divided (-and)-given.
 Thōrē-dihāran-manz nikṛē-mōṭṭhē sēbbh-kichchh akōṭṭhū kiñ,
A-few-days-in by-the-younger-son everything together was-made,
 bhiri akī-dūr-dēśē-manz jaū, aur tērī tainī apṇī ghōr-bārī
and a-far-country-in he-went, and there by-him his-own property
 luchpōṇē-manz udāi. Bhiri zakhaṇ tainī sēbbh
debauchery-in was-caused-to-fly. And when by-him all
 kharch kiñ, tēs-mulkhē-manz bōrō kāl pēū, bhiri tē
expenditure was-made, that-country-in a-great famine fell, and he
 lāchār bhōṇē lagō. Bhiri tē tēs-mulkhē-mā akī-sāhōrdār-ghōrē
helpless to-become began. And he that-country-in a-citizen-in-the-house
 jaū. Tainī tē apṇī-bāgrī-manz sūr tsārnē bhējō, aur zē
went. By-him he his-own-field-in swine to-feed was-sent, and what
 phak sūr khātē-thiē, tē khuśī-sēhī khānē chātō-thiō,
chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēñh dētō-thiō. Bhiri hōśī-mā ēttā,
because to-him anyone not giving-was. And sense-in having-come,
 zaṇē lagō ki, 'mērē-bauē-rē kētrē nōkar mast rōṭibālē āhn,
to-say he-began that, 'my-father-of how-many servants much breads are,
 aur aū dhḷukkhō mōrtā. Aū nṭhā apṇē-bauē-kā gēlō,
and I hungry am-dying. I having-arisen my-own-father-near will-go,
 aur tēs-sēhī zōlō, 'hē bā-zī, aū tusan-kā aur Pramēsurē-kā
and him-to I-will-say, 'O father-sir, I you-near and God-near
 gunāhgār bhūō, aur huṇē aū is-lāik nēñh ki tus mī-jō
sinner became, and now I this-worthy (am-)not that you me-to

mōṭṭhū zōth. Mī apnē nōkaran-manzrā akī-rū zērhu
 son may-say. Me your-own servants-from-among one-of as
 banāā." " Bhiri uṭhtā apnē-bauē-kējō tsalō. Hōju tē
 make." " And having-arisen his-own-father-near he-went. Still he
 dūrē thiō ki tēs hērtā tēs-rē bauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur dauṛtā tē apnē-galē-sēhī laō, aur baṛi phēmṛi
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōṭṭhē tēs-sēhī zañ ki, 'hē bā-zī, tusan-kā
 was-given. By-the-son him-to it-was-said that, 'O father-sir, you-near
 aur Pramēsurē-kā gunāhgār bhūō, aur hunē aū is-lāik
 and God-near sinner (I-)became, and now I this-worthy
 nēh ki tus mī-jō mōṭṭhū zōth.' Bhiri tēs-rē bauē
 (am-)not that you me-to son may-say.' And him-of by-the-father
 apnē-nōkaran-jō zañ ki, 'chhail barnā kadhi
 his-own-servants-to it-was-said that, 'good garment having-brought-out
 ānā, aur is lōāth; aur ēsē-rē hatthē aūthi aur
 bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and
 pāō jutō lōāth, aur ējā, as kham aur khuṣi kēram,
 (on-)feet shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,
 ki ih mērō mōṭṭhū mōri-jaū-thiō, bhiri zintū bhūi-jaū;
 because this my son dead-gone-was, and living became;
 harāi-jōrō thiō, bhiri malī-jaū.' Phiri tēnā sarā khuṣi karnē
 lost-gone was, and was-got.' Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū baḍū mōṭṭhū uḍārē-manz thiō. Zakhan ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nērē āū gītki-rī aur natsnē-rī awāj suṇi. Bhiri ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-tā puchchhū, 'ēn kuṇ ai?' Taini tēs-jō
 servant having-called it-was-asked, 'these what is?' By-him him-to
 zañ ki, 'tuṣō bhrā ōrō ai ki tuṣē-bauē baṛi dham
 it-was-said that, 'your brother come is so-that by-your-father great feast
 kī, ilhāl-rē ki tēs tē rāzī-bāzī malō.' Taini karōdhā
 was-made, because that to-him he safe-sound was-got.' By-him anger
 bhuō, aur antōr gāhnū nā chāō. Phiri tēs-rē bauē
 became, and within to-go not he-wished. Then of-him of-the-father
 bēr ēttā tēs-jō zañ. Taini apnē-bauē-jō zōbāb
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, nitrē-bar āũ tērī ṭōhōl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rēhō, aur kadī tuṣē-hukumē-rē bahrō nā bhūō; kōdā tusēī
remained, and ever thy-order-of outside not became; ever by-you
 mī-jō ak chhēlē-rū chhērū bhī nā dittō, ki āũ
me-to a goat-of kid even not was-given, that I
 apṇē-yāran-sēhī khuṣī kartō; aur zakhaṇ tuṣū ēh
my-own-friends-with rejoicing might-have-made; and when your this
 mōṭṭhū āũ, zainī tuṣī jaidād kañjran-patī gōāī, tusēī
son came, by-whom your property harlots-after was-wasted, by-you
 tēs-rē lai baṛī dham kī.' Aur tainī tēs-sēhī zaū,
him-of for a-great feast was-made.' And by-him him-to it-was-said,
 'hē mōṭṭhā, tū sadā-ī mī-satthī rēhtā, zēn-kichohh mērō ai,
'O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hunē khuṣī karnī munāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
 ḍhlā marī-jōrō thīō, tē zintū bhūī-jaū; aur harōrō thīō,
brother dead-gone was, he living became; and lost was,
 tē malī-jaū.'
he was-got.'

PĀḌARĪ.

As already stated, Padar lies to the extreme north of Pangī, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangī *viā* Bhaḷēsī and Bhadravāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷēsī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmir Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels " ' ı ʊ " referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—, and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *dīsū*, a day, *mauhnu*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, " or " , or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

¹ There is one exception. Mr. Bailey's *eu*, I represent by *ū*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pādarī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of *nouns* :—

	<i>ghōrā</i> , a horse.	
	Sing.	Plur.
Nom.	<i>ghōrā</i>	<i>ghōrē</i> .
Ag.	<i>ghōrē</i>	<i>ghōrī</i> .
Dat.	<i>ghōras</i>	<i>ghōrī</i> .
Abl.	<i>ghōrēl</i>	<i>ghōrī-kal</i> .
Gen.	<i>ghōrar</i>	<i>ghōrī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (=Paṅgwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōrē-dzē*. In Bhadrawāhī, the oblique plural is formed by adding *an* (*ghōran*), and we have a similar ending, *aṇ*, in the Pādarī *gānaṇ-bich*, among harlots. In Kāshmīrī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dakh dirā pūittar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmīrī.

With the genitive plural postposition *kar*, we may compare the Bhadrawāhī *kērū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōrar*, fem. *ghōrēr*, equivalent to the Hindī *ghōrē-kā*, *ghōrē-kī*. No form has been noted equivalent to the Hindī *ghōrē-kē*.

Similarly is declined—*mauhṇu*, a man, dat. *mauhṇas*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlor</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ō*, as in *majūrō-bich-dzē*, to among the servants; *khurō-bich*, on the feet; *ampar sajnō-samēt*, with my own friends.

We see epenthesis occurring in *gēōbhur*, a son, plural *gōbhar*, just as Kāshmīrī has *wāndur*, a monkey, plural *wāndar*.

The word *bab* or *bāb*, a father, has its dative *bābbas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.

Hāith', an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāith'</i>	<i>hāthi</i>
Ag.	<i>haithī</i>	<i>haithī</i>
Gen.	<i>haithiar</i>	<i>haithī-kar</i>

and so on.

Kōi, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōi</i>	<i>kūi.</i>
Ag.	<i>kūi</i>	<i>kūi.</i>
Dat.	<i>kūyas</i>	<i>kūi.</i>
Abl.	<i>kūyal</i>	<i>kūi-kal.</i>
Gen.	<i>kūyar</i>	<i>kūi-kar.</i>

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōrī*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bākrī*, a she-goat, has its nominative plural *bū'kēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ.</i>
Ag.	<i>bhēṇī</i>	<i>bhīṇī.</i>
Dat.	<i>bhēṇas</i>	<i>bhīṇī.</i>
Abl.	<i>bhēṇal</i>	<i>bhīṇī-kal.</i>
Gen.	<i>bhēṇar</i>	<i>bhīṇī-kar.</i>

Gā, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇī-samēt*, with his sister, in sentence 225. So, in the Parable, *gīlēr haur nātsṇēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aũ</i>	<i>tū.</i>
Ag.	<i>maĩ</i>	<i>taĩ.</i>
Dat.	<i>mūĩ, maĩ</i>	<i>tōũ, tau.</i>
Abl.	<i>māl</i>	<i>tāl.</i>
Gen.	<i>miũṇ, mēṇ</i>	<i>tiũṇ, tēṇ.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Ag.	<i>āsē</i>	<i>tusē.</i>
Dat.	<i>āsē</i>	<i>tusē.</i>
Abl.	<i>as-kal</i>	<i>tus-kal.</i>
Gen.	<i>hiũṇ, hēṇ</i>	<i>tōhṇ, tuṇ.</i>

The Demonstrative Pronoun *ēh*, this, is thus declined :—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhṇ, ēūhṇṇṇ, aman</i> .
Ag.	<i>ēinī</i>	<i>aiṇhē, iṇhē.</i>
Dat.	<i>as</i>	<i>aiṇhē, iṇhē.</i>
Abl.	<i>asal</i>	<i>aī-kal.</i>
Gen.	<i>asar</i> (f. <i>asēr</i>)	<i>aī-kar</i> (f. <i>-kēr</i>).

Aman has only been noted in the Parable,—*aman bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ūhṇ* or *ūhṇṇṇ*; but no other forms have been noted, or are given by Mr. Bailey. *Ēr-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēinī</i>	<i>tēinī, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (neut. <i>tath</i>).
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar</i> (f. <i>dzasēr</i>)	<i>tasar</i> (f. <i>tasēr</i>).
Plur.		
Nom.	<i>dzē, dzāhṇṇṇ</i>	<i>sē, tāhṇṇṇ.</i>
Ag.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Dat.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Abl.	<i>dzai-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzai-kar</i> (f. <i>-kēr</i>)	<i>taī-kar</i> (f. <i>-kēr</i>).

The neuter form *tath* also occurs in Kāshmīrī. It is used when referring to inanimate objects, as in *tath kuṭhī andar*, in that house. The animate form *tas* also occurs in Kāshmīrī.

The Interrogative Pronouns are *kūṇh*, who? and *kī*, what? The former has ag. *kēinī*; dat. *kas*; abl. *kasal*; gen. *kasar* (f. *kasēr*).

Mr. Bailey gives *kurēr* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hin'*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are :—

har-kaṇē, anyone, someone.

kichh or *kijh*, anything, something.

dzē-kaṇē, whoever.

dzē-kichh, whatever.

The word for 'own', equivalent to the Hindi *apnā*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēṇal bōrā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainā*, plural *han*, *han'*, *hin'*, or *hainē*. This is masculine, the corresponding feminine form being *hin'* or *hainī* for both numbers. This

present tense does not change for person. We may compare with it the (Piśācha) *Shinā hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē^a</i>	<i>thē^r</i> .
Fem.	<i>thī</i>	<i>thī</i> .

It does not change for person.

The **Active Verb** is thus conjugated :—

Infinitive—*kōṭaṇ*, to strike.

So *ḍzhāraṇ*, to fall; *bhōṇ*, to be, to become; *aḍzaṇ*, to come; *ghēṇ* or *gēṇ*, to go; *bēsaṇ*, to sit; *khāṇ*, to eat; *pīṇ*, to drink; *dēṇ* or *dīṇ* to give; *lēṇ*, to take; *bōlaṇ*, to speak; *karaṇ*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭnī*, striking.

So the fem. of *ḍzhārṇa*, falling, is *ḍzhairnī*, like *hainī*, above.

Irregular are :—

<i>bhōṇ</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhūnī</i> .
<i>aḍzaṇ</i> , to come,	„	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēṇ</i> , to go,	„	<i>ghēna</i> .
<i>dēṇ</i> , to give,	„	<i>dyēna</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōnna</i> .

The assimilation of *l* to *n* in the case of *bōlaṇ* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are :—

<i>bhōṇ</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>aḍzaṇ</i> , to come,	„	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēī</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēī</i> .
<i>bēsaṇ</i> , to sit,	„	<i>bēṭhā</i> .
<i>khāṇ</i> , to eat,	„	<i>khā</i> ; f. <i>khaiī</i> .
<i>pīṇ</i> , to drink,	„	<i>pīā</i> ; f. <i>pī</i> .
<i>dēṇ</i> , to give,	„	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēṇ</i> , to take,	„	<i>lēa</i> .
<i>karaṇ</i> , to do,	„	<i>kēā</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhaḷēsī. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are :—

<i>ādzan</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēn</i> or <i>gēn</i> , to go,	„	<i>gōr</i> .
<i>beśan</i> , to sit,	„	<i>biṭhōr</i> .
<i>lēn</i> , to take,	„	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlan</i> , to speak,	„	<i>bōlōr</i> .
<i>karan</i> , to do,	„	<i>kēōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭ'-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭ'* becomes *kōiṭ*, or *kōiṭi*. Thus from *rakkhan*, to place, we have *raikkh tshar*, or *raikkhi tshar* (=Hindī *rakh chhōr*), put down. From *khōn*, to lose, we have, in the Parable, *khōi-ghēn*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>adzan</i> , to come	<i>aih</i>	<i>adzai</i> .
<i>ghēn</i> or <i>gēn</i> , to go	<i>gah</i>	<i>ghē</i> .
<i>beśan</i> , to sit	<i>běś</i>	<i>běśai</i> .
<i>dēn</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows :—

‘I shall strike,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūtal</i>	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūṭal</i>
2 and 3	<i>kōṭal</i>	<i>kōṭēl</i>	<i>kōṭnal</i>	<i>kūṭnēl</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ū*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

ḍzhāraṇ, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ḍzhāraḷ</i>	<i>ḍzhaiṛēl</i>	<i>ḍzhuṛul</i>	<i>ḍzhuṛēl</i>
2 and 3	<i>ḍzhāraḷ</i>	<i>ḍzhaiṛēl</i>	<i>ḍzhāṛnal</i>	<i>ḍzhaiṛnē'li</i>

bhōṇ, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bhōl</i>	<i>bhō'l</i>	<i>bhōl</i>	<i>bhō'l</i>
2 and 3	<i>bhōl</i>	<i>bhō'l</i>	<i>bhōnal</i>	<i>bhunē'li</i>

adzaṇ, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>azul, ōzal</i>	<i>azil</i>	<i>azul</i>	<i>azil</i>
2 and 3	<i>azul, ōzal</i>	<i>azil</i>	<i>aznal</i>	<i>ēznil</i>

ghēṇ or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>
2 and 3	<i>ghēl</i>	<i>ghē'l (?)</i>	<i>ghēnal</i>	<i>ghēnē'li (?)</i>

bēśaṇ, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bīśul</i>	<i>bēśēl</i>	<i>bīśul</i>	<i>bēśēl</i>
2 and 3	<i>bēśal</i>	<i>bēśēl</i>	<i>bēśnal</i>	<i>bēśnē'li</i>

dēṇ, to give, makes *daũ*, *dēal*, etc. ; *lēṇ*, to take, makes *lēũ*, *lēal*, etc. ; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnē*, and the fem. sing. and plur. *kōṭnī*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭnath*, plur. *kōṭnēth* ;

Fem. sing. and plur. *kōṭnēth*.

The **Past Tense** is simply the **Past Participle**.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

aũ dzhāra, I fell.

maĩ kōṭta, I struck him.

aũ dzhāṛōr han, I have fallen.

maĩ koṭōr han, I have struck him.

aũ dzhāṛōr thē, I had fallen.

maĩ koṭōr thē, I had struck him.

So, with a feminine object, we have *tiũṇ bābbē matā dhām kēōr hin*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēā hainā*, I have done sin, and also *maĩ pāp kēā*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

khāṇ, to eat

khalāṇ, to cause to eat.

pīṇ, to drink

piāṇ, to cause to drink.

khunāṇ, to hear

khunāṇ, to cause to hear (Compare Gādi).

tsaraṇ, to graze

tsāraṇ, to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

sē lachār bhōṇ lagā, he began to be helpless.

sē khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

PĀPARĪ.

(KASHMIR DARBĀR.)

Yak-mauḥṇas dūj kōḥ the°. Tin-bichal māṭharē
To-a-man two sons were. Them-from-among by-the-younger
 bābba-dzē bōlā ki, 'bah bābbā, mālar baṇḍ dzē
the-father-to it-was-said that, 'O father, of-the-property share which
 mañ-dzē ōzal-hī mañ-dzē dē.' Taū tin māl inhē-dzē
me-to will-come me-to give.' Then by-him the-property them-to
 baṇḍ-dyittā. Haur dakh dirā pūittar māṭhar-kuē sōbh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything
 jama-kair¹-kar yak-dūr-mulḥar sail kēā, haur taṭ ampaṛ
collected-made-having of-a-far-country journey was-made, and there his-own
 māl laṇḍpana-sāthi urā¹-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure
 kēōr-gā, tis-mulḥ-bich matā kāl pēā, haur sē lachār bhōṇ
was-made, that-country-in a-great famine fell, and he helpless to-become
 lagā. Taū tis-mulḥar yak baṛ-mauḥhū-karā taṭ gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him
 tis ampaṛ-baḡrī-bich sūr tsāraṇ laṅgā. Haur tas manshā
as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire
 the° ki 'amar bag dzē sūr khānnē ampaṛ yaḍ bhara,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because
 har-kaṇē tas-dzē nā dina-the°. Taū hōsh-bich didz¹-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,
 'miḍṇ-bābbas kattar majūr lōrī, haur aū drukkḥ maran lagōr.
'to-my-father how-many servants are (?), and I (of-) hunger to-die (am-) begun.
 Aū khaṛa-bō¹ ampaṛ-bābbas-lakh gēna, haur tas-dzē bōlul ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,
 "bah bābbā, mañ dharmar haur tiḍṇ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and
 ab is-jōgaṛ nōī ki bhiri tiḍṇ kuā bōlōr. Mañ-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampar majūr^ṣ-bich-dzē yakar rēn hujb." ' Taū khara bō¹-kar
thine-own servants-among-to of-one like consider." ' Then erect become-having
 ampar-bābbas-lakh nis-gā. Haur sē hazab dūr thē^a ki tas
his-own-father-near he-went-away. And he yet far was that him
 hīr¹-kar tasar-bābbas dayā jāgī, haur dauir¹-kar tas hīro-pūr
seen-having to-his-father compassion awoke, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Kuē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, 'bah bābbā, maī dharmar haur tiḍṇ agrāṇ pāp kēā, haur ab
that, 'O father, by-me of-religion and of-thee before sin was-done, and now
 is-jōgar nōī ki bhirī tiḍṇ kuā bōlōr.' Bābbē
this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father
 ampar-naukar-dzē bōlā, 'chhair chhair liōkar kaḍā¹ dē, haur
his-own-servants-to it-was-said, 'good good garment bringing-out give, and
 tis daban-dē; haur tasar-hatē aṅgūthī, haur khur^ṣ-biōh paḍiōr lan-dē;
to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
 haur as khaū haur khushī kōrul, sē-kis mēṇ ēh kuā marōr-thē^a,
and we may-eat and rejoicing will-make, because my this son dead-was,
 ab zīna han^a; khōī-gōr-thē^a, ab miōr-han^a.' Taū sē khushī karaṇ
now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
 lagē.
began.

Haur tasar mōtā kuā bag-bich thē^a. Dzāpal gī-dzē nērē
And his big son the-field-in was. When the-house-to near
 ā, gīlēr haur nātsnēr hak khuinī. Taū yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 bayā¹-kar puchchhā ki, 'ēh kayan hin^a?' Tin tas-dzē bōlā
called-having it-was-asked that, 'these what are?' By-him him-to it-was-said
 ki, 'tiḍṇ bhāē aur han^a, haur tiḍṇ-bābbē matā dhām kēōr hin¹,
that, 'thy brother come is, and by-thy-father a-great feast made is,
 ēr-dōstī ki tas kharā-chhair kā.' Tin karōd-sē
this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with
 nahī mā ki andar gēē. Taū tasar bāb bahar
not (?) it-was-wished that within he-may-go. Then his father outside
 āidz¹-kar tas-dzē manāwaṇ lagā. Tin bābbā-dzē juwāb-bich
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, 'hīr, ittar-baraṇ aū (for maī) tiḍṇ ṭahl kēōr-hin¹, haur
it-was-said, 'see, for-so-many-years by-me thy service done-is, and
 kapal tiḍṇ hukm baḍaṇ nā haṇḍā. Bhirī taī kadi yak bakrir
ever thy order against not (I-)walked. But by-thee ever a of-goat

tshaur maī-dzē nā dyittā ki ampar-sajnō-samēt khushī kōrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dzapal tiñ ēh kuā ā, dzis tiñ māl gānañ-bich
And when thy this son came, for-whom thy property harlots-among
 urā'-dyittā, tai' us-dōstī matā dhām kī.' Tin tas-dzē
was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to
 bōlā, 'bah kuā, tū sadā mēñ-lakh han', haur dzē-kichh miñ
it-was-said, 'O son, thou always of-me-with art, and whatever mine
 hainā, sē tiñ hainā. Bhirī khushī mīñ, haur khushī bhōñ
is, that thine is. But rejoicing (?) to-make, and rejoicing to-become
 laizañ thē', sē-kis tiñ ēh bhāē marōr-thē', sē zina han'; khōi-gōr-thē',
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
 ab miōr-han'.
now got-is.'

STANDARD LIST OF WORDS AND PHRASES FOR THE BHADRAWĀH GROUP.

English.	Bhadrawāhī.	Paḍarī.
1. One	Ak	Yak.
2. Two	Dāi	Dāi.
3. Three	Tlāi, trāi	Tlāō.
4. Four	Tsūūr, tsōūr	Tsōur.
5. Five	Pants	Pānz.
6. Six	Śāh	Tshai.
7. Seven	Satt	Satt.
8. Eight	Aṭṭh	Aṭṭh.
9. Nine	Nañ	Nau.
10. Ten	Daś, dōś	Daś.
11. Twenty	Bih	Bih.
12. Fifty	Pōñjāh	Pañjāh.
13. Hundred	Śauñ, soñ	Sau.
14. I	Añ	Añ.
15. Of me	Mērō, mērñ	Miñq, mēp.
16. Mine	Mērō, mērñ	Miñq, mēp.
17. We	As	As.
18. Of us	Iñ	Hiñq.
19. Our	Iñ	Hiñq.
20. Thou	Tñ	Tñ.
21. Of thee	Tērū, tērō	Tiñq, tēp, tau.
22. Thine	Tērñ, tērō	Tiñq, tēp, tau.
23. You	Tus	Tus.
24. Of you	Tisū, tuñ	Tohp, tup.
25. Your	Tisñ, tuñ	Tohp, tup.

English.	Bhadrawāhī.	Pāṇḍarī.
26. He	Ōh, tai	Sə, oh.
27. Of him	Usērū, tisērū	Tasar.
28. His	Usērū, tisērū	Tasar.
29. They	Ūphā, ophā, tapā	Tāhp ^a , ūhp ^a .
30. Of them	Uṇkarū, tapkarū	Taī-kar.
31. Their	Uṇkarū, tapkarū	Taī-kar.
32. Hand	Hatth	Hat.
33. Foot	Pāo	Khur.
34. Nose	Nakk	Nakk.
35. Eye	Ētshī, atsh	Ṭir.
36. Mouth	Āś, aśī	Tōtar.
37. Tooth	Dant	Dann, dand.
38. Ear	Kann	Kann.
39. Hair	Śirāī	Rōtṭh.
40. Head	Dōg	Magir.
41. Tongue	Zibbh	Dzēbh.
42. Belly	Paiṭ	Pōṭ.
43. Back	Piṭṭh, ṭhliggo	Pyiṭṭh.
44. Iron	Lahī, laī	Loh.
45. Gold	Sunnō	Sōnna.
46. Silver	Chāndī	Chāndī.
47. Father	Bau, bābo	Bab, bāb.
48. Mother	Āmmē, hāj	Ij, yij.
49. Brother	Dhīā, bhra	Bhās.
50. Sister	Baihp, baihp	Bhēp.
51. Man	Manū, maṛd	Mauhpū, mōhap.
52. Woman	Ṭhī	Khihōn, ghiōp ^a .

English.	Bhadrawāhi.	Pāḍarī.
53. Wife	Thi	Dsail, zōl'.
54. Child	Māṭṭhā, mōṭṭhā	Kuā.
55. Son	Kō, māṭṭhā, mōṭṭhā	Kuā.
56. Daughter	Kōi, kōi	Koi.
57. Slave	Kāmi	Kām ^a .
58. Cultivator	Zimidār	Jim ^a dār.
59. Shepherd	Puhāl	Pahāl.
60. God	Pōrōmishōr	Nārān.
61. Devil	Sāitān	Harṃān.
62. Sun	Sōraj, dihārō	Dus.
63. Moon	Chānapī	Tsainnō.
64. Star	Tārō	Tār ^a .
65. Fire	Agg	Ag.
66. Water	Pāpī	Pāaip'.
67. House	Ghar, ghōr	Gih, ghar.
68. Horse	Ghōrō	Ghōr ^a .
69. Cow	Batāhi	Gā.
70. Dog	Kutar	Kotar, (fem.) kōtēr.
71. Cat	Bili (f.), balāi (f.)	Balā, (fem.) balai.
72. Cock	Kukkuṛ	Kōkkaṛ, (fem.) kōkaiṛ.
73. Duck	Batak	Ār.
74. Ass	Khothō, khaunthau . . . .	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Tsīrī, tsarōlli	Pōkkhar.
77. Go	Gāh	Gah.
78. Eat	Khā	Khā.
79. Sit	Bis	Bēs.

English.	Bhadrawāhī.	Pādarī.
80. Come . . .	Ēi (root ēj) . . .	Aih.
81. Beat . . .	Kuṭ . . .	Kōṭ.
82. Stand . . .	Uṭh . . .	Khaṭ bhō.
83. Die . . .	Mar . . .	Mar.
84. Give . . .	Dā, dāh . . .	Dēi.
85. Run . . .	Naś, daṇṭ . . .	Naś.
86. Up . . .	Bāh . . .	Bīh, bahyur ^a .
87. Near . . .	Nōṛō . . .	Nōr ^a .
88. Down . . .	Bunh . . .	Naiṇḍ, wōnd ^a .
89. Far . . .	Dūr . . .	Dūr.
90. Before . . .	Aggar, agri . . .	Agar.
91. Behind . . .	Pattar, pattri, patti . . .	Paṭṭar, pōṭr, pūṭtar.
92. Who . . .	Kauṇ . . .	Kāṇh.
93. What . . .	Kuṇ . . .	Kī.
94. Why . . .	Kujō, kī . . .	Kyēs.
95. And . . .	Phiri, bhiri, aur . . .	Tē.
96. But . . .	Magar . . .	Tē.
97. If . . .	Agar . . .	Dzai.
98. Yes . . .	Ā, hā . . .	Ā.
99. No . . .	Nahī, nēh . . .	Na, nahī.
100. Alas . . .	Apsōs . . .	Hai hai.
101. A father . . .	Bau . . .	Bāb.
102. Of a father . . .	Bauś-rū . . .	Bābbar.
103. To a father . . .	Bauś-jō . . .	Bābbas.
104. From a father . . .	Bauś-sī . . .	Bābbal.
105. Two fathers . . .	Dūi bau . . .	Dūi bāb.
106. Fathers . . .	Bau . . .	Bāb.

English.	Bhadrawāhi.	Pāḍarī.
107. Of fathers . . .	Bauḍ-kēru . . .	Bāb-kar.
108. To fathers . . .	Bauan-jō . . .	Bāb.
109. From fathers . . .	Bauan-sī . . .	Bāb-kal.
110. A daughter . . .	Kñi . . .	Koi.
111. Of a daughter . . .	Kñiē-rñ . . .	Kñiar.
112. To a daughter . . .	Kñiē-jō . . .	Kñias.
113. From a daughter . . .	Kñiē-sī . . .	Kñial.
114. Two daughters . . .	Dñi kñiā . . .	Dñi kñi.
115. Daughters . . .	Kñiā . . .	Kñi.
116. Of daughters . . .	Kñiā-kēru . . .	Kñi-kar.
117. To daughters . . .	Kñiā-jō . . .	Kñi.
118. From daughters . . .	Kñiā-sī . . .	Kñi-kal.
119. A good man . . .	Ak kharō mēnñ . . .	Yak kharā mōhap.
120. Of a good man . . .	Aki kharā mēnē-rñ . . .	Yak kharā mōhapar.
121. To a good man . . .	Aki kharā mēnē-jō . . .	Yak kharā mōhapas.
122. From a good man . . .	Aki kharā mēnē-sī . . .	Yak kharā mōhapal.
123. Two good men . . .	Dui kharē mēnñ . . .	Dñi kharā mōhap.
124. Good men . . .	Kharē mēnñ . . .	Kharā mōhap.
125. Of good men . . .	Kharē mēnē-kēru . . .	Kharā mōhap-kar.
126. To good men . . .	Kharē mēnē-jō . . .	Kharā mōhap.
127. From good men . . .	Kharē mēnē-sī . . .	Kharā mōhap-kal.
128. A good woman . . .	Ak khari ṭhli . . .	Khari ghiṇṇ.
129. A bad boy . . .	Ak burō māṭṭhñ . . .	Yatgar kuṣ.
130. Good women . . .	Khari ṭhliā . . .	Khari ghiṇṇ.
131. A bad girl . . .	Ak buri kñi . . .	Yatgar koi.
132. Good . . .	Kharñ, kharō, kharau . . .	Kharā.
133. Better . . .	(Is-kara) kharō . . .	(Tasal) kharā.

English.	Bhadrawāhi.	Pāṇini.
134. Best . . .	Sēbbhan-kara kharō . . .	Sōbh-kal kharā.
135. High . . .	Uchchā . . .	Adhām ^a .
136. Higher . . .	(Is-kara) uchohā . . .	(Tasal) adhām ^a .
137. Highest . . .	Sēbbhan-kara uchohā . . .	Sōbh ^c kal adhām ^a .
138. A horse . . .	Ghōṛō . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛō . . .	Ghōṛō.
141. Mares . . .	Ghōṛīā . . .	Ghōṛī.
142. A bull . . .	Dānt . . .	Badhōl.
143. A cow . . .	Bāṭahī . . .	Gā.
144. Bulls . . .	Dānt . . .	Badhōl.
145. Cows . . .	Bāṭahīā . . .	Gōi.
146. A dog . . .	Kutar . . .	Kōtar.
147. A bitch . . .	Kutri . . .	Kōtēr.
148. Dogs . . .	Kutar . . .	Kōtar.
149. Bitches . . .	Kutriā . . .	Kōtēr.
150. A he goat . . .	Tshōṛō . . .	Bakrā.
151. A female goat . . .	Tshāillī . . .	Bakrī.
152. Goats . . .	Tshōṛō . . .	Bakrō (<i>fem.</i> bū'kōi).
153. A male deer . . .	Harin . . .	.....
154. A female deer . . .	Harnī . . .	.....
155. Deer . . .	Harin . . .	.....
156. I am . . .	Aū āī . . .	Aū han ^a , <i>fem.</i> hin ⁱ .
157. Thou art . . .	Tā āa, as . . .	Tū han ^a , <i>fem.</i> hin ⁱ .
158. He is . . .	Oh āhō, ai . . .	Sō han ^a , <i>fem.</i> hin ⁱ .
159. We are . . .	As āhm . . .	As han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .
160. You are . . .	Tus āth, āth . . .	Tus han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .

English.	Bhadrawāhi.	Pādarī.
161. They are . . .	Ūphā āhā, ān . . .	Tāhā ^a han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .
162. I was . . .	Aū ⁱ thīō (<i>fem.</i> thī) . . .	Aū thē ^a , <i>fem.</i> thī.
163. Thou wast . . .	Tā thīō . . .	Tū thē ^a , <i>fem.</i> thī.
164. He was . . .	Ōh thīō . . .	Sē thē ^a , <i>fem.</i> thī.
165. We were . . .	As thīō (<i>fem.</i> thī) . . .	As thē ^ē , <i>fem.</i> thī.
166. You were . . .	Tus thīō . . .	Tus thē ^ē , <i>fem.</i> thī.
167. They were . . .	Ūnhā thīō . . .	Tāhā ^a thē ^ē , <i>fem.</i> thī.
168. Be . . .	Bhō . . .	Bhō.
169. To be . . .	Bhōpā . . .	Bhōp.
170. Being . . .	Bhautō . . .	Bhōnna.
171. Having been . . .	Bhautā . . .	Bhūi-kar.
172. I may be . . .	.....	Aū.
173. I shall be . . .	Aū bhōlō . . .	Aū.
174. I should be . . .	.....	...
175. Beat . . .	Kuṭ . . .	Kōṭ.
176. To beat . . .	Kuṭpā . . .	Kōṭap.
177. Beating . . .	Kuṭtō . . .	Kōṭna.
178. Having beaten . . .	Kuṭtā . . .	Kōṭi'-kar.
179. I beat . . .	Aū kuṭiā . . .	Aū } Tū } kōṭna, <i>fem.</i> kō ⁱ ni.
180. Thou beatest . . .	Tū kuṭtā . . .	Tū }
181. He beats . . .	Ōh kuṭtō . . .	Sē }
182. We beat . . .	As kuṭtam . . .	As }
183. You beat . . .	Tus kuṭtath, kuṭtat . . .	Tus } kōṭnē, <i>fem.</i> kō ⁱ ni.
184. They beat . . .	Ūphā kuṭtan . . .	Tāhā ^a }
185. I beat (<i>Past Tense</i>) . . .	Mī kuṭtā, kuṭtō . . .	Maī }
186. Thou beatest (<i>Past Tense</i>). . .	Tāi kuṭtā, kuṭtō . . .	Tāi } kōṭa, <i>fem.</i> kō ⁱ ni.
187. He beat (<i>Past Tense</i>) . . .	Uṇi kuṭtō . . .	Tēini }

English.	Bhadrawāhi.	Pāṇini.
188. We beat (<i>Past Tense</i>) .	Asēi kuṭṭo . . .	Āsē
189. You beat (<i>Past Tense</i>)	Tusēi kuṭṭo . . .	Tusē } kōṭa, fem. kōṭī.
190. They beat (<i>Past Tense</i>)	Uṇēi kuṭṭo . . .	Taiphē }
191. I am beating . . .	Aū kuṭṭe lagōrō (or larō) āi	Aū kōṭna.
192. I was beating . . .	Aū kuṭṭo thio . . .	Aū kōṭnath, fem. kōṭnēthī.
193. I had beaten . . .	Mī kuṭṭo thio . . .	.....
194. I may beat . . .	Aū kuṭṭau . . .	.....
195. I shall beat . . .	Aū kuṭalo, kuṭlo . . .	Aū kūṭal, fem. kūṭal.
196. Thou wilt beat . . .	Tū kuṭalo, kuṭlo . . .	Tū kōṭal, fem. kōṭēl.
197. He will beat . . .	Ōh kuṭalo, kuṭlo . . .	Sē kōṭal, fem. kōṭēl.
198. We shall beat . . .	As kuṭmē, kuṭmalē . . .	As kūṭal, fem. kūṭal.
199. You will beat . . .	Tus kuṭalē, kuṭlē . . .	Tus kōṭnal, fem. kuṭnēlī.
200. They will beat . . .	Ūphē kuṭalē, kuṭlē . . .	Tāhpā kōṭnal, fem. kuṭnēlī.
201. I should beat . . .	.....	.....
202. I am beaten . . .	Aū kuṭṭo . . .	.....
203. I was beaten . . .	Aū kuṭṭo thio . . .	.....
204. I shall be beaten . . .	Aū kuṭēlo . . .	.....
205. I go . . .	Aū gāhtā . . .	Aū }
206. Thou goest . . .	Tū gāhtā . . .	Tū } ghēna, fem. ghēnī.
207. He goes . . .	Ōh gāhtē . . .	Sē }
208. We go . . .	As gāhtam . . .	As }
209. You go . . .	Tus gāhtath . . .	Tus } ghēnē, fem. ghēnī.
210. They go . . .	Ūphē gāhtap . . .	Tāhpā }
211. I went . . .	Aū jān . . .	Aū }
212. Thou wentest . . .	Tū jān . . .	Tū } gē, fem. gēl.
213. He went . . .	Ōh jān . . .	Sē }
214. We went . . .	As jē . . .	As, gē, fem. gēl.

English.	Bhadrawāhi.	Pādarī.
215. You went	Tus jē	Tus } gāē, fem. gēl.
216. They went	Ūphā jē	Tāhpā }
217. Go	Gāh	Gah.
218. Going	Gāhto	Ghēna.
219. Gone	Jorō	Gē.
220. What is your name ? .	Tērō naū kuṇ ai ? . .	Tau nā kī hanā ?
221. How old is this horse ?	Ēs ghōrē-ri kētri (or kēṭli) umr ai ?	Ēh ghōrar kat barh hanā ?
222. How far is it from here to Kashmir ?	Kāsmir iṭṭhā kētrū (or kēṭlū) dūr ai ?	Īṛi Kāsmir kattēri dūr haini ?
223. How many sons are there in your father's house ?	Tērō bauē-rē ghōrē kētrē māṭṭhē aṇ ?	Tiūṇ bābbar kat gōbhar hinā ?
224. I have walked a long way to-day.	Az aū dūr dūr haiṭṭā ān.	Adz aū barā dūral aur hanā.
225. The son of my uncle is married to his sister.	Mērē chāchē-rē māṭṭhē-rō biā usēri baihpī-sēhī bhūō.	Miūṇ māṭhar bābbar gōō- bhur tasēr bhēṇī samēt bēāh kēōr hanā.
226. In the house is the sad- dle of the white horse.	Chittē ghōrē-ri kāṭhi ghōrē āhē.	Gih chhēta ghōrar kāṭhi hinī.
227. Put the saddle upon his back.	Tisērē ṭhiggē pur kāṭhi lāth.	Tasēr piṭṭh pūr kāṭhi tsharē.
228. I have beaten his son with many stripes.	Mī usērū mōṭṭhū mast kuṭṭū.	Maī tasar kōā matā kōṭā.
229. He is grazing cattle on the top of the hill.	Oh gōrū phōṭri us ṭibbi pur tsārnē lagōrō āhē.	Sē phāṭ pūr gōi tē bū'kēr tsārna.
230. He is sitting on a horse under that tree.	Us būṭē hēṭh oh ghōrē pur biōrō ai.	Sē tas bōṭṭē paḍ ghōrē pūr biṭhōr hanā.
231. His brother is taller than his sister.	Usērō ḍhlā aṇṇi baihpī-kara lōmmō āhē.	Tasar bhāō ampēr bhēṇal bōrē hanā.
232. The price of that is two rupees and a half.	Usērō mul ḍhāi rupayyē aṇ.	Tasar mul tīlāē (three) rupāō hanā.
233. My father lives in that small house.	Mērō bau us nikrē ghōrē mā rēhtē.	Miūṇ bāb tath māṭhar kuṭhi āndar hanā.
234. Give this rupee to him.	Īh rupayyō us-jō dē . .	Tas ēh rupayā dēi tsharē.
235. Take those rupees from him.	Ūphā rupayyē tēs-kara ṭhlā.	Tasal rupāō lēi adzai.
236. Beat him well and bind him with ropes.	Us mast kuṭ, aur sēli-sī banhd.	Tas maihn kōṭi-kar radṣūri kī dlaiṇḍhe.
237. Draw water from the well.	Khūhō pāṇi kaḍḍh . .	Khūhal pāiṇ kaḍḍh.
238. Walk before me . .	Mī agri tsal	Māl agar agar haṇḍ.
239. Whose boy comes be- hind you ?	Kisērū mōṭṭhū tūf patti ēttē ?	Tiūṇ pūittar kasar kōō azna ?
240. From whom did you buy that ?	Tāf kas-kara mullē ghinōrū thiṇ ?	Sē kasal mullē āna ?
241. From a shopkeeper of the village.	Dīaṣ-rē hēṭri-bāṣ-kara .	Thāwar haṭi ēttah āna.

GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahārī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujurī have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujurī is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwārī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujurī is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujurī, and the resemblance of Gujurī to Mēwārī is very striking. But still closer is the resemblance of Gujurī to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujurī agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī.

Mēwātī is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujurī may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujurī in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the speakers of Gujurī have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

Gujurī and Mēwātī.

¹ Mewar is called 'Guzarat,' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 202).

² For instance, Gujurī has nothing resembling the Jaipuri verb substantive *आम*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujuri always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tīn</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hā</i> , I	<i>maĩ</i> (oblique form used for nominative).
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhya</i>
<i>kann</i> , the ear	<i>kān</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujuri forms are more archaic than those of Mēwātī.

The Mēwātī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatth*, etc., before becoming fixed as we have them now. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in Standard Hindōstānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJURĪ.	MĒWĀTĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōrō</i> , a horse	<i>ghōrō</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Plur. Nom.	<i>ghōrā</i>	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Sing. Nom.	<i>bēhṇ</i> , a sister	<i>bāhāṇ</i>
Obl.	<i>bēhṇ</i>	<i>bāhāṇ</i>
Plur. Nom.	<i>bēhṇē</i>	<i>bāhāṇā</i>
Obl.	<i>bēhṇā</i>	<i>bāhāṇā</i>
Sing. Nom.	<i>ghōrī</i> , a mare	<i>ghōrī</i>
Obl.	<i>ghōrī</i>	<i>ghōrī</i>
Plur. Nom.	<i>ghōrī</i>	<i>ghōryā</i>
Obl.	<i>ghōrīā</i>	<i>ghōryā</i>

The postpositions used to form cases are practically identical. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>nai</i>
Dat.-Acc.	<i>na</i>	<i>nai</i>
Abl.	<i>tē</i>	<i>taĩ</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>maĩ</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā* ; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kī̃* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwārī than by Mēwātī.

Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ.
I.	Nom.	<i>hũ</i>	<i>maĩ</i> (Mēwārī, <i>hũ</i>)
	Ag.	<i>mē</i>	<i>maĩ</i>
	Obl.	<i>ma</i>	<i>mũ</i> (Mēwārī, <i>ma</i>)
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tō</i>	<i>tū</i>
	Ag.	<i>tē</i>	<i>taĩ</i>
	Obl.	<i>ta</i>	<i>tũ</i> (Mēwārī, <i>ta</i>).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistān¹ or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJURĪ.	MĒWĀTĪ.
This.		<i>yō</i> (f. <i>yā</i>)	<i>yō</i> (f. <i>yā</i>)
	Obl.	<i>is</i>	<i>aĩ, aĩh</i>
These.		<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>	<i>in</i>

Cf. Maiyā *tasĩ*, the oblique form of *sōh*, he.

	GUJURĪ.	MĒWĀTĪ.
That.	ō, ōh (f. wā)	wō, wōh (f. wā).
Obl.	us	waĩ, waĩh
Those.	wē	wē
Obl.	un	un
Who. (sg.)	jō	jō
Obl.	jis	jaĩh
Who ? (sg.)	kōn	kauṇ
Obl.	kis	kaĩh
Anyone.	kōi	kōi
Obl.	kisē	kah

The agreement in regard to the Verb Substantive is very striking :—

	GUJURĪ.	MĒWĀTĪ.
I am	hũ, hōũ	hũ
Thou art	ai, hai	hai
He is	ai, hai	hai
We are	hã	hã
You are	ō, hō	hō
They are	aĩ, haĩ, hẽ	haĩ
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thī	thī, hī
Were (m. pl.)	thā	thā, hā
Were (f. pl.)	thĩ	thī, hī

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gā*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārō	mārō
I strike	mārũ	mārũ
Thou strikest	mārē	mārai
He strikes	mārē	mārai
We strike	mārã	mārã
You strike	mārō	mārō
They strike	mārẽ	māraĩ

These two tenses are much the same in all Indo-Aryan languages, but . above we have the typical Rājasthānī first person plural in *ã*.

In both Gujurī and Mēwātī the future is formed as in Hindi by suffixing *gō* (pl. *gā*, f. *gi*) to the present. Thus, *mārũgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārṇō</i>	<i>mārṇū</i>
Present Part.	<i>mārtō</i>	<i>mārtō</i>
Past Participle	<i>māreō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārṇū-hū*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 964 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galis of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns :—

SING.		PLUR.	
Nom.	Obl.	Nom.	Obl.
<i>ghōṛō</i> , a horse	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā̃</i>
<i>bāpp</i> , a father	<i>bāpp</i>	<i>bāpp</i>	<i>bāppā̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā̃</i>
<i>bakrī</i> , a goat	<i>bakrī</i>	<i>bakrī̃</i>	<i>bakrīā̃</i>
<i>trīmt</i> , a woman	<i>trīmt</i>	<i>trīmtī̃</i>	<i>trīmtīā̃</i>

Irregular are—*dhī*, a daughter, nom. plur. *dhī̃*; and *gā̃*, a cow, nom. plur. *gā̃*.

The postpositions are :—

Agent	<i>nē</i>
Acc. dat.	<i>na</i> , <i>kē</i>
Abl.	<i>tē</i> , <i>tā̃</i> , <i>tō̃</i>
Gen.	<i>kō</i>
Loc.	<i>mā̃</i> , in ; <i>bichch</i> , in ; <i>tārū̃</i> , up to

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō̃*, as in *dūrō̃*, from far.

The genitive postposition *kō* (*kā*, *kā̃* ; *kī*, *kī̃*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā̃*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī̃*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse ; *ghōṛā-kē wāstē*, for the horse ; *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chaṅḡō*, good, becomes *chaṅḡā*, *chaṅḡā̃*, *chaṅḡī*, *chaṅḡī̃* ; as *kō* becomes *kā*, *kā̃*, *kī* and *kī̃*.

Comparison is made with the ablative, as usual. Thus, *bēhṇ-tēṣ barō*, taller than the sister; *sārā-tēṣ chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, *i.e.* more good, and *chaṅgā-tēṣ chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkun*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined :—

	I	Thou
Sing.		
Nom.	<i>hũ</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The **Demonstrative Pronouns** are thus declined :—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>wā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>wē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhā</i>	<i>unhā</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the **Reflexive Pronoun** which has been noted is the genitive *apṇō*, as in *mana apṇā mazūrā jēhā baṇā*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhrō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhrō*, there is also the adjectival *kēhrō*.

'Anyone', 'someone', is *kōi*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Sing.	Plur.
1. <i>hōũ, hũ, hẽ</i>	<i>hōã, hã</i>
2. <i>hõē, hai, ai</i>	<i>hõō, hō, ō</i>
3. <i>hõē, hai, ai</i>	<i>hõẽ, haĩ, aĩ, hẽ</i>

The Past is *thō*, plur. *thā*; fem. *thĩ*, plur. *thĩ*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *ñō* to the root, as in *hōñō*, to become. If the root ends in *r* then *nō* is used instead of *ñō*, as in *mārñō*, to strike.

An oblique infinitive is formed by changing *ñō* (*nō*) to *añ* (*an*), *uñ* (*un*), or *ōñ* (*on*). Thus *chāruñ dē-chalāyō*, he sent him to feed (swine); *pūt kēhōñ jōgō*, worthy to be called a son; *nachchan-kō wāz*, the sound of dancing; *pakruñ-kē wāstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hīl-gēō khaun-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōñ laggō*, he began to be (in want); *kēhōñ laggō*, he began to say; *karun laggā*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāunō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ēō* to the root, as in *mārēō*, fem. *mārĩ*, struck. Roots ending in *ā*, add *yō*, as in *khāyō*, eaten; *uḍāyō*, caused to fly. Irregular are :—

<i>āunō</i> , to come	Past Part. <i>āyō</i>
<i>hōñō</i> , to become	„ <i>hūō</i> or <i>hō</i>
<i>lēñō</i> , to take	„ <i>līyō</i>
<i>karnō</i> , to do	„ <i>kīyō</i>
<i>dēñō</i> , to give	„ <i>dittō</i>
<i>jāunō</i> , to go	„ <i>gēō, gẽō</i>
<i>paunō</i> , to fall	„ <i>pēō</i>
<i>kahnō</i> , to say	„ <i>kēhō</i>
<i>rēhñō</i> , to remain	„ <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Pisācha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck. but the *kē* is dropped in Intensive compounds, as in :—

kar chhurēō, he did completely
kōh chhurēō, he slaughtered
dē chhurēō, he gave

khā chhurĩ, he devoured (a goat, fem.) (Sp. III).

baṇḍ dittō, he divided.

nas gēō, he ran away. (Sp. II).

The verb *chhurṇō* means to let go, as in *us-nē na chhurēō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṇḍō*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows :—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārũ</i>	<i>mārã</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā* (for *khāã*), let us eat; so from *jāṇḍō*, to go, we have *jã*.

The **Future** is formed by adding *gō* to the Old Present. Thus :—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārũgō</i>	<i>mārũgi</i>	<i>mārãgā</i>	<i>mārãgi</i>
2. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārōgā</i>	<i>mārōgi</i>
3. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārēgā</i>	<i>mārēgi</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hũ mārũ hōũ*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hũ mārũ thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōi us-na nēh dēē thō*, no one was giving to him; *jēhrī sīlṛī zanaur khāē thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hũ mārṭō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

hũ gēō̃, I went; *ōh gēō̃*, he went.

mē mārēō̃, I struck him.

hũ gēō̃ hōũ, I have gone; *ōh gēō̃ ai*, he has gone.

mē mārēō̃ (or, contracted, *mārē*) *ai*, I have struck him.

hũ gēō̃ thō̃, I had gone; *ōh gēō̃ thō̃*, he had gone.

mē mārēō̃ (or *mārē*) *thō̃*, I had struck him.

The **Passive Voice** is formed with *jāunō̃*, to go, and the past participle as usual, as in *hũ mārēō̃* (or *mārē*) *jāunō̃*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *chalānō̃*, to cause to go, and *chārnō̃*, to graze (animals).

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ēkun-ādmī-kā dō pūt thā. Tě nikkā-nē apnā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai bājī, tērā-māl-kō mērō hissō ōh mana dē.' Tě us-nē
 'O father, thy-property-of my share that to-me give.' And him-by
 apnō māl unhā-bichch baṇḍ-dittō. Tě thōrā-dihārā-pichehhē nikkā-
his property them-among was-divided. And few-days-after little-
 pūt-ne sab kaṭṭhō kar-dittō, tē dūr-milkh-bichch chalē-gēō, tē
son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē apnō māl luchpuṇā-mā kharāb kar-chhurēō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichch dāhdō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
 pai-gēō, tē ōh taṅg hōṇ laggō, tē us-milkh-kā kisē-rēhōṇhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl rah-gēō. Us-nē us-na apnī zimī zanaur chāruṇ dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī śilrī zanaur khāē-thā, ōh chāhē-thō kī, 'inhā-nāl hū
What husks the-pigs eating-were, he wishing-was that, 'these-with I
 apnō dhiddh bharī,' tē kōi us-na nīh dēē-thō. Jis-bēlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
 hōs-bichch āyō apnā-dil-na kēhōṇ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
 mazūr hē jēhrā raj-kē rōṭī khāē, tē hū pēō
labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukkhō marī-hē. Hū uṭh-kē apnā-bāpp-kōlē chalīgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kahīgō, "bājī, mē ghunāh kīō Khudā-kō tē
and him-to I-will-say, "O-father, by-me sin was-done . God-of and
 tērō; tērō pūt kēhōṇ jōgō nīh rēhō; mana apnā-mazūrā
of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā baṇā." Tě chalēō, tē apnā-bāpp-kōl āyō. Ichchur ōh dūr
like make." And he-went, and his-father-near came. While he far

thō, us-kā \ bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē
was, his father-by him-as-for he-was-seen, and him-to pity came, and
 daur-kē galh-nāl lā-liyō, tē piyār dittō. Pūt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'bāji, mē ghunāh kiō Khudā-kō tē
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōn jōgō nīh rēhō.' Bāpp-nē nōkarā-
of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-
 nā kēhō, 'bēlō chaṅgā tē chaṅgō kaprō lē-āō, tē
to it-was-said, 'quickly good than good garment bring, and
 us-kā galh luāō; tē us-kī anḡlī-nāl anḡūthī luāō, tē us-kā
his (on-) neck put; and his finger-on ring put, and his
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kē kōhō, tē
foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,
we-may-eat and happiness we-may-make, for my this son died-had,
 huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.' Tē wō khushī
now lived; and lost-was, now found-is.' And they happiness
 karun laggā.
to-make began.

Us-kō barō pūt zimf-bichch thō. Jis-bēlē ghar-kē nērē āyō
His big son land-in was. At-what-time house-of near he-came
 bājā-kō tē nachchan-kō wāz sunēō. Fir ēkuṇ-nōkar-
musical-instrument-of and dancing-of voice was-heard. Then one-servant
 na bulā-kē puchchhēō, 'yē kē gal hōē?' Tē
 (acc.) *called-having it-was-asked, 'these what things are?'* And
 us-nē us-na kēhō, 'tērō bhāi ā-gēō, tē tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by
 bachchhō palēō-hō kōh-ohhurēō, ki us-na chaṅgō-bhalō
calf kept killed-completely, because him (acc.) well
 thā-gēō.' Tē ōh khafē hūō, tē andar nīh jāē-thō. Tē
was-found.' And he angry became, and in not going-was. And
 us-kō bāpp birē gēō, tē us-kā barā tarlā kiā. Us-nē
his father out went, and his great petitions were-made. Him-by
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 kī tē kadē tērī gal nī mōrī, tē tē kadē mana
was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dittō, yū apnā-dōstā-yārā-uāl khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karñ. Jis-bělē tērō yō pūt āyō jis-nē tērō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
 māḷ kanjriā bichch udāyō, tē is-kē-wāstē paḷēō-hō bachchhō
property harlots among was-squandered, by-thee him-of-for the-kept calf
 'kōh-dittō.' Tē us-nē us-na kēhō, 'pūtā tē hamēsh mērē
was-killed.' And him-by him-to it-was-said, 'O-son thou always me
 nāḷ rahē; jitnō mērō māḷ hai, tērō hai. **Khushī**
near remainest; what-much my property is, thine is. Happiness
 hōṇī tē khush hōṇō chāṅgī gal thī; tērō yō bhāī
to-be and happy to-be good matter was; thy this brother
 mar-gēō-thō, huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.
died-had, now lived; and lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ ajjur-kē-nāl thō ; nikrā būṭā-kē uppur charhēō khalō thō ;
I flock-of-near was ; little tree-of on climbed standing was ;
 bakrō dānkēō. Hũ daur-kē latthō ; richchh taṇṇ baṇ-bichch
a-goat cried-in-pain. I run-having descended ; a-bear down forest-in
 lēi-chalēō-thō. Hũ pauchēō, kaṇḍh-bichch gaṭṭi mārī ; us-nō na
taken-away-had. I arrived, back-in stone was-struck ; him-by not
 chhurēō. Bhĩ dūji gaṭṭi mārī gātā-bichch, fir chhōr-kē
was-left. Then another stone was-struck neck-in, then left-having
 nas-gēō. Jit saṭṭēō bakrō us-jā hũ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
 khalō-hūō, tē mērē-dar daur-kē bhĩ richchh ā-gēō. Mē
stood, and in-my-direction run-having again the-bear came. By-me
 nikrī-jēhi kuhārī mārī us-kē. Pattō nĩh laggō jē kuhārī us-kē
a-littleish axe was-struck him-to. Trace not was if axe him-to
 laggī-hai yā nĩh laggī. Fir bakrō chā-kē nas-gēō, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
 kōhēō us-na. Kōh rēhō tē bhĩ ā-gēō mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
 Mērō dūjō saṇji pauch-āyō. Fir ham-nē dōṇ-nē gaṭṭi mārī,
My other companion arrived. Then us-by two-by stone was-struck,
 tē ōh nas-gēō.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ nikrō thō, s̃h hil-gēō bakrī khaun-na. Satt bakrī us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
 khā-chhuṛī. Ekuṇ-zimīdār-kī lūhā-kī baṇī-hūi khurakkī thī. Wā
aten-were. One-landowner-of iron-of made trap was. It
 maṅg-kē āṇī s̃h-kā pakṛuṇ-kē-wāstē. Wā rāh-mā
asked-having it-was-brought leopard-of catching-for. It way-in
 chhal-dittī, inā bakrō bannh-dittō. S̃h āyō, jaṅg us-kī
was-placed, on-one-side goat was-tied. Leopard came, leg its
 hichch phās-gēi laggō dāṅkuṇ. Ōsē-bēlē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
 gēā girā-na. Kēhō, 's̃h pakrē-gēō-ai.' Ghaṇā jaṇā āyā.
went village-to. It-was-said, 'leopard has-been-caught.' Many men came.
 Ekuṇ-lambardār-nē bandūk mārī, s̃h mar-gēō. Dō adāi
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 maṇ-kō thō bhārō. Atṭh jaṇā chā-kē lē-gēā-thā. Kharī
maunds-of was heavy. Eight men lifted-having took-away. Skin
 ēkuṇ-jagīrdār-nē chā-lei, tē ham-na trī rupayyā bakhshish
one-property-holder-by taken-was, and us-to thirty rupees reward
 dittī.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajrī. Ajrī is the language of the Ajaṛs, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajaṛs are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajaṛs sheep. They are all bilingual, speaking Gujurī or Ajrī amongst themselves, but Puṣṭō to their neighbours, Hindū or Paṭhān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajaṛs is called Chauhān which is the name of the Rājput tribe which speaks Mēwārī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujurī.' As may be expected, these Gujurs frequently make use of Puṣṭō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwārī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Puṣṭō and Western Pañjābī languages. These I shall notice subsequently.

YŪSUFZAI GUJURĪ SKELETON GRAMMAR.

I.—NOUNS—			II.—PRONOUNS—				III.—VERBS—			Irregular Participles—	Past		
A.—Substantives—							A.—Auxiliary and Verbs substantive—			giō, kiō, liō, diō, diiō, mōyō, lai, dai,	gone. made. taken. given. dead. take. give.		
(1) Ending in ō—							Pres., hai, for all numbers and persons.						
Sing.							Past, Masc. Sg., thō; Pl., thā; Fem., thī, for all numbers and persons.						
Plur.							all numbers and persons.						
(2) Others—							B.—Finite Verb—			Imperatives.			
Nom. bōp							Infinitive,— mār-an.						
Obl. bōp							Pres. Part.,— mār-tō.						
(b) Feminine.							Past Part.,— mār-iō.						
Nom. dhi							Pres.,— mār + personal endings.						
Obl. dhi							Future,— mār + personal endings + gō.						
Genitive Terminations.							Def. Present,—mār + personal endings + hai.						
Masc.							Imperfect,— mār + personal endings + thō.						
Dir. kō							Past,— mār-iō.						
Obl. kō							Perfect,— mār-iō hai.						
Fem.							Pluperfect,— mār-iō thō.						
Dir. ki							Personal endings.			1	2	3	
Obl. ki													
R.—Adjectives—										Sing.	ā	ai	āi
(1) Ending in ō—													
Masc.										Plur.	ā	ō	ā
Dir. chāngō													
Obl. chāngō													
Fem.													
Dir. chāngi													
Obl. chāngi													
(2) Others—													
Do not change.													

The following points may be noted in regard to the grammar of the specimens:—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

• In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōrō-kō*, of a horse, instead of the more correct *ghōrā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tah kahiō*; but when the elder son answers his father, the Pañjābī idiom, *apnē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *barō pūt paṭṭi mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *īthār-tah ā-jā*, come to this place, and *īthār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt mōyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apnā mā-tah* (Hindī, *apnē māl-sē*), from his own share; *chaṅgā admī* (Hindī, *chaṅgē ādmī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apnā dōstā-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends; *chaṅgī trīmat* (Hindī, *chaṅgī strī*), a good woman; *is-kī aṅgrī-mā* (Hindī, *is-kī aṅgulī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted:—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē thār*, in a certain place.

Yakā dhī, a daughter; *yakā chaṅgī trīmat*, a good woman; *yakē dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *maī*. Thus: *maī tairo khazmat kiō hai* (Hindī, *maī-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī ditō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā baṇḍiō* (Hindī, *us-nē bāṭā*), by him was divided; *us kahiō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *wah uṭhā*), he rose.

The Relative Pronoun *chi* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hai*),

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thō*, he was not going; *charā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khushālī karũ*, *khushāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laĩ*, and *hō jāyaĩ*, and also for *khāi* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maĩ tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN I.

(Str H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pūt thā. Naṇḍō pūt apṇā bāp-tah
 One man-of two sons were. By-the-young son his-own father-to

kahiō chi, 'ai bāp, manā apṇā mā tah bandō dai-lai.' Usā
 it-was-said that, 'O father, to-me thy-own property from share give.' By-him

dwanyam-pah apṇā mā haṇḍiō. Kāi dī pachhā naṇḍō pūt
 both-on his-own property was-divided. Some days after young son

harkuj yakē-thār kar-kē dūr dēs-tah giō. Ut isā
 everything (in) one-place having-made far country-to went. There by-him

apṇā mā mandō kam-mā uḍā-liō. Chi habbā mā wajhēr-liō,
 his-own property bad works-in was-wasted. When all (his) property was-finished,

ōh dēs-pah yakō baṛō qāhat āyō, ōh saurō hō-giō. Ōh giō,
 that country-on one great famine came, he straitened became. He went,

ōh dēs-mā yakō khān kanah naukār hō-giō. Usā apṇī paṭṭi-
 that country-in one chief with servant became. By-him his-own field-

tah dai-gāliō, chi 'mandah zīnāwar chār-lai.' Ōh apṇā mīnah-pah
 to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on

ōh bhō khādō, chi zīnāwar khaita, haḍō kaunē diyā na thā. Chi
 that straw would-eat, which animals eat, but any-one giving not was. When

sūl-mā hō-giō, isā kahiō chi, 'mairō bāp-kā katnā naukār
 senses-in became, by-him it-was-said that, 'my father-of how-many servants

chaṅgō tūk khai, hū bhakō marū. Hū uṭhūgō, apṇā bāp-tah jāwūgō,
 good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,

us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai, Khudāē-
 him-to will-say that, "O father, I thy also sinner am, God-

kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
 of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;

kho apṇā naukārā-mā manā ghal-lai." Ōh uṭhiō, apṇā bāp-tah āyō.
 but thy-own servants-among me put." He arose, his-own father-to came.

Yō lā dūr thō, chi apṇā bāp isā ḍaṭhō, tars isā kiō,
 He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,

isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah
 to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai bāp, hñ Khudāg-kā bhī gunāhgār hai, tairō bhī
it-was-said that, 'O father, I God-of also sinner am, thine also
 gunāhgār hai. Is-kō lāyiq nī chi tairō pūt hō-jāwñ.' Us-kā bāp
sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father,
 apñā naukarā-tah kahiō chi, 'chaṅgō chirrō lai-āō, is-tah ghaḷ-lēō
his-own servants-to it-was-said that, 'good dress bring, him-to put-on
 yakā aṅgri is-kī aṅgri-mā kar-lēō, paṇē is-kā pairā-mā kar-lēō.
one ring him-of finger-on put, shoes him-of feet-on put.

Añ chi tūk khā-lāñ, khushāl hō-jāyāñ, is sawab-tah chi, yō mairō
Come that food we-eat, merry become, this reason-for that, this my
 pūt mōyō thō, jīmtō hōyō hai; gum giō thō, lab-liō hai.' Wē
son dead was, living become is; lost become was, recovered is.' They
khushāl hō-giō.
merry became.

Huṇ us-kā barō pūt paṭṭi-mā thō. Chi ōh āyō, ghar-tah
Now him-of elder son field-in was. When he came, house-to
 nairō hō-giō, git nachaṇ-kā awāz suniō. Yakō naukar-tah bōliō,
near became, songs dancing-of sound heard. One servant-to (he)called,
 usā pachhiō, 'yō kī chhā hai?' Us kahiō, chi, 'tairō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
 bhāi āyō hai, tairō bāp khairāt kiō hai, chi usā rōgh-jōr
brother come is, (by)thy father feast made is, as him sound-and-well
 lādō-hai.'

Oh rus-giō; andar chalā na thō. Bāp is-kā
(by-him)it-has-been-found.' He sulked; within going not was. Father him-of
 nakriō, isā minnat kiō. Is apñē hāp-tah zawāb-mā
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in

kahiō chi, 'daikh, hitnā machh mūdah mañ tairō khaznat kiō hai;
it-was-said that, 'see, so-much long time by-me thy service been-done is;
 hēcharē tairō hē-amri nī kiō hai. Bhī tañ manā yakō lailō nī
ever thy disobedience not-by-me done is. Still by-thee to-me one kid not

ditō hai, chi hñ apñā dostā kanah khushālī karū-hai. Har-kadē hi
given is, that I my-own friends with merriment might-make. As-soon-as when
 tairō yō pūt āyō, chi tairō mā kachni-pah udāyō-hai, tañ
thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee
 us-pah khairāt kiō.' Us kahiō, chi, 'pūt, tū nit mairō kōr
him-on feast made.' By-him it-was-said, that, 'son, thou always me with

hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushālī
art, and my everything thine is. This proper was, that we merriment
 karū, khushāl hñ, tā-chi yō tairō bhāi mōyō thō, jīmtō hōyō hai;
make, merry be, because this thy brother dead was, alive become is;
 gum giō thō, lādō hai.'
lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN II.

(Str H. A. Deane, K.C.S.I., 1898.)

Yakō jākat har dī mhēsā gā chārā-thō, parbat-mā grā-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dūr. Yakō dī chhā-pah jili-kiō chi, 'bagyār āyō hai.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
 kā lōk war-nakriō, chi bagyār khadēr-lai. Chi lōk apriā, bagyār
of people went-out, that wolf should-drive-off. When people arrive, wolf
 na thō. Jākat-tah inā pachhnō kiō; us kahiō chi, 'hū chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karū thō.' Lōk ghar-tal pachhā giō. Dūjā dī yakō parṛō
making was.' People house-to back went. Second day one leopard
 āyō. Jākat jili-kiō chi, 'warhūrī-dēō; parṛō āyō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
 Lōk kahiō chi, 'yō kūṛ kahai,' kauṇē na giō.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
 Parṛō-nē jākat khā-liō. Chhā-mā kūṛya jākat mar-giō.
By-the-leopard boy was-devoured. Joke-in lying boy died.

Numerals.

Ēk, yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chaudahā.	Pandrā.	Sōhā.	Satarā.	Aṭhāran.	Unī.	Bī.	Ēk tē bī.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bī, etc.		Dah tē bī.		Yārā tē bī, etc.		Chawē.		Ēk tē chawē, etc.		
22		30		31		40		41		
Dah tē chawē or pañjāh.		Yārā tē chawē, etc.		Saṭh.		Ēk tē saṭh, etc.		Dah tē saṭh, etc.		
50		51		60		61		70		
Chār bī.	Ēk tē chār bī.	Dō tē chār bī.		Tin tē chār bī.		Chār tē chār bī, and so on.				
80	81	82		83		84				
Dah tē chār bī.	Yārā tē chār bī.	Bārā tē chār bī, and so on, up to Unī tē chār bī.		Sau.						
90		91		92		99		100.		

The two following specimens of Ajrī will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujurī. The only real difference is that it borrows more freely from Puṣṭō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN I.

(Str H. A. Deane, K.C.S.I., 1898.)

Ek jaṇā kā dō pūt thā. Un-māṅ naṇdhō pūt-nē bāp-nah
 One man of two sons were. Them-in the-younger son-by father-to
 kahiō, 'ai bāp, manā huṇ dē kitnā baṇḍā māṛ manā aprē.'
 it-was-said, 'O father, me-to now give how-much share property me-to falls.'
 Us-nē apṇō bisāt un-nā baṇḍ ditti. Thōrā dī pichhē ōh
 Him-by his wealth them-to dividing was-given. A-few days after that
 luṛō habbō kuj ēk thār kar-kē dūr dēs-tah
 boy all whatever one place having-made far land-to
 chal giō. Ut apṇō māṛ bad-lamṇi-māṅ uḍā
 having-gone went. There his-own property debauchery-in having-caused-to-fly
 chhōriō. Us thār-māṅ har-kuj lag-giō. Mhī us dēs-māṅ
 was-wasted. That place-in everything was-spent. Then that country-in
 barō qāhat pai-giō. Yō huṇ muhtāj hō-giō. Mhī us dēs-māṅ
 great famine fell-went. He now poor became. Then that country-in
 ēk khān-kā kuṛē jā rahiō, is-nē apṇā paṭṭā-māṅ mūdhō
 one chief-of in-vicinity going remained, him-by his-own field-in swine
 chāraṇ-kā bāstē chalāiō. Us-kō yō mīnō thō ōh bhō jō
 grazing-of for was-sent. Him-of this craving was that straw which
 mūdhā khāē yō bhī, | khā-kē raj rahē. Khō¹ kōi kuj
 swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-māṅ āyō, tē kahiō, 'Mērā bāp-kā
 not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh mājhī hai, muchh-muchh ṭuk khāē, tē hū bhukh-tē
 many many servants are, plentiful food eat, and I hunger-from
 marū hai. Hū uṭh-kē apṇā bāp-kā kuṛē jā rahūgō. Hū us-
 dying am. I rising my-own father-of in-vicinity going will-remain. I him-
 tah kahūgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; huṇ us
 to will-say, "O father, God-of before also, of-thee before also, sin done; now that
 lākat²-kō nahī jē tairō pūt hō-jāwū. Manā apṇā mājhī-kē
 ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Puṣṭhō.² Corruption of *liyāqat*.

shān ēk mājhī jōr-lē."'' Mhī ūth-kē apnā bāp-kā kurē giō.
like one servant make.'' Then rising his-own father-of in-vicinity went.
 Us bēre jē dūr thō āgā-dā¹ bāp-nē āgā dīthō, taras² kiō, jhab
That time when far was him-of father-by he was-seen, pity was-taken, haste
 kiō, āgā-dā garā-nār lāliō, atē muchh piār ditti. Pūt āgā-dā kahiō³
was-made, him-of neck-with applied, and much love given. Son him-of said,
 'ai bāp, Rab-kē atē tērē agē yē gunāh kiō, huṇ us lākāt-kā.
'O father, God-of and thee before this sin done, now that ability-of
 nahī, jē tairō pūt hōyō.' Bāp apnā mājhīā-dā kahiō jē, 'changā
not (am), that thy son I-may-be.' Father his-own servants-to said that, 'good
 changā chīrā kaḍ-kē lē-āō, is-dā lawā-chhōrō, atē is-kā
good robe taking-out bring, him-to clothe, and him-of
 hath mā angri, tē pairā-mā chhitar lawā-chhōrō, atē khāē tē khushāl
hand in ring, and feet-in shoes put-on, and we-may-eat and festivity
 manāē; jē mairō yō pūt mar giyō thō, tē huṇ jītō hō-giō; gum giō
celebrate; as my this son dead gone was, and now alive became; lost gone
 thō, huṇ labh-liō hai.' Mhī khushālī karaṇ-lagiā.
was, now recovered is.' Then merriment they-to-make-began.

Us-kō barō pūt paṭṭā-mā thō, kērē bēre ghar-dā nērē āyō, gīt tē
His elder son field-in was, what time house-to near came, singing and
 nachaṇ-kā āwāz suṇ-liō. Us bēre ēk ashnā jaṇ-tah sadiō
dancing-of sound was-heard. That time one acquainted man-to it-was-called(-by-him)
 tē tapōs⁴ kiō jē, 'yō kē chhaṇ hai?' Tē us-nē kahiō jē, 'tairō
and enquiry was-made that, 'this what matter is?' And him-by said that 'thy
 bhāī āyō hai, tē tairō bāp-nē muchh rōṭī kiō hai, is matlab-kā
brother come is, and thy father-by great feast made is, of this reason-of
 chi ōh rōgh-jōr⁵ ā-giō-hai.' Khapa hō-giō, ghar-dā andar na bariō.
that he safe(-and)-sound he-come-is.' Angry he-became, house-of inside not entered.
 Mhī agā-dā bāp bāhar āyō, agā-dā pukhlā⁶ kiō. Us-nē bāp-tah
Then his father out came, him pacified made. Him-by father-to
 jāwāb-mā kahiō, 'Dekh, itnā samā māī tērī khidmat kiō hai, kadē
reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, ever
 bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī taī manā ēk lailō
even thy order-from beyond not I-became. Eer even by-thee me-to one kid
 dittō nahī jē māī āpnā yār ashnā nār khushālī
was-given not that by-me my-own friend (and) acquaintance with merriment
 kiō hōti. Huṇ, jē yō tērō pūt āyō hai, chi tairō māṛ kachnī-pah
made might-be. Now, that this thy son come is, by-whom thy property harlots-on

¹ Corruption of *da lagha*, Puṣhtō = of him, the position of the *dā*. is probably the result of the influence of Paūjabī, which has *us-dā* for 'of him.'

² Pure Puṣhtō word = pity.

³ Pure Puṣhtō word = enquiry.

⁴ *rōgh jōr* pure Puṣhtō = safe and sound.

⁵ *pukhlā* Puṣhtō word = reconciled.

gharak kiō-hai, taĩ us-pah kitnī muchh khair¹ kiō.
sunk has-been-made, by-thee him-on how-much large feast made.'

Us-nē agā-dā² kahiō, 'ai pūt, hamēsh tū mairē kuṛē hai.
Him-by him-to it-was-said, 'O son, always thou me near are.

. Jē-kuj mairō hai, ōh tairō hai; khushālī karaṇ, tē khushāl
Whatever mine is, that thine is; merriment making, and merry
 hōṇ munāsib thō, kīṭh yō tairō bhāī mar-giō thō, jītō
being proper was, because this thy brother dead was, alive
 hō-giō; gum-giō thō, huṇ labh-liō-hai.'
became; lost was, now recovered-is.'

¹ Corruption of Pushtō khairāt, a feast.

² Agā-dā = kaghā-ta = 'to him' in Pushtō.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ek jaṇō dhākā-mā bakrī chārai thō. Ek dī paṛ-mā
One man mountain-in goats grazing was. One day rock-in
 maikhū labh-liō. Us-nē kahiō ohi, 'hū kap-liyūgō,' khō
honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
 hath us-kō nā apriō, kiō-jē thār saurō tē aukhō thō.
hand him-of not reached, because the-place narrow and difficult was.
 Mhī wuh grā-tah āyō, dārū liō, tē paṛ-tah
Then he village-to came, gunpowder was-taken-by-him, and rock-to
 giō; us-kō hēt dab-chhōriō, chi ag lā-kē paṛ
went; it-of beneath it-was-buried(-by-him) that fire applying rock
 udā-chhōriō, tē maikhū habbā kaḍ-liyūgō. Mhī palītah-nah ag
I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kē bais-rahiō. Mhī ḍaz hōyō, paṛ phuṭ-giō, jaṇō
applying he-sat-down. Then explosion became, rock burst, (the-)man
 udā-chhōriō. Ut maikhū-kō armān-mā mar-giō.
was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ek.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandrā.	Sōhrā.	Satārā.	Aṭhārā.	Unī.	Bī	Ek tē bī			
13	14	15	16	17	18	19	20	21			
Dō tē bī, etc.	Dah tē bī.	Yārah tē bī, etc.	Ch'ri.	Ek tē ch'ri, etc.	Dah tē ch'ri.						
22	30	31	40	41	50						
Yārah tē ch'ri, etc.	Trai bī.	Ek tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.							
51	60	61	70	71							
Chār-bī.	Ek tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
80	81	90	91	100.							

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmīrī, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahñō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōrō*, a horse, becomes first *gōrō*, and then *kōrō*; *ḥarnō*, to fill, becomes first *barnō*, and then *parnō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *ī*, like *ādmī*, a man, shorten the *ī* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōrī*, a mare. *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.				PLURAL.			
Nom.		Obl.		Nom.		Obl.	
<i>kōrī</i> , a horse	.	<i>kōrā</i>	.	<i>kōrā</i>	.	<i>kōrā</i>	.
<i>bāp</i> , a father	.	<i>bāp</i>	.	<i>bāp</i>	.	<i>bāpā</i>	.
<i>ādmī</i> , a man	.	<i>ādmī</i>	.	<i>ādmī</i>	.	<i>ādmīā</i>	.
<i>kōrī</i> , a mare	.	<i>kōrī</i>	.	<i>kōrī</i>	.	<i>kōrīā</i>	.
<i>tī</i> , a daughter	.	<i>tī</i>	.	<i>tīā</i>	.	<i>tīā</i>	.
<i>gā</i> , a cow	.	<i>gā</i>	.	<i>gāwā</i>	.	<i>gāwā</i>	.

The postpositions are:—

Agent,	<i>nē</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>thū</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in, on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *admī-gō*, of the man; *ādmīā-gō*, of the men; *tākā-gī chōṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mārwarī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kōhistān, and *gō*, the sign of the dative, in the Gādī dialect of Chamṣālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā̃*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ēk*, one, when used as an indefinite article, is *ēkaṇ*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hũ</i>	<i>tũ</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yũ</i>	<i>wũ</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yī</i>	<i>vī</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-ko</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōṇ* (obl. *kis*), who? and *kē*, what? *kōī*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō̃</i>	<i>hā̃</i>
2.	<i>hai</i>	<i>hē̃</i>
3.	<i>hai</i>	<i>hē̃</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kāriō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *ṇō* (*nō*) as in *hōṇō*, *mārṇō*. The oblique form ends in *aṇ* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be ; *karan lagō*, they began to make ; *chāran chalāyō*, sent (him) to feed (swine) ; *gāṇ-kō*, of singing ; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hētō*, *mārtō*. In *khātō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāṇō</i> , to go	Past Part.	<i>giō</i>
<i>āṇō</i> , to come	„ „	<i>āyō</i>
<i>lēṇō</i> , to take	„ „	<i>liō</i>
<i>dēṇō</i> , to give	„ „	<i>dittō</i>
<i>baisṇō</i> , to sit	„ „	<i>baiṭhō</i>
<i>kahṇō</i> , to say	„ „	<i>kihō</i>
<i>lagṇō</i> , to begin	„ „	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujurī, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*. So we have *baiṭhō-vī hai*, he is seated (sentence 230) ; *liō-vī hai*, you have taken (240) ; *marē-vī* (or *māriō-vī*) *thō*, he was dead ; *gum giō-vī thō*, he was lost ; *āyō-vī hai*, (thy brother) has come ; *rūṭī karī-vī hai*, he has made a feast. Perhaps this suffix means ‘gone,’ and we may in this way compare it with the Sindhī word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck ; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike ; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārṭṭ</i> , <i>mārō</i>	<i>mārṭṭ</i>
2. <i>mārē</i>	<i>mārē</i>
3. <i>mārē</i> , <i>mārā</i>	<i>mārē</i>

Lagōvī (pl. *lagāvī* ; fem. *lagivī*), the past participle of *lagṇō*, may be added to any of these forms. Thus, *gadrō āwē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking = Hindī *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking = Hindī *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārṭṭgō* or *mārōḍgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū giō*, not *hū giō*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean ‘when.’

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

KASHMIR.

Ēkaṇ-janā-nā dō pūt thā. Un-bichchũ nikṛā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, ‘ Ō abā, māl-kō hisō, jō minā
the-father-to it-was-said, ‘ O father, the-property-of share, which to-me
 āwē, minā dē.’ Phir us-nē māl un-nā baṇḍ-dittō.
may-come, to-me give.’ Then him-by the-property them-to was-divided-out.
 Thōṛā-diyārā pichhē nikṛā-gadrā-nē sārō-kuchh baṭlō kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkaṇ-dūr-kā-mulk-mā jāṇ lagō, hōr ũgā apṇō māl
a-distance-of-country-in to-go began, and there his-own property
 pairā-kammā-nāl ‘ uṛāyō. Phir tã sārō-kuchh kharch
bad-work-in was-caused-to-fly-away. Then when everything expended
 kar-chhōriō, us-mulk-mā baṛō kāl piō, hōr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
 hōṇ lagō. Phir us-mulk-kā ēkaṇ-baṛā-sardār-kōlē jā-lagō.
to-be begun. Then that-country-of a-great-chief-near he-went-(and-)stuck.
 Us-nē us-nā apṇiā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 armān thō ki, ‘ un-sakkā-nāl, jērā bankutā khāē, apṇō pēt
longing was that, ‘ those-husks-with, which the-swine eat, my-own belly
 parñi,’ ki us-nā kōi nai dē-thō. Hōr hōsh-mā āyō,
I-may-fill,’ because him-to anyone not giving-was. And sense-in he-came,
 kihō, ‘ mērā-abā-kā kitnā mānjiā-nā jōr rūṭi hai, hōr hũ
it-was-said, ‘ my-father-of how-many servants-to much bread is, and I
 pukkhō marũ. Hũ uṭh-kē apṇā-abā-kōlē jāōgō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kaḥōgō ki, “ Ō abā, maĩ āsmān-kā hōtã hōr ‘ tērā
I-will-say that, “ O father, by-me heaven-of in-the-presence and of-thee
 hōtã gunāh kariā, hōr hũ is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phir tērō pūt kahāō; minā apṇā-mānjiā bichchũ ēkaṇ-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 brābar banā.”” Phir uṭh-kē apṇā-abā-kōlē giō, hōr wū
like make.”” Then arisen-having his-own-father-near he-went, and he

ajjā dūr thō, ki us-nā dēkh-kō us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
 āyō; phir dōr-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 . ditti. Gadrā-nē us-nā kihō ki, 'ō abā, maī āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērō pūt kahāō.' Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
 apnā-mānjīā-nā kihō, 'changī-thū changī pōshāk kar-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
 marē-vī thō, hun jīviō hai; gum giō-vī thō, hun thāyō.' Hōr
dead was, again alive is; lost gone was, again was-found.' And
 vī khōshī karan lagā.
they rejoicing to-make began.

. Hōr us-kō barō gadrō dōgī-mā thō. Tā ghar-kē nērē
And him-of the-big son the-field-in was. When the-house-of near
 āyō, gān-kō hōr nachchan-kō āwāz suniō. Phir ēkan-māñjiā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kūk-kē puchehhō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāī āyō-vī hai, hōr tērā-abā-nē barī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭī karī-vī hai, is-wāstē ki wū changō-bhalō āyō.' Wū
bread (i.e. feast) made is, this-for that he good-well came.' He
 khafā hō-kō na mānī ki, 'andar jāō.' Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
 us-kā abā-nē bahar ā-kē wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
 abā-nā jawāb-mā kihō, 'dēkh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ēk bakrī-kō bachchō minā na dittō, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apṇā-dōstā-nāl khōshī karũ; hōr tã tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
 jis-nē tērō māl pairā-kammā-mā urāyō, tẽ us-kẽ
whom-by thy property bad-work-in was-caused-to-fly-away, by-thee him-of
 wāstē barī rūṭi kari.' Us-nē us-nā kihō, 'O bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tũ hamēsh mērē-kōlē hai, hōr jō-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magar khōshī manāṇī hōr khōsh hōṇō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhāī mariō-vī thō, sō jīviō hai; hōr gum giō-vī thō,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj thāyō-hai.'
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujurī, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujurī, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows : --

	District.	Number of speakers.
Gujrat	111,000
Gurdaspur	60,000
Kangra	8,460
Hoshiarpur	47,489
TOTAL		<u>226,949</u>

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujurī spoken in Hazara, and of the local Pañjābī. Gujurī and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-jaṇā-kē dō puttar thā. Un-vichchō nikkō puttar-nē
One-man-of two sons were. Them-from-among the-younger son-by
 pēū-nū ākhēō, 'bāp, ham-nū apnā hissō-bārī, jō-kuchh-āwē
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
 dē.' Us-nē un-kō apnī jāydāt-kē hissō-bārī waṇḍ-dittō.
give.' Him-by them-to his-own property share was-divided.
 Thōrā-dinō-kē bād nikkō-puttar-nē apnā māl-asbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk ṭur-giō. Mārā kammō vichch ōdhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāwā-dittō. Jis-wakt ō sārō māl kharch
property was-wasted. When he all property expenditure
 kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr ō garib
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr ō us-mulk-dē raīs kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujuri, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujuri *un-na*), to them; *thōrā dinō-kē bād* (Gujuri *thōrā dinā-kā bād*); *jaṇā-kē* (Gujuri *jaṇā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujuri *apnō māl*); and the mixed *apnā hissō* (Gujuri *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bārī waṇḍ-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē raīs kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujuri.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē	dō	puttar	thē.	Chhōṭē-nē	apnē-bāp-nū
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>
kihā	ki,	‘hē	bāp,	mārā	hēsā
<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>my</i>	<i>share</i>
kar-dē.’	Bāp-nē	dōhā-puttrā-nū	hēsā	wand-kē	dē-diā.
<i>make.’</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>
Thōṛē-dinḍ-pichchhē	chhōṭā	puttar	sārī	jāidād	lai-kē
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>
pardēs-nū	giō:	Utthī	sārī	jāidād	gāwā-dī.
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>
barā	kāl	hō-giā.	Ōhō	laṛkā	barā
<i>a-great</i>	<i>famine</i>	<i>became.</i>	<i>That</i>	<i>boy</i>	<i>very</i>
kisī-grā-dē-ikk-ādmī-dē	pās	ōhō	kāmā	rihā.	
<i>a-certain-village-of-a-man-of</i>	<i>near</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>	

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmī-kō* for *ādmī-kū* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō*, a corruption of the Pañjābī *nū*.

Kisi-ādmī-kō	dō	pūt	thā.	Un-mā-tē	lōhkō-nē		
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>		
bāp-nō	kaḥyō,	‘ai	bāp,	laṭō-paṭō-mā-tē	jō	mērō	hissō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my</i>	<i>share</i>
niklē,	sō	min-nō	dē-dē.’	Tā	un-nē	un-nō	apnō
<i>comes-out,</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>his-own</i>
band-dinnō.	Matā	dhiārō	nahī	hītō	kē	lōhkō	pūt
<i>was-divided-out.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>
sab-kuchh	kaṭṭhā	kar-kē	dūr-dēs-nō	chalō-gēo,	hōr	utthē	
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
luchpan-mā	dhiārō	guwāē	apnō	laṭō-paṭō	urā-dinnō.		
<i>debauchery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>		
Jō	ōh	sab-kuchh	guwā-chukō,	tā	us-dēs-mā	barā	kāl
<i>When</i>	<i>he</i>	<i>everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great</i>	<i>famine</i>
pēō,	hōr	ōh	kaṅkāl	hō-gēō.	Hōr	ōh	jā-kē
<i>fell,</i>	<i>and</i>	<i>he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he</i>	<i>gone-having</i>
raihnēwālō-mā-tē	ikkaṇ-kē	ghar	raihn	lagō.			
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>			

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,—but that is all.

Ēk-ādmī-kā dō putt thā. Dōhā-mē-sē chhōṭā-nē bāp-nū
One-man-of two sons were. The-two-in-from the-younger-by the-father-to
 kihō, 'sun, bāp, jō mērā-māl-kō hissa hai, sō min-nū
it-was-said, 'hear, father, what my-property-of share is, that me-to
 dē-dē.' Phir bāp-nē māl *band-dinhā. Thōrā-dinā-magrō
give.' Then the-father-by the-property was-divided-out. A-few-days-after
 chhōṭā-putt-nē sabh-kuchh kaṭṭhō kar-kē kitē dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ūghā jā-kē apnō māl uchakpunā-bich khō-dinhā.
went-away. There gone-having his-own property debauchery-in was-wasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur oh
When everything was-expended, that-country-in a-famine fell, and he
 garib hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.
poor became. Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES

English.	Mōwātī.	Gujarī (Havara).	Yūsufzai Gujarī.
1. One . . .	Ēk . . .	Ēk . . .	Yakō . . .
2. Two . . .	Dō . . .	Dō . . .	Dō . . .
3. Three . . .	Tin . . .	Trō . . .	Tin . . .
4. Four . . .	Chyār . . .	Chār . . .	Chār . . .
5. Five . . .	Pāch . . .	Pāñj . . .	Pañj . . .
6. Six . . .	Chhai . . .	Chhō . . .	Chhō . . .
7. Seven . . .	Sāt . . .	Satt . . .	Sat . . .
8. Eight . . .	Āth . . .	Atth . . .	Āth . . .
9. Nine . . .	Nau . . .	Nō . . .	Naū . . .
10. Ten . . .	Das . . .	Das . . .	Dāh . . .
11. Twenty . . .	Bis . . .	Bi . . .	Bi . . .
12. Fifty . . .	Pāchās . . .	Das-tō-chālī . . .	Pañjāh . . .
13. Hundred . . .	Sau . . .	Sau . . .	Sau . . .
14. I . . .	Maī . . .	Hū . . .	Hū . . .
15. Of me . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
16. Mine . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
17. We . . .	Ham . . .	Ham . . .	Ham . . .
18. Of us . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) . . .
19. Our . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) . . .
20. Thou . . .	Tū . . .	Tō . . .	Tū, tō . . .
21. Of thee . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
22. Thine . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
23. You . . .	Tam . . .	Tam . . .	Tam . . .
24. Of you . . .	Thārō . . .	Thārō . . .	Thārō, thārī (fem.) . . .
25. Your . . .	Thārō . . .	Thārō . . .	Thārō, thārī (fem.) . . .

IN THE VARIOUS FORMS OF GUJURI.

Yüenfsai Ajri.	Gujuri (Kashmir).	English.
Ek	Ek	1. One.
Do	Do	2. Two.
Trai	Tra	3. Three.
Chār	Chār	4. Four.
Pañj	Pañj	5. Five.
Chhō	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō	Nau	9. Nine.
Dah	Das	10. Ten.
Bi	Bi	11. Twenty.
Dah tō ch'ri	Pañjā	12. Fifty.
Soh	So	13. Hundred.
Hū	Hū	14. I.
Mairō	Mērō	15. Of me.
Mairō	Mērō	16. Mine.
Ham	Ham	17. We.
Mahārō	Mahērō	18. Of us.
Mahārō	Mahērō	19. Our.
Tō	Tū	20. Thou.
Tairō	Tērō	21. Of thee.
Tairō	Tērō	22. Thine.
Tam	Tam	23. You.
Thārō	Thērō	24. Of you.
Thārō	Thērō	25. Your.

English.	Mōwāl.	Gujarī (Hazarā).	Yūsufī Gujarī.
26. He	Wō (fem. wā)	Ō (fem. wē)	Ōh, wuh
27. Of him	Wāī-kō	Us-kō	Us-kō, us-kī (fem.)
28. His	Wāī-kō	Us-kō	Us-kō
29. They	Wē	Wē	Wē
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (obl.)
31. Their	Un-kō	Un-kō	Un-kō, unkā (obl.)
32. Hand	Hāt	Haṭṭh	Hath
33. Foot	Pāg	Pair	Pair
34. Nose	Nāk	Nakk	Nakh
35. Eye	Ākhyā	Akkh	Akh
36. Mouth	Mōh	Mōh	Mo
37. Tooth	Dāt	Dand	Dand
38. Ear	Kān	Kann	Kan
39. Hair	Bāl	Bāl	Bah
40. Head	Sir	Sir	Sar
41. Tongue	Jīb	Jībḥ	Jībḥ
42. Belly	Pēṭ	Ḍhiḍḍh	Ḍhaḍḍh
43. Back	Maṅgar	Mār	Lāḍḍō
44. Iron	Lōh	Lōhō	Lōhō
45. Gold	Sōnū	Sōnō	Ratō zar
46. Silver	Rāpō	Ruppō	Chitō zar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mā	Mā
49. Brother	Bhāī	Bhāī	Bhāī
50. Sister	Bāhāp	Bhāp	Bāp
51. Man	Ād'mī	Ādmī	Admī
52. Woman	Lugāī	Trīmt	Trīmat

Yūsufzai Ajri.	Gujuri (Kashmir).	English.
Oh, wuh . . .	Wā . . .	26. He.
Us-kō . . .	Us-kō . . .	27. Of him.
Us-kō . . .	Us-kō . . .	28. His.
Wē . . .	Vi . . .	29. They.
Un-kō . . .	Un-gō . . .	30. Of them.
Un-kō . . .	Un-gō . . .	31. Their.
Hath . . .	Hatth . . .	32. Hand.
Pair . . .	Pair . . .	33. Foot.
Nak . . .	Nakk . . .	34. Nose.
Akh . . .	Akkh . . .	35. Eye.
Mūh . . .	Mūh . . .	36. Mouth.
Dand . . .	Dand . . .	37. Tooth.
Kan . . .	Kann . . .	38. Ear.
Bār . . .	Bāl . . .	39. Hair.
Sir . . .	Sir . . .	40. Head.
Jibh . . .	Jib . . .	41. Tongue.
Dhiḍ . . .	Pəṭ . . .	42. Belly.
Maṅgār . . .	Mōrā . . .	43. Back.
Lohō . . .	Lahō . . .	44. Iron.
Ratto zar . . .	Sōnō . . .	45. Gold.
Chittō zar . . .	Chāndi . . .	46. Silver.
Bāp . . .	Abē (<i>one's own father</i>), bāp (<i>another's father</i>).	47. Father.
Mā . . .	Amā . . .	48. Mother.
Bhāi . . .	Bhāi . . .	49. Brother.
Baiṛ . . .	Bahaiṛ, bahaiṛ . . .	50. Sister.
Japō . . .	Ādmī . . .	51. Man.
Trōmt . . .	Zanānā . . .	52. Woman.

English.	Mōwāl.	Gujarī (Hazarā).	Yūsufzai Gujarī.
53. Wife	Lugāi	Trimt	Trimat
54. Child	Bālak	Bachohō	Nāpō, māstīm
55. Son	Bēṭō	Pāt	Pāt
56. Daughter	Bēṭī	Dhī	Dhī
57. Slave	Bāḍō	Qhulām	Mrayō
58. Cultivator	Jimīdār	Zimīdār	Zamīdār, haṛī
59. Shepherd . . . .	....	Ājī	Ājī
60. God	Isur	Khudā	Khudā
61. Devil	Bhūt	Shatān	Shaitān
62. Sun	Saraj	Dīh	Dī (also means 'day')
63. Moon	Chāḍ	Chann	Chan
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg	Agg	Ag
66. Water	Pāpī	Pāpī	Pāpī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gā	Gā
70. Dog	Kuttō	Kuttō	Kutō
71. Cat	Bilāi (fem.)	Billō (masc.)	Bill
72. Cock	Kukarō	Kukkar	Kūkar
73. Duck	Batak	Badk	Batakē
74. Ass	Gadhō	Khōtō	Gadhō
75. Camel	Ūṭh	Ūṭh	Ūkh (Pughṭō), aṭh
76. Bird	Pakhōrā	Pakhōrā	Chīrī
77. Go	Jā	Jā	Chal, (infinitive) chalaṇ
78. Eat	Khā	Khā	Khā, khāwaṇ
79. Sit	Bais	Bais	Bais, baisaṇ

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Trām̄t	Ran	53. Wife.
Nikkō, māśm . .	Bachā	54. Child.
Pāt	Pāt (<i>one's own son</i>), gadrō (<i>another's son</i>).	55. Son.
Dhī	Tī	56. Daughter.
Gōlō	Gulām	57. Slave.
Haṛī	Hālī	58. Cultivator.
Ajṛī	Pahālō	59. Shepherd.
Khudā	Kludā	60. God.
Shaitān or Shatān . .	Shitān	61. Devil.
Dī	Dīh	62. Sun.
Chan	Chānn	63. Moon.
Tārō	Tārā	64. Star.
Ag	Agg	65. Fire.
Pāṇī	Pāṇī	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Kōṛō	68. Horse.
Gā	Gā	69. Cow.
Kuttō	Kutō	70. Dog.
Billī	Billī	71. Cat.
Kukur	Kukur	72. Cock.
Ilai (<i>Puṣhtō</i>)	Batak	73. Duck.
Gaddō	Klōtō	74. Ass.
Ūṭh	Ūṭ	75. Camel.
Ohīṛī . . . .	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Māwātī.	Gujarī (Hasarā).	Yūsufsai Gujarī.
80. Come . . .	Āw . . .	Āu . . .	Ā, ā-jā, āwaṇ . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, māraṇ . . .
82. Stand . . .	Uṭh . . .	Khaḷ . . .	Khaṛō hō, khaṛō hōṇ . . .
83. Die . . .	Mar . . .	Mar . . .	Mar-jā, maraṇ . . .
84. Give . . .	Dē . . .	Dē . . .	Dai, daiwaṇ . . .
85. Run . . .	Daṇṇ . . .	Nas . . .	Bhaj, bhajaṇ . . .
86. Up . . .	Ūpar . . .	Ufrā . . .	Ophrā . . .
87. Near . . .	Nīṛō . . .	Nērai . . .	Naiṛō . . .
88. Down . . .	Nichai . . .	Talā . . .	Tārā . . .
89. Far . . .	Dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Āgai . . .	Aggō . . .	Agō . . .
91. Behind . . .	Pichhai . . .	Pichohhō . . .	Chhōkar, pachhā . . .
92. Who . . .	Kaṇṇ . . .	Kūṇ . . .	Kōṇ . . .
93. What . . .	Kō . . .	Kō . . .	Kī . . .
94. Why . . .	Kyū . . .	Kiū . . .	Kaū . . .
95. And . . .	Ar . . .	Tō . . .	Ā . . .
96. But . . .	Par . . .	.....	Apō . . .
97. If . . .	Jai . . .	Jē . . .	K* (Puṣṭō) . . .
98. Yes . . .	Hā . . .	Ahā . . .	Hō . . .
99. No . . .	Nāh . . .	Nīh . . .	Nī . . .
100. Alas . . .	Hāy . . .	Hāō hāō . . .	Armān dai (pity is) (Puṣṭō). . .
101. A father . . .	Bāp . . .	Bāpp . . .	Yakō bāp . . .
102. Of a father . . .	Bāp-kō . . .	Bāpp-kō . . .	Yakō bāp-kō or (obl.) -kā . . .
103. To a father . . .	Bāp-nai . . .	Bāpp-na . . .	Yakō bāp-tah (Puṣṭō) . . .
104. From a father . . .	Bāp-tāi . . .	Bāpp-tō, (dūr-ō, from far) . . .	Yakō bāp-nah (ditto) . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāpp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpp . . .	Bāp . . .

Yūsufsai Ajri.	Gujari (Kaslmir).	English.
Ā-jā . . .	Āu . . .	80. Come.
Mār . . .	Mār . . .	81. Beat.
Kharō hō . . .	Khalō hō . . .	82. Stand.
Mar-jā . . .	Mar . . .	83. Die.
Dai . . .	Dē . . .	84. Give.
Bhaj, nas . . .	Dor . . .	85. Run.
Upar, tichat (<i>Puṣhtō</i>) . . .	Ūpar . . .	86. Up.
Nairō, kuṣ . . .	Nērō . . .	87. Near.
Tarō hēt, tapā . . .	Bunh . . .	88. Down.
Dūr . . .	Dūr . . .	89. Far.
Agō, sāmpō . . .	Agō . . .	90. Before.
Pichhō, kāḍ . . .	Pichhō . . .	91. Behind.
Kōṇ . . .	Kōṇ . . .	92. Who.
Kō . . .	Kō . . .	93. What.
Kiḍ . . .	Kiyḍ . . .	94. Why.
Tē, atō . . .	Hōr . . .	95. And.
Kho (<i>Puṣhtō</i>) . . .	Magar . . .	96. But.
Ka (<i>ditto</i>) . . .	Agar . . .	97. If.
Hañ . . .	Hāñ . . .	98. Yes.
Ni . . .	Nai . . .	99. No.
Armān . . .	Hāō . . .	100. Alas.
Ek bāp . . .	Bāp . . .	101. A father.
Ek bāp-kō . . .	Bāp-kō . . .	102. Of a father.
Ek bāp-tah . . .	Bāp-nā . . .	103. To a father.
Ek bāp-tō . . .	Bāp-thū . . .	104. From a father.
Dō bāp . . .	Dō bāp . . .	105. Two fathers.
Bāp . . .	Bāp . . .	106. Fathers.

English.	Mōwātī.	Gujarī (Hāzara).	Yāsufzai-Gujarī.
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bāpā-kō or (obl.) -kā .
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bāpā-tah or -nah . . .
109. From fathers . . .	Bāpā-taī . . .	Bāppā-tē . . .	Bāpā-tah . . .
110. A daughter . . .	Bēṭī . . .	Dhī . . .	Yakā dhī . . .
111. Of a daughter . . .	Bēṭī-kō . . .	Dhī-kō . . .	Yakē dhī-kō, (obl.) -kā .
112. To a daughter . . .	Bēṭī-nai . . .	Dhī-na . . .	Yakē dhī-tah . . .
113. From a daughter . . .	Bēṭī-taī . . .	Dhī-tē . . .	Yakē dhī-tah . . .
114. Two daughters . . .	Dō bēṭyā . . .	Dō dhī . . .	Dō dhī . . .
115. Daughters . . .	Bēṭyā . . .	Dhī . . .	Dhī . . .
116. Of daughters . . .	Bēṭyā-kō . . .	Dhī-kō . . .	Dhī-kō, (obl.) -kā . . .
117. To daughters . . .	Bēṭyā-nai . . .	Dhī-na . . .	Dhī-tah . . .
118. From daughters . . .	Bēṭyā-taī . . .	Dhī-tē . . .	Dhī-tah . . .
119. A good man . . .	Ēk bhalō ād°mī . . .	Ēk chaṅgō ādmi . . .	Yakō chaṅgō admi . . .
120. Of a good man . . .	Ēk bhalā ād°mī-kō . . .	Ēkun chaṅgā ādmi-kō . . .	Yakō chaṅgō admi-kō . . .
121. To a good man . . .	Ēk bhalā ād°mī-nai . . .	Ēkun chaṅgā ādmi-na . . .	Yakō chaṅgō admi-tah . . .
122. From a good man . . .	Ēk bhalā ād°mī-taī . . .	Ēkun chaṅgā ādmi-tē . . .	Yakō chaṅgō admi-tah . . .
123. Two good men . . .	Dō bhalā ād°mī . . .	Dōy chaṅgā ādmi . . .	Dō chaṅgā admi . . .
124. Good men . . .	Bhalā ād°mī . . .	Chaṅgā ādmi . . .	Chaṅgā admi . . .
125. Of good men . . .	Bhalā ād°myā-kō . . .	Chaṅgā ādmi-kō . . .	Chaṅgā admi-kō . . .
126. To good men . . .	Bhalā ād°myā-nai . . .	Chaṅgā ādmi-na . . .	Chaṅgā admi-tah . . .
127. From good men . . .	Bhalā ād°myā-taī . . .	Chaṅgā ādmi-tē . . .	Chaṅgā admi-tah . . .
128. A good woman . . .	Ēk bhalī lugaī . . .	Ēk chaṅgī trimt . . .	Yakā chaṅgī trimat . . .
129. A bad boy . . .	Ēk burō chhōrō . . .	Ēk mandō lohō . . .	Yakō nākār (Puphō) jākat . . .
130. Good women . . .	Bhalī lugaī . . .	Chaṅgī trimt . . .	Chaṅgī trimat . . .
131. A bad girl . . .	Ēk burī chhōrī . . .	Ēk mandī bētkī . . .	Yakā nākār (Puphō) bētkī . . .
132. Good . . .	Bhalō . . .	Chaṅgō . . .	Chaṅgō . . .
133. Better . . .	(Wāī-taī) bhalō . . .	(Us-tē) chaṅgō, much chaṅgō . . .	Chaṅgō . . .

Yūsufzai Ajrl.	Gujari (Kashmir).	English.
Bāpā-kō	Bāpā-kō	107. Of fathers.
Bāpā-tah	Bāpā-nā	108. To fathers.
Bāpā-tē	Bāpā-thū	109. From fathers.
Ēk dhi	Tī	110. A daughter.
Ēk dhi-kō	Tī-kō	111. Of a daughter.
Ēk dhi-tah	Tī-nā	112. To a daughter.
Ēk dhi-tē	Tī-thū	113. From a daughter.
Dō dhi	Dō tī	114. Two daughters.
Dhi	Tī	115. Daughters.
Dhiā-kō	Tīā-gō	116. Of daughters.
Dhiā-tah	Tīā-nā	117. To daughters.
Dhiā-tē	Tīā-thū	118. From daughters.
Ēk chaṅgō jāpō	Ēk chaṅgō ādmī	119. A good man.
Ēk chaṅgō jāpā-kō	Ēkaṇ chaṅgā ādmī-gō	120. Of a good man.
Ēk chaṅgō jāpā-tah	Ēkaṇ chaṅgā ādmī-nā	121. To a good man.
Ēk chaṅgō jāpā-tē	Ēkaṇ chaṅgā ādmī-thū	122. From a good man.
Dō chaṅgō jāpā	Dō chaṅgā ādmī	123. Two good men.
Chaṅgō jāpā	Chaṅgā ādmī	124. Good men.
Chaṅgō jāpā-kō	Chaṅgā ādmīā-gō	125. Of good men.
Chaṅgō jāpā-tah	Chaṅgā ādmīā-nā	126. To good men.
Chaṅgō jāpā-tē	Chaṅgā ādmīā-thū	127. From good men.
Ēk chaṅgī trēmt	Ēk chaṅgī zanānā	128. A good woman.
Ēk nakār lupō	Ēk paīrō gadrō	129. A bad boy.
Chaṅgī trēmt	Chaṅgī zanānā	130. Good women.
Ēk nakār beṭki	Ēk paīrī gadrī	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō	133. Better.

English.	Mōwāl.	Gujari (Havara).	Yāzufai Gujari.
134. Best . . .	Sab-taī bhalō . . .	Sārā-tō chaṅgō . . .	Habbā-mā chaṅgō (<i>all-among good</i>).
135. High . . .	Ūchō . . .	.....	Ūchat (<i>Puṣṭō</i>), ūchō .
136. Higher . . .	(Wai-taī) ūchō . . .	.. ...	Ūchō . . .
137. Highest . . .	Sab-taī ūchō . . .	.....	Habbā-mā ūchō . . .
138. A horse . . .	Ghōrō . . .	Ghōrō . . .	Yakō ghōrō . . .
139. A mare . . .	Ghōrī . . .	Ghōrī . . .	Yakā ghōrī . . .
140. Horses . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā . . .
141. Mares . . .	Ghōryā . . .	Ghōrī . . .	Ghōrī . . .
142. A bull . . .	Bijār . . .	Dānd . . .	Yakō dānd . . .
143. A cow . . .	Gāy . . .	Gā . . .	Yakā gā . . .
144. Bulls . . .	Bijār . . .	Dānd . . .	Dānd . . .
145. Cows . . .	Gāyā . . .	Gā . . .	Gā . . .
146. A dog . . .	Kuttō . . .	Kuttō . . .	Yakō kuttō . . .
147. A bitch . . .	Kutti . . .	Kutti . . .	Yakā kuti . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kutā . . .
149. Bitches . . .	Kuttiyā . . .	Kutti . . .	Kuti . . .
150. A he-goat . . .	Bak ^a rō . . .	Bakrō . . .	Yakō bākro . . .
151. A female goat . . .	Bak ^a rī . . .	Bakrī . . .	Yakā bakrī . . .
152. Goats . . .	Bak ^a rā . . .	Bakrā . . .	Bakrī . . .
153. A male deer . . .	Hirā . . .	Harn . . .	Yakō ūsai (<i>Puṣṭō</i>) .
154. A female deer . . .	Hir ^a rī . . .	Harnī . . .	Yakā ūsae (<i>ditto</i>). .
155. Deer . . .	Hirā . . .	Harn . . .	Ūsae . . .
156. I am . . .	Maī hū . . .	Hū hū, hōā . . .	Hū hai . . .
157. Thou art . . .	Tū hai . . .	Tō ai hai . . .	Tū hai . . .
158. He is . . .	Wō hai . . .	Ō ai, hai . . .	Wuh hai . . .
159. We are . . .	Ham hā . . .	Ham hā . . .	Ham hai . . .
160. You are . . .	Tam hō . . .	Tam ō, hō . . .	Tam hai . . .

Yūsufzai Ajri.	Gujari (Kashmir).	English.
Habbā-mā chāngō . . .	Sārā-thī chāngō . . .	134. Best.
Ūcho, ūchat . . .	Uchohō . . .	135. High.
Ūcho, ūchat . . .	Much uchoho . . .	136. Higher.
Habbā-mā ūcho . . .	Sārā-thī uchohō . . .	137. Highest.
Ek ghōrō . . .	Kōrō . . .	138. A horse.
Ek ghōri . . .	Kōri . . .	139. A mare.
Ghōrā . . .	Kōrā . . .	140. Horses.
Ghōri . . .	Kōri . . .	141. Mares.
Ek dānd . . .	Dānd . . .	142. A bull.
Ek gā . . .	Gā . . .	143. A cow.
Dānd . . .	Dānd . . .	144. Bulls.
Gā . . .	Gāwā . . .	145. Cows.
Ek kuttō . . .	Kutō . . .	146. A dog.
Ek kutti . . .	Kuti . . .	147. A bitch.
Kuttā . . .	Kutā . . .	148. Dogs.
Kutti . . .	Kuti . . .	149. Bitches.
Ek bakrō . . .	Bakrō . . .	150. A he-goat.
Ek bakri . . .	Bakri . . .	151. A female goat.
Bakri . . .	Bakrā . . .	152. Goats.
Ek ūsai . . .	Rōsō . . .	153. A male deer.
Ek ūsai . . .	Rōsi . . .	154. A female deer.
Ūsao . . .	Rōsā . . .	155. Deer.
Hī hai . . .	Hī hō . . .	156. I am.
Tō hai . . .	Tā hai . . .	157. Thou art.
Wuh hai . . .	Wū hai . . .	158. He is.
Ham hai . . .	Ham hā . . .	159. We are
Tam hai . . .	Tam hō . . .	160. You are.

English.	Māwātī.	Gujarī (Hamara).	Yūsufai Gujarī.
161. They are . . .	Wē haī . . .	Wē aī, haī, hē . . .	Wē hai . . .
162. I was . . .	Maī thō . . .	Hū thō . . .	Hū thō . . .
163. Thou wast . . .	Tū thō . . .	Tē thō . . .	Tū thō . . .
164. He was . . .	Wō thō . . .	Ō thō . . .	Wuh thō . . .
165. We were . . .	Ham thā . . .	Ham thā . . .	Ham thā . . .
166. You were . . .	Tam thā . . .	Tam thā . . .	Tam thā . . .
167. They were . . .	Wē thā . . .	Wē thā . . .	Wē thā . . .
168. Be . . .	Whā . . .	Hō . . .	Hō . . .
169. To be . . .	Hōpū . . .	Hōpō . . .	Hōp . . .
170. Being . . .	Hōtō . . .	Hōtō . . .	Hō-kō . . .
171. Having been . . .	Hō-kar . . .	Hōē . . .	Hō-giō . . .
172. I may be . . .	Maī hōū . . .	Maī hōū . . .	Hū hūgō . . .
173. I shall be . . .	Maī hūgō . . .	Maī hōūgō . . .	Hū hūgō . . .
174. I should be . . .	.....	.....	Hū hōū hai . . .
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār'pū . . .	Mār'nō . . .	Mārap . . .
177. Beating . . .	Mār'tō . . .	Mār'tō . . .	Mārē . . .
178. Having beaten . . .	Mār-kar . . .	Mārē . . .	Mār liō . . .
179. I beat . . .	Maī mārū . . .	Hū mārū . . .	Hū mārū . . .
180. Thou beatest . . .	Tū mārā . . .	Tē mārē . . .	Tū mārāi . . .
181. He beats . . .	Wō mārā . . .	Ō mārē . . .	Wuh mārāi . . .
182. We beat . . .	Ham mārā . . .	Ham mārā . . .	Ham mārā . . .
183. You beat . . .	Tam mārō . . .	Tam mārō . . .	Tam mārō . . .
184. They beat . . .	Wē mārāī . . .	Wē mārē . . .	Wē mārāī . . .
185. I beat (<i>Past Tense</i>) . . .	Maī māryō . . .	Mē mārēō . . .	Maī māriō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Taī māryō . . .	Tē mārēō . . .	Taī māriō . . .
187. He beat (<i>Past Tense</i>). . .	Waī māryō . . .	Us-nē mārēō . . .	Us (<i>or us-nē</i>) mārēō

Yūsufsai Ajrl.	Gujuri (Kashmir).	English.
Wə hai	Vi hē	161. They are.
Hū tho	Hū tho	162. I was.
Tə tho	Tū tho	163. Thou wast.
Wuh tho	Wū tho	164. He was.
Ham thā	Ham thā	165. We were.
Tam thā	Tam thā	166. You were.
Wə thā	Vi thā	167. They were.
Hō	Hō	168. Be.
Həp	Hupō	169. To be.
Hō-kē	Hōtō	170. Being.
Hō-giō	Hō-kē	171. Having been.
Hū hū-gō	Hū hē	172. I may be.
Hū hū-gō	Hū hōgō	173. I shall be.
Hū hū-hai . . . .	.....	174. I should be.
Mār	Mār	175. Beat.
Mārap	Mārō	176. To beat.
Mārap (<i>verbal noun</i>)	Mārō	177. Beating.
Mār-kō	Mār-kō	178. Having beaten.
Hū mārū-hai	Hū mārū, hū mārū la- gōvi, hū mārō, hū mārō lagōvi.	179. I beat.
Tə mārū-hai	Tū mārē, tū mārē lagōvi	180. Thou beatest.
Wuh mārū-hai	Wū mārē, wū mārē lagōvi, māra, māra lagōvi.	181. He beats.
Ham mārū-hai	Ham mārū, ham mārū la- gāvi.	182. We beat.
Tam mārū-hai	Tam mārē, tam mārē lagāvi	183. You beat.
Wə mārū-hai	Vi mārē, vi mārē lagāvi	184. They beat.
Maĩ māriō	Maĩ māriō	185. I beat (<i>Past Tense</i>).
Taĩ māriō	Tē māriō	186. 'Thou beatest' (<i>Past Tense</i>).
Us (<i>or us-nō</i>) māriō	Us-nō māriō	187. He beat (<i>Past Tense</i>).

English.	Mēwātī.	Gujarī (Hazarā).	Yūsufai Gujarī.
188. We beat (<i>Past Tense</i>).	Ham māryo . . .	Ham-nē mārēō . . .	Ham-nē mārīō . . .
189. You beat (<i>Past Tense</i>)	Tam māryo . . .	Tam-nē mārēō . . .	Tam-nē mārīō . . .
190. They beat (<i>Past Tense</i>)	Un māryo . . .	Unhē mārēō . . .	Un-nē mārīō . . .
191. I am beating . . .	Maĩ mārũ-hũ . . .	Hũ mārũ-hũ . . .	Hũ mārũ-hai . . .
192. I was beating . . .	Maĩ mārāi-thō . . .	Hũ mārũ-thō . . .	Hũ mārũ-thō . . .
193. I had beaten . . .	Maĩ māryō-thō . . .	Mē māryō-thō . . .	Hũ mārīō-hai . . .
194. I may beat . . .	Maĩ mārũ . . .	Hũ mārũ . . .	Hũ mārũgō . . .
195. I shall beat . . .	Maĩ mārũgō . . .	Hũ mārũgō . . .	Hũ mārũgō . . .
196. Thou wilt beat . . .	Tū mārāigō . . .	Tō mārēgō . . .	Tū mārāigō . . .
197. He will beat . . .	Wō mārāigō . . .	Ō mārēgō . . .	Wuh mārāigō . . .
198. We shall beat . . .	Ham mārāgā . . .	Ham mārāgā . . .	Ham mārāigā . . .
199. You will beat . . .	Tam mārāgā . . .	Tam mārāgā . . .	Tam mārāigā . . .
200. They will beat . . .	Wē mārāgā . . .	Wē mārāgā . . .	Wē mārāigā . . .
201. I should beat . . .	.....	.....	Hũ mārũ-hai . . .
202. I am beaten . . .	Maĩ māryō hũ . . .	Hũ mārē jāũ . . .	Hũ mārīō . . .
203. I was beaten . . .	Maĩ māryō thō . . .	Hũ mārē gōō . . .	Hũ mārīō-thō . . .
204. I shall be beaten . . .	Maĩ māryō jāũgō . . .	Hũ mārē jāũgō . . .	Hũ mārīō jāũgō . . .
205. I go . . .	Maĩ jāũ . . .	Hũ jāũ . . .	Hũ chalũ . . .
206. Thou goest . . .	Tū jāy . . .	Tō jāē . . .	Tū chalai . . .
207. He goes . . .	Wō jāy . . .	Ō jāē . . .	Wuh chalai . . .
208. We go . . .	Ham jāh . . .	Ham jāē . . .	Ham chalai (<i>colloquial</i>) . . .
209. You go . . .	Tam jāwō . . .	Tam jāō . . .	Tam chalai (<i>do.</i>) . . .
210. They go . . .	Wē jāyāh . . .	Wē jāē . . .	Wē chalai (<i>do.</i>) . . .
211. I went . . .	Maĩ gayō . . .	Hũ gēō . . .	Hũ giō . . .
212. Thou wentest . . .	Tū gayō . . .	Tō gēō . . .	Tū giō . . .
213. He went . . .	Wō gayō . . .	Tō gēō . . .	Wuh giō . . .
214. We went . . .	Ham gayā . . .	Ham gēā . . .	Ham giā . . .

Yūsufsai Ajri.	Gujarī (Kashmīr).	English.
Ham-nē mārīō . . .	Ham-nē mārīō . . .	188. We beat (<i>Past Tense</i>).
Tam-nē mārīō . . .	Tam-nē mārīō . . .	189. You beat (<i>Past Tense</i>).
Un-nē mārīō . . .	Un-nē mārīō . . .	190. They beat (<i>Past Tense</i>).
Hũ mārũ-hai . . .	Hũ mār rahiō-hō . . .	191. I am beating.
Hũ mārũ-thō . . .	Hũ mār rahiō . . .	192. I was beating.
Maĩ mārīō-hai . . .	Maĩ mārīō-thō . . .	193. I had beaten.
Hũ mārũ hai . . .	Hũ mārũ . . .	194. I may beat.
Hũ mārũgō . . .	Hũ mārũgō . . .	195. I shall beat.
Tō mārāigō . . .	Tũ mārēgō . . .	196. Thou wilt beat.
Wuh mārāigō . . .	Wũ mārēgō . . .	197. He will beat.
Ham mārāigā . . .	Ham mārāigā . . .	198. We shall beat.
Tam mārāigā . . .	Tam mārēgā . . .	199. You will beat.
Wō mārāigā . . .	Vi mārēgā . . .	200. They will beat.
Hũ mārũ-hai . . .	.....	201. I should beat.
Hũ mārīō-hai . . .	Hũ mārō giō . . .	202. I am beaten.
Hũ mārīō-thō . . .	Hũ mārō giō-thō . . .	203. I was beaten.
Hũ mārīō būgō . . .	Hũ mārō jāũgō, jāōgō . . .	204. I shall be beaten.
Hũ chalũ-hai . . .	Hũ jāũ, jāō, jāō lagōvi . . .	205. I go.
Tō chalai . . .	Tũ jāō, jāō lagōvi . . .	206. Thou goest.
Wuh chalai . . .	Wũ jāō, jāō lagōvi . . .	207. He goes.
Ham chalai (<i>colloquial</i>) . . .	Ham jā, jā lagāvi . . .	208. We go.
Tam chalai (<i>do.</i>) . . .	Tam jāō, jāō lagāvi . . .	209. You go.
Wō chalai (<i>do.</i>) . . .	Vi jāō, jāō lagāvi . . .	210. They go.
Hũ giō . . .	Hũ giō . . .	211. I went.
Tō giō . . .	Tũ giō . . .	212. Thou wentest.
Wuh giō . . .	Wũ giō . . .	213. He went.
Ham giā . . .	Ham giyā . . .	214. We went.

English.	Nēwātī.	Gujarī (Hasara).	Yūsufsal Gujarī.
215. You went . . .	Tam gayā . . .	Tam gēā . . .	Tam giā . . .
216. They went . . .	Wē gayā . . .	Wē gēā . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jātō . . .	Jātō . . .	Chalap . . .
219. Gone . . .	Gayō . . .	Gēō . . .	Giō . . .
220. What is your name ? .	Tērō kē nāw hai ? .	Tērō nā kē ai ? .	Tairō ki nā hai ? .
221. How old is this horse ?	Yō ghōrō kit ^a ni umar-maī hai ?	Is ghōrā-kī kitni ummar ai ?	Yō ghōrō ketnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kas ^a mīr it-taī kit ^a ni-k dūr hai ?	Is jā-tō Kashmir tāpū kitnō dūr ai ?	Ithār-taī Kashmir katnā dūr hai ?
223. How many sons are there in your father's house ?	Tērā bāp-kā ghar-maī kit ^a nā-k bēṭā hai ?	Tērā bāpp-kā ghar kitnā pūt hē ?	Tairō bāp-kā ghar-mā katnā pūt hai ?
224. I have walked a long way to-day.	Āj maī bhaut dūr chalyō-hū.	Ajj hū barō dūrō tūrōḥ .	Hū aj machh phariō .
225. The son of my uncle is married to his sister.	Mērā kākā-kā bēṭā-kō byāh waī-kī bāhān-taī huyō-hai.	Mērā patriyā-kō pūt us-kī bēhn nā biyō hūō hai.	Mairō patyō-kō pūt us-kī baiṇ biyā hai.
226. In the house is the saddle of the white horse.	Sapōd ghōrā-kī jin ghar-maī hai.	Chittā ghōrā-kī kāṭhī ghar-mā hai.	Chittā ghōrā-kō zin ghar hai.
227. Put the saddle upon his back.	Jin waī-kī piṭh-par dharō.	Us-kī kaṇḍh-pur kāṭhī ghalō.	Zin us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Maī waī-kō bēṭō bhaut kar ^a rā-taī māryō-hai.	Mē us-kā pūt-na barā kōr ^a rā-nā māre-hō.	Maī us-kō pūt karōrah-pah machh māriō.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai ūpar dhōr charā-rayō-hai.	Ōh dhākā-kī chōṭī uppar gā bakri chārē.	Wuh parbat-kā sar-pah mā chārai.
230. He is sitting on a horse under that tree.	Wō waī raūkh-kai nichai ghōrā-par baiṭhyō-hai.	Ōh ghōrā uppur rukkh hōṭh baiṭhō hō.	Wuh rukh-kā tāh (below) ghōrā-pah baiṭhiō.
231. His brother is taller than his sister.	Waī-kō bhāi waī-kī bāhān-taī lambō hai.	Us-kō bhāi us-kī bēhn-tē barō ai.	Ūs-kō bhāi apni baiṇ-tah ūchō hai.
232. The price of that is two rupees and a half.	Waī-kō mōl dhāi rapaiyā hai.	Is-kō mul aḍhāi rupayyā hai.	Is-kō mul sādē dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp waī chhōṭā ghar-maī rahai-hai.	Mērō bāpp us nikrā ghar-bichch rahē.	Mairō bāp us naṇḍā ghar-mā hōwai.
234. Give this rupee to him	Yō rapaiyō waī-nai dyō .	Yō rupayyō us-na dē chhōrō.	Yō rūpay usē dai lai .
235. Take those rupees from him.	Wai rapaiyā waī-taī lyō .	Yō rupayyā us kōḷō ohē lēō.	Wuh rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Waī-nai khūb mārō ar jēw ^a rā-taī bāḍō.	Us-na much mārō tē sōliā-nā bannhō.	Usē chaṅgō mār lai, ā rassiā-pah bāḍ lai.
237. Draw water from the well.	Kuwā-taī pāṇī kādḥō .	Is khāl bichchō pāṇī kaḍḥō.	Khōi-tah pāṇī kaḍ lai .
238. Walk before me . . .	Mērai āgai chāl . . .	Mērō aggō chal . . .	Mairā agā-ma chal . . .
239. Whose boy comes behind you ?	Tērai pāchhai kaīh-kō chhōrō āwai-hai ?	Tērō picchhō kis-kō lōhō kō ?	Kas-kō jākat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-taī mōl liyō ? .	Yō tē kis-tē mōl-kō liyō-hai ?	Yō chij kas-tah layō ? .
241. From a shopkeeper of the village.	Gāw-kā ek hāṭ-wāḷē-taī .	Girā-kā kisē dukānhāḷē-kōḷō.	Grā-kā dūkandar-tah .

Yūsufzai Ajṛī.	Gujarī (Kashmir).	English.
Tam giā	Tam giyā	215. You went.
Wē giā	Vī giyā	216. They went.
Chal	Jā	217. Go.
Chalapa (verbal noun) .	Jāto	218. Going.
Giō	Giō-vī	219. Gone.
Tairō kē nā hai ? . .	Tērō nā kē hai ? . .	220. What is your name ?
Yō ghōrō kitpā samā-kō hai ?	Yā kōrō kitnō-ēk hō hai ?	221. How old is this horse ?
Kashmir itḥār-tō kitpō dūr hai ?	Itū Kashmir kitnī-ēk dūr hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mā kitpā pūt hai ?	Tērā bāp-kā ghar-mā ketnā pūt hē ?	223. How many sons are there in your father's house ?
Hū aj muchh phirō hai .	Maī ajj much pēndō kariō-hai.	224. I have walked a long way to-day.
Mairō pityō-kō pūt-nē is-ki baiṇ biyāhi hai.	Mērā chāchā-kā pūt-kō biāh us-ki bahān-nāl hō giō.	225. The son of my uncle is married to his sister.
Chittā ghōrā-ki kāṭhi ghar-ma hai.	Ghar-mā chittā kōrā-ki zin hai.	226. In the house is the saddle of the white horse.
Kāṭhi us-kā māngār-pah dhar.	Us-kā mōrā-par zin kar .	227. Put the saddle upon his back.
Maī us-kō pūt muchh karō-rā-pah māriō hai.	Maī mārō us-kō gadrō appī kamchi nāl.	228. I have beaten his son with many stripes.
Wuh dhākā-kō sir-pah dāngar chārai hai.	Wā us tākā-gī chōṭī-par appā chōkharā-nā chāra lagōvī.	229. He is grazing cattle on the top of the hill.
Wuh rukh-kō hēt ghōrā-pah baiṭhō hai.	Wā us rukh-kō hēt kōrā-par baiṭhō-vī hai.	230. He is sitting on a horse under that tree.
Us-kō bhāi apnī baiṇ-tō ūchō hai.	Us-kō bhāi us-ki bahān-thū lammō hai.	231. His brother is taller than his sister.
Is-kō mul sūdā dō rūpyā hai.	Us-kō mul dāi rupayā hē .	232. The price of that is two rupees and a half.
Mairō bāp us naṇḍō ghar-mā hōwai.	Mērō bāp us nikkā ghar-mā raha.	233. My father lives in that small house.
Yō rūpyō us-nah dai .	Yā rupayā us-nā dō .	234. Give this rupee to him.
Wuh rūpyā us-tē lai .	Vī rupayā us-thū lē-la .	235. Take those rupees from him.
Us-nah chaṅgō mār atrassi-pah badh chhōṛ	Us-nā chaṅgi tarah mārō, hōr rasā-nāl badō.	236. Beat him well and bind him with ropes.
Khōi-tō pāṇī kaḍ lē .	Khū-thū pāṇī chāṛā .	237. Draw water from the well.
Mairā agō chal . .	Mērō aggō aggō chal .	238. Walk before me.
Tairā kaḍ kis-ko lūrō āwō ?	Tērō picchhō kis-kō gadrō āwō lagōvī ?	239. Whose boy comes behind you ?
Yō tō kis-tē liō hai ?	Tē wā kis-thū mul liō-vī hai ?	240. From whom did you buy that ?
Grā-kā dūkāndār-tē .	Grā-kā hēṭiālā-thū .	241. From a shopkeeper of the village.

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